Discipleship in the New Age I

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DISCIPLESHIP IN THE NEW AGE, VOLUME I

by

ALICE A. BAILEY

DEDICATED TO REGINA KELLER
a fellow-disciple who for more than twenty years has walked with me upon the Way

Index Edition

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EXTRACT FROM A STATEMENT BY THE TIBETAN

Suffice it to say, that I am a Tibetan disciple of a certain degree, and this tells you but little, for all are disciples from the humblest aspirant up to, and beyond, the Christ Himself. I live in a physical body like other men, on the borders of Tibet, and at times (from the exoteric standpoint) preside over a large group of Tibetan lamas, when my other duties permit. It is this fact that has caused it to be reported that I am an abbot of this particular lamasery. Those associated with me in the work of the Hierarchy (and all true disciples are associated in this work) know me by still another name and office. A.A.B. knows who I am and recognises me by two of my names.

I am a brother of yours, who has travelled a little longer upon the Path than has the average student, and has therefore incurred greater responsibilities. I am one who has wrestled and fought his way into a greater measure of light than has the aspirant who will read this article, and I must therefore act as a transmitter of the light, no matter what the cost. I am not an old man, as age counts among the teachers, yet I am not young or inexperienced. My work is to teach and spread the knowledge of the Ageless Wisdom wherever I can find a response, and I have been doing this for many years. I seek also to help the Master M. and the Master K.H. whenever opportunity offers, for I have been long connected with Them and with Their work. In all the above, I have told you much; yet at the same time I have told you nothing which would lead you to offer me that blind obedience and the foolish devotion which the emotional aspirant offers to the Guru and Master Whom he is as yet unable to contact. Nor will he make that desired contact until he has transmuted emotional devotion into unselfish service to humanity-not to the Master.

The books that I have written are sent out with no claim for their acceptance. They may, or may not, be correct, true and useful. It is for you to ascertain their truth by right practice and by the exercise of the intuition.

Neither I nor A.A.B. is the least interested in having them acclaimed as inspired writings, or in having anyone speak of them (with bated breath) as being the work of one of the Masters. If they present truth in such a way that it follows sequentially upon that already offered in the world teachings, if the information given raises the aspiration and the will-to-serve from the plane of the emotions to that of the mind (the plane whereon the Masters *can* be found) then they will have served their purpose. If the teaching conveyed calls forth a response from the illumined mind of the worker in the world, and brings a flashing forth of his intuition, then let that teaching be accepted. But not otherwise. If the statements meet with eventual corroboration, or are deemed true under the test of the Law of Correspondences, then that is well and good. But should this not be so, let not the student accept what is said.

August 1934

THE GREAT INVOCATION

From the point of Light within the Mind of God
Let light stream forth into the minds of men.
Let Light descend on Earth

From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.

From the centre where the Will of God is known
Let purpose guide the little wills of men—
The purpose which the Masters know and serve.

From the centre which we call the race of men
Let the Plan of Love and Light work out.
And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth.

"The above Invocation or Prayer does not belong to any person or group but to all Humanity. The beauty and the strength of this Invocation lies in its simplicity, and in its expression of certain central truths which all men, innately and normally, accept—the truth of the existence of a basic Intelligence to Whom we vaguely give the name of God; the truth that behind all outer seeming, the motivating power of the universe is Love; the truth that a great Individuality came to earth, called by Christians, the Christ, and embodied that love so that we could understand; the truth that both love and intelligence are effects of what is called the Will of God; and finally the self-evident truth that only through *humanity* itself can the Divine Plan work out."

Alice A Bailey

FOREWORD

[ix] This book is in many ways unique. Nothing like it has before been published, as far as I know. It contains two series of talks by one of the Masters of the Wisdom to some members of His inner group, and also a series of personal instructions, given by Him to a group of His disciples. Many of these people were unknown to me when they were brought to my notice; some of them I have since met; others I have never met; some I knew well and could understand why they had been chosen, knowing that their dedication to the life of the spirit and their love of humanity warranted the choice; one or two were regarded by me as most unsuitable choices but later I altered my point of view and recognised that a wiser mind than mine was responsible for their inclusion in the Ashram. I learnt also that ancient relationships, established in other lives, were also conditioning factors and that some had earned the right to inclusion, even if their spiritual attainments seemed inadequate to the onlooker.

A good deal of the teaching given is new in form and some of it is new in fact. One point emerges with clarity and that is: the old rules to which disciples have been subjected down the centuries still hold good, but are susceptible of fresh and often different interpretations. The training to be given during the coming New Age will be fitted to their more advanced development. The evolutionary progress—from century to century—presents a steadily ripening and developing human mind upon which the Master can work. The standard of discipleship is consequently as steadily rising. This, in itself, demands a new approach, a wider presentation of truth and the permitting of a greater freedom of action upon the part of the disciple. The time element is also different. In the old days, the Master gave His disciple a hint or a point upon which to ponder and meditate or He might indicate some need for changed habits of thought. Then the disciple went away—*[x]* sometimes for years or an entire lifetime—and reflected and thought and attempted to alter his attitudes without any particular sense of pressure. Today, in our speedier times and when the demand of humanity

for help is so outstanding, the hint has given place to explanation and the disciple is trusted with information, hitherto withheld. He is regarded as having reached a stage in his unfoldment at which he can make his own decisions and proceed with rapidity, if he so chooses.

Certain definite reasons have prompted me to make these instructions available for aspirants everywhere after requesting permission from those who received them. One is the need to bring to the attention of the general public the *fact* that the Hierarchy exists, that its Members are interested in human progress and that there is a definitely planned system of training offered by Them which can lead a man out of the human kingdom into the Kingdom of God; that this moving forward upon the Path of Evolution out of the fourth kingdom into the fifth can be brought about consciously, scientifically and with the full consent and cooperation of the aspirant. The day has now come when belief can (and does) give place to knowledge—a knowledge gained through the acceptance of a hypothesis in the first place, a conviction that this hypothesis is backed by adequate testimony and planned experience. The reasoning mind of the disciple can then take the successes and failures he encounters in his training and learn the intended lessons; he finds that progress upon the Path brings a man into closer, conscious touch with Those Who have walked this Way before and that the Way into the Hierarchy is a way of discipline, of increasing enlightenment, of service to his fellowmen and of a growing responsiveness to contacts and to individuals of which the average human being knows nothing.

A second reason for publishing this book is the need to change the point of view of the general public as to the nature of these Masters Who take pupils and Who, whilst giving them the training needed to enable them to take initiation (as it is called), reach the mass of men through their means. So much stupidity has been demonstrated in writing and talking about the relationship of Master and disciple that it was felt both by *[xi]* me and this group of disciples that the sanity, the breadth of vision, the lack of authority, and the understanding evidenced by a Member of the Hierarchy could do

nothing but good. We found also that He was quite ready for His instructions to be made public.

A third reason was the desire to make clear a point which is continually emphasised by the Tibetan as it is by all Masters and which is of major importance to every aspirant. Only those who are beginning to come under the influence and the control of their own souls and are, therefore, mentally focussed and attuned, are eligible for the training offered by the Hierarchy. Devotion, emotional reactions and sentiment are not enough. Esoteric training is also an impersonal matter; it is concerned with the development of soul consciousness and with the expansion of that consciousness to include, and not exclude, all forms of life through which pulses the life and love of God. The true disciple is ever inclusive and never exclusive. It is this inclusiveness which is the hallmark of all true esotericists. Where it is lacking you may have an aspirant but you do not have a true disciple. There is far too much exclusiveness extant today among esotericists and in occult schools and too much theological separativeness. It has been felt that this Book of Instructions may do much to offset this evil tendency and may help to open the door still wider into the Kingdom of God.

Much in this book is new. Much is very old, tried and proved. None of the people chosen for instruction and for inclusion in the Ashram of the Master are saints or perfect. All are, however, true aspirants and will go on to the very end in spite of pain and sorrow, discipline, success, failure, joy and a spiritual recognition of almost unattainable goals. Some have been on this Path of Accepted Discipleship (technically understood) for many lives. Some are venturing for the first time—consciously and with deliberate effort—to tread the Way to God. All are mystics, learning to be occultists. All are normal people, living useful, modern lives in many different countries in the world. Some are orthodox Protestant Christians by profession; others are Roman Catholics; still others are Christian Scientists or belong to one or other of the more mental cults; *[xii]* some are quite unattached and free from affiliations. None of them regards his particular brand of faith or his particular religious background as essential to

salvation; he knows that the only essential is belief in the spiritual realities and in the essential divinity of mankind. This belief necessarily involves a heart full of love, a mind open and illumined by right orientation to truth and a life dedicated to service and to the alleviation of human sufferings. This is the determined goal of all whose instructions are found in this book —a goal which they have not yet attained and a mode of life which they have not yet perfected. They are, nevertheless, unalterably upon their way and that way is the WAY. Christ said "I am the Way, the Truth and the Life"; these aspirants, working under a great Disciple of the Christ, are beginning to grasp some of the significances and implications of that statement which holds true for all time and for all disciples, because "as He is, so are we in this world."

The work with this particular group began twelve years ago. Each person's instructions are given in their ordered sequence, year by year, so that a real picture of the person concerned, of his problems and his achievement or lack of achievement, emerges clearly. This book is encouraging in that it offsets the idea that to be a pledged disciple one is, therefore, set apart by perfection of character and isolated by the aspiration which inspires the life. These are people with problems, struggling to solve them; with character limitations which they are endeavouring to overcome; they are true instances of any man or woman who turns his back upon the usual approach to the world of material affairs and takes up his cross in order to find his way back to the Father's home; they picture for us the man who, having "put his hand to the plough," turns not back but presses forward "towards the prize of his high calling in Christ."

Some of these people have worked as students in the Arcane School; others have never done so; still others (when they heard of the school through their affiliation with the Tibetan) worked in it in order to help the students. Their names will not be divulged. The initials at the head of the various instructions and the dates assigned carry no information; the *[xiii]* instructions were probably not received on the dates given and the initials are none of them correct. No information will be given by any of us who

know the relation between the initials and the disciple. Questions as to identity will not be answered at any time. It is the subject matter of the teaching which is of importance and not the name of the disciple for what is said is applicable to all aspirants.

One other reason might be mentioned here as indicative of the value of this book. In every case, the disciple is told what are the types of energy to which he most easily responds and upon which ray or divine emanation he finds himself. He, therefore, becomes aware of what constitutes his line of least resistance and where the major point of his life conflict is to be found.

We are taught in the esoteric philosophy that seven great divine Emanations, Aeons or Spirits (in Whom we live and move and have our being) came forth from God at the time of the Creation. The same teaching can also be traced in the Holy Bible. Upon one or other of these seven Rays, the souls of all forms of life are to be found as well as the forms themselves. These seven rays produce the seven major psychological types. These seven rays or emanations are:

1. The first Ray of Will or Power. Many great world rulers are found on this ray, such as Julius Caesar.
2. The second Ray of Love-Wisdom. The Christ and the Buddha are to be found on this ray. It is the great teaching ray.
3. The third Ray of Active Intelligence. The mass of intelligent humanity are found on this ray.
4. The fourth Ray of Harmony through Conflict. Aspirants. Struggling, well-meaning people. Workers for unity emerge along this line.
5. The fifth Ray of Concrete Knowledge or Science. Scientists and people who are purely mental and governed only by the mind.
6. The sixth Ray of Devotion or Idealism. Many Christian people. Fanatics. Numbers of earnest Churchmen of all the world religions. *[xiv]*
7. The seventh Ray of Ceremonial Order or Magic. Masons. Financiers. Great businessmen and organisers of all kinds. Executives are found

with these energies in their equipment.

However, only when a man is highly developed and nearing the Path of Discipleship is it possible for the esoteric student accurately to surmise what his ray may be. People of all kinds and professions are found on all the rays. The conflict in a disciple's life is found to lie in the fact that the ray of his soul and the ray of his integrated personality are posed against each other. At the same time, his emotional nature, his mental equipment and his physical brain are also controlled by some one or other of the rays and in this fivefold relationship lies hid much of the problem of the evolving human being. The Tibetan tells the members of His group which five rays condition them and students will learn much by a study of what He says. In the cases where I happen to know the disciple concerned personally and something of his problems, it was amazingly interesting to me to note how infallibly right the Tibetan was in His diagnosis of the rays involved. In reading these instructions will you please remember that though the Tibetan usually speaks of the soul, He also uses the word "ego" interchangeably, meaning thereby the spiritual ego and not the personal ego of the psychologists.

We have not felt it wise to give the meditations assigned or the breathing exercises, except in a few cases. They were strictly individual and suited to the person and his peculiar problems. In one or two cases, however, after due consideration, we have inserted some of the meditations with slight changes. It was obvious that they could be only helpful.

At the end of each instruction, we have put a sentence or two which gives information as to the work of the disciple in the Ashram. This will prove particularly enlightening as, for instance, in the cases of P.D.W. and K.E.S. where the Tibetan shows definite prevision and the knowledge that both these men would die a few years later. He is obviously preparing them for that great transition.

In closing, I would like to thank all these disciples who have so kindly placed their personal instructions at my disposal *[xv]* in an effort to be of

service to the coming generation of disciples. In many cases, they helped prepare them for the press. I would like also to thank those who helped me to get the text ready for publication, particularly Joseph Lovejoy who gave days of labour to the book; he has for years helped me prepare the Tibetan's books for publication.

I hope all who read this book will receive the inspiration that we who have prepared it have received; I hope also that their confidence in the Hierarchy and in the existence of Christ and His Disciples, the Masters, may receive such an impetus that many more will attempt to tread the Way and join the great number of aspirants in every country who are seeking to tread the Path by becoming the Path Itself.

October 1943

ALICE A. BAILEY

THE GREAT INVOCATIONS

Let the Forces of Light bring illumination to mankind.
Let the Spirit of Peace be spread abroad.
May men of goodwill everywhere meet in a spirit of cooperation.
May forgiveness on the part of all men be the keynote at this time.
Let power attend the efforts of the Great Ones.
So let it be, and help us to do our part. — 1935

* * * * *

Let the Lord of Liberation issue forth.
Let Him bring succour to the sons of men.
Let the Rider from the Secret Place come forth,
And coming, save.
Come forth, O Mighty One.

~

Let the souls of men awaken to the Light,
And may they stand with massed intent.
Let the fiat of the Lord go forth:
The end of woe has come!
Come forth, O Mighty One.

~

The hour of service of the saving force has now arrived.
Let it be spread abroad, O Mighty One.
Let Light and Love and Power and Death
Fulfil the purpose of the Coming One.
The WILL to save is here.
The LOVE to carry forth the work is widely spread abroad.

The ACTIVE AID of all who know the truth is also here.
Come forth, O Mighty One, and blend these three.
Construct a great defending wall.
The rule of evil now must end. — 1940

* * * * *

From the point of Light within the Mind of God
Let light stream forth into the minds of men.
Let Light descend on Earth.

From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.

From the centre where the Will of God is known
Let purpose guide the little wills of men—
The purpose which the Masters know and serve.

From the centre which we call the race of men
Let the Plan of Love and Light work out.
And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth. — 1945

SECTION ONE — TALKS TO DISCIPLES

PART I

MY BROTHERS:

[3] It is of importance that you realise that today something new is happening. There is the emergence of a new kingdom in nature, the fifth kingdom; this is the Kingdom of God on earth or the kingdom of souls. It is precipitating on earth and will be composed of those who are becoming group-conscious and who can work in group formation. This will be possible, because these people will have achieved a self-initiated perfection (even if relative in nature) and will be identified with certain group expansions of consciousness. It will also be because they have arrived at love of their fellowmen, just as they have loved themselves in the past. Think on this with clarity, my brothers, and grasp, if you can, the full significance of this last sentence.

Their work will largely be to summarise and make effective the work of those two great Sons of God, the Buddha and the Christ. As you know, One of Them brought illumination to the world and embodied the principle of wisdom, and the Other brought love to the world and embodied in Himself a great cosmic principle—the principle of love. How can the effectiveness of Their work be brought about? The process will follow three lines:

1. Individual effort, made by the individual disciple, using the technique of detachment, of dispassion and of discrimination which the Buddha taught.
2. Group initiation, made possible by the self-initiated effort of individual disciples, following out the injunctions of the Christ and leading to a complete subordination of the personality and of the unit to group interest and group good. *[4]*
3. Group endeavour, carried forward as a group, to love all beings and to apprehend and understand the true significance of the Aquarian technique of group love and work.

I have felt that a linking up of your minds in connection with the work of the Buddha and of the Christ might serve a useful purpose and give you all a glimpse and an indication of Their two systems of unfoldment—one preparatory to accepted discipleship and the other to initiation—which would be sequential and inter-related. The synthesis of Their work is easily seen by us who work with a fuller vision and a less impeded outlook than is as yet possible to you.

I am, therefore, dividing my disciples into groups so that they may work on different aspects of the Plan, and also laying the ground for group work which will greatly help the individual but which will also—above everything else—forward the work of the New Age.

It is, therefore, my intention to write a little in detail in connection with these groups. My time is very limited and I shall have to put a great deal of information into these talks and into any individual instructions which I may be led to give (probably at widely separated intervals) to my disciples. I am not basically writing for any of you at all but in order to lay the foundation for the group work to be done in the world during the coming years. What I say should be read with care, for the written word may contain several meanings and these can be sensed, according to the intuition —awakened or otherwise—of the aspirant.

I, your Tibetan Brother, am supposing upon the part of each of my disciples, one basic essential at least and that is a persevering earnestness which nothing will deter. Each of you starts upon this work with certain fundamental characteristics; each of you is beginning this definite enterprise of training for initiation with certain defects which act as deterrents and as handicaps; each of you has been recognised by his light and for his potentialities and with these we must perforce do the best we can. Note, therefore, the difficult problem confronting Those Who are guiding world evolution and looking for those who can aid in Their work.

[5] I will teach you. Whether or not you profit by the teaching is entirely your own affair; that is something that the disciples of the New Age need to

learn. There is no such thing as occult obedience as usually taught by the current occult schools. In the olden days in the East, the Master exacted from His disciple that implicit obedience which actually made the Master responsible and placed upon His shoulders the destiny or the karma of the disciple. That condition no longer holds good. The intellectual principle in the individual is now too much developed to warrant this type of expectancy. Therefore, this condition no longer holds good. In the coming New Age, the Master is responsible for the offering of opportunity and for the right enunciation of the truth but for no more than that. In these more enlightened days, no such position is assumed by the teacher as in the past, and I do not assume it. I shall with frankness speak. I know my disciples, for no disciple is admitted into an Ashram without deep consideration on the part of the teacher. I shall convey by hint and symbol that which should be apprehended and it will be noted and understood by those among my disciples who have the opened, inner ear and true humility of heart. If it is not recognised, time will pursue its onward course and revelation will ultimately come. I exact, therefore, no blind obedience. But, however, if advice and suggestion are accepted and you choose—*of your own free will* —to follow my instructions, those instructions must be followed accurately. Also, there must be none of that constant looking for results and for phenomena which has deterred the course and the progress of many would-be disciples.

This is also for me an experiment, for those of us who are members of some degree of the Hierarchy are necessarily changing the old ways and adapting the old methods to the newer circumstances and to the advance of evolution. Many tried disciples and aspirants (should I have said “tired,” brother of mine, for I surmise that both words are true?) are to be subjected to experiments which will involve the application of the ancient rules in a modern way. Disciples in the olden days were the product of more peaceful times. The “chitta” (or mind-stuff as Patanjali calls it in his famous Book of Rules) was neither so highly developed nor was it tinctured by so *[6]* much thought or potentially so illumined. Today, knowledge is widespread and

many, many people are already thinking for themselves. The material for discipleship with which the Masters have to deal and the type of person which has to be developed and led on towards illumination is of a higher quality and grade, if I may employ so inadequate a term. The experiment of changing methods and of implementing the new technique of group work has to be carried out, likewise, in the midst of the stress and strain of Western civilisation. This imposes on all chosen to participate in this work an undue effort, but if continuance is found possible and success ensues, it tempers the material to a finer degree of power. As has been said, the jungles of the Occident are of a different kind to those within the Eastern zone. They call for peace in turmoil; for power in fatigue; for persistence in spite of bad health; for understanding in spite of the clamour of Western life. Progress is, therefore, made in spite of, and not because of, existing conditions. For disciples, such as those I am now going to attempt to teach, there is no retiring from the world. There is no condition of physical peace and of quiet wherein the soul may be invoked and in which work—potent in results—may be achieved in the calm of silence and the rest of what the Hindu calls samadhi—complete detachment from the calls of the body and the emotions. The work has to go forward in clamour. The point of peace must be found in the midst of riot. Wisdom must be attained in the very midst of intellectual turmoil and the work of cooperation with the Hierarchy on the inner side of life must proceed amidst the devastating racket of modern life in the great cities. Such is your problem and such is my problem as I seek to aid you.

For me, there is also the problem of excessive expenditure of force as I attempt to reach each of you and to study each of you at certain intervals. There is the work, at long range, of reading your minds, of seeing your light, and of vitalising your auras. This has not hitherto been the problem of the Eastern Teachers, except in very rare cases. Those who are now working in the modern world under the Masters of the Wisdom have undergone a preliminary tuning-up process and a training in receptivity during an earlier incarnation or incarnations. *[7]* Forget not, therefore, that I also have a

problem which I am willing to undertake for the sake of a needy world and as my contribution to hastening the coming in of the new and more fruitful era. Let us, therefore, facilitate each others' efforts.

I promise no quick results. I undertake to provide no spectacular unfoldments. The results rest entirely with you. They depend upon your patience, your exactness in detail, the discipline which you are willing to impose upon your lives and your self-forgetfulness. May I beg of you to leave results alone and to work without attachment for you know not with exactitude what are my goals for you; may I beg you to desist from that constant self-analysis which is such an outstanding characteristic of the introspective, yet ambitious Occidental mystic.... What, therefore, is the position I take? That I, one of a great group of disciples who—from the humblest aspirant up to the highest Member of the Hierarchy link humanity with the spiritual kingdom—can teach you the ancient rules and give suggestions to you so that you may travel more rapidly along the Path and arrive at greater usefulness to your fellowmen. There is not the slightest suggestion of authoritative pronouncement by a member of the Hierarchy who *must* be obeyed and whose word is infallible. Let this be remembered, otherwise work will not be possible, elements of danger may enter in and the present effort come to naught. My anonymity has always been preserved and will continue to be so though members of this group of disciples know me for who I am. You know me as a teacher, as a Tibetan disciple and as an initiate of a certain degree—what degree being of no importance to you at all. It is the teaching that I shall give you which will matter. I am an initiate into the mysteries of being. That statement in itself conveys information to those who know. You know also that I am in a human body, and am a resident of northern India. Let that suffice and let not curiosity blind you to the teaching.

We stand together in spiritual enterprise. All of you have voluntarily and without pressure stated your willingness to go forward into a more intensive spiritual life. This you must do in the freedom of your own souls and through the power of *[8]* your own intellects. You will follow such

instructions as seem to you reasonable and right but—when you do choose to follow them—you will attempt to fulfil the requirements with exactitude. You will analyse and question the requirements which from time to time come from me and you will accept no belief in their verbal inspiration. Language ever handicaps and limits. You will also be guided in your work by health and circumstance, and you will ever remember that Masters are made through the achieving of mastery and not through obedience to any person. You will bear in mind that I, your teacher, am not constantly aware of your physical condition or daily doings. I concern not myself with the affairs of the personality and those misguided aspirants who claim that the Masters are forever telling them what to do and are guiding them in their personal affairs are still far from the grade of accepted discipleship. You will remember that the light will shine into a mind that is self-controlled and free from the mental dominance of another mind. With these provisos clearly understood, let us pass on to the enunciation of certain principles and to a consideration of what it may be possible to do.

First: Let it be constantly remembered that the new discipleship is primarily an experiment in group work and that its main objective is not the perfecting of the individual disciple in the group. I regard this statement as basic and essential. The individuals are intended to supplement each other and complement each other and in the aggregate of their qualities should eventually provide a group capable of useful, spiritual expression and one through which spiritual energy can flow for the helping of humanity. The work to be done is on the mental plane. The spheres of service of individual disciples remain the same as before but to their differing fields of individual endeavour there will be added a group activity and life which will become more clear as time elapses. The first objective is, therefore, to weld and unify the group so that each person in it can work in close mental rapport and spiritual cooperation with the others. This inevitably takes time and the success of this new effort on the part of the Hierarchy will depend upon a non-critical attitude and the outpouring of a spirit of love on the part of each member of the group. This *[9]* will be fairly easy for some disciples to

achieve but very difficult for others. So many high-grade people today have an over-development of the analytical mind. As time goes on, however, and if real effort is made, the welding process will make much progress. This, therefore, is our first effort, as it is the first effort of the group of every Master and the achievement of the Hierarchy itself—*group unity.*

Every disciple has to learn to subordinate his own ideas of personal growth to the group requirements, for—in order to have a coordinated group, functioning as a serviceable unit—some disciples will have to hasten their progress in certain directions and others will have to slow down theirs temporarily to the pace of the majority. This will happen automatically, if the group identity is the dominant factor in the thoughts of each disciple, and desire for personal growth and for spiritual satisfaction is relegated to a secondary place. The groups within each Ashram are intended to work together eventually just as the various departments of some great organisation work together effectively as a unit. They must function smoothly and intelligently. This will be possible when the individual members in the groups and the individual groups lose sight of their own identities in an effort to make this experiment of the Hierarchy successful. The feelings, reactions, wishes and successes of the individual most emphatically do not count. Only that is regarded as of moment which will further group effort and enrich the group consciousness. Only that, for instance, attracts my attention which brings more spiritual power to my group of disciples or which increases its light or dims its radiance. You need to remember that I look at my groups of disciples always subjectively and *as a group.* It is the total radiance which I see; it is the united rhythm which I note and the united tone and colour; it is the sound they collectively emit which I hear. May I reiterate that in one sense your individualities are of no interest or moment to me, except in so far as you raise or lower the group vibration. As personalities, you matter not to us, the teachers on the inner side. As souls you are of vital moment. Each disciple in the group of any Master may have many weaknesses and limitations. These act as hindrances to others in the group. But, as souls, such disciples *[10] are* somewhat

awakened and alive and have achieved a certain measure of alignment. So it is with all of you in my group. As souls, I cherish you and seek to aid and lift, to expand and enlighten.

I would like here to emphasise one point as we consider the individual in the group and his group relations. Watch with care your thoughts anent each other, and kill out at once all suspicion, all criticism and seek to hold each other unwaveringly in the light of love. You have no idea of the potency of such an effort or of its power to release each other's bonds and to lift the group to an exceedingly high place. By the pure light of love for each other, you can draw nearer to me and to the teachers on the subjective side of life and arrive more rapidly at that Gate which opens on the lighted Way. You have the opportunity to demonstrate to each other the scientific value and power of love, regarded as a force in nature. Make this demonstration your endeavour. You will thus release for each other all that is needed to bring about potent and vital changes in the life patterns and purpose of the group members. Love is not a sentiment or an emotion nor is it desire or a selfish motive for right action in daily life. Love is the wielding of the force which guides the worlds and which leads to the integration, unity and inclusiveness which impels Deity itself to action. Love is a hard thing to cultivate—such is the inherent selfishness of human nature; it is a difficult thing to apply to all conditions of life and its expression will demand of you the utmost you have to give and the stamping out of your selfish personal activities.

Disciples in the group of a Master have to love each other with intelligence and an abiding strength and thus release that light and power which will eventually make the group of effective value in the world. As I work with you in the future, I shall not wait to wrap up the truths I have to say to each of you in such a way that they cannot hurt. I shall not in the future consider your personality feelings and reactions because I count upon the sincerity of your purpose.

It is perhaps wise to remember here that, as a general rule, no one believes what others may tell him—no matter how apparent *[11]* the truth or how

much the person may protest that he accepts that truth. Only those truths which are wrought out individually in the crucible of experience really penetrate into the living consciousness and bear fruit. But in this group effort which we are undertaking, the fact that all in the group are made aware of what is said to the individual may prove most useful and produce much more rapid adjustments than could otherwise be the case—provided that, unitedly and in love, they will then help their fellow disciple to change the undesirable condition. I count on one thing only, my brothers, and that is your deep sincerity. It is not a negative thing (as some claim) to point out a fault or error. As the clear light of the soul pours in, it reveals the personality for what it is. If true dispassion is practised, this group of disciples can see things as they are and remain untouched by the revelation of the desirable or the undesirable qualities. If you are depressed or irritated or hurt by such revelation, it indicates a basic lack of dispassion and proves attachment to the personality and to the opinions of others.

Secondly, it is essential that all disciples in an Ashram should be contemplatives, but contemplatives in the occult sense and not the mystical. In any meditation work which you are doing or may in the future do, your aim should be to achieve as rapidly as possible the highest point in the meditation process, passing quickly through the stages of concentration, alignment and meditation to contemplation. Having achieved that high point, you should strive to preserve it and should learn thus to function as a soul in its own world, contemplating the world of energies in which all initiates work and in which you each must some day—in this life or another —take your place. This status (if I may call it by such a name) must be carefully striven for, accurately observed when in any way attained, and an exact record of impressions kept. You should, therefore, constitute a group of active contemplatives, and the result will be facilitated if you will ponder upon and struggle for the first condition of your group existence—group unity.

[12] Third: This group unity which will have its roots in *united group meditation* or in the contemplative life (wherein the soul knows itself to be

one with all souls) must work out in some form of *group activity* . This should demonstrate at once in the group itself and later on—when the unification is more complete—in the world at large. It is in this way that the Masters' Ashrams will be externalised on earth and the Hierarchy function openly on the physical plane and not behind the scenes as hitherto. Then will come the restoration of the Mysteries.

PART II

The question might here be asked: How can this work out practically in a group of disciples—all of them individuals but all sincerely anxious to cooperate and aid in this work? Let me try and give a clear reply.

You have undertaken voluntarily to work together when proffered the opportunity by me. You are aiming towards a group solidarity which will be based upon the fact of your being souls. This should eventually manifest itself subjectively and essentially in the form of a group telepathic inter-communication, as group understanding also of each other's problems and difficulties and, therefore, as a group opportunity to aid and help one another. This helping should not and must not come through personality effort or contact, or through the stating of problems related to circumstance and character, or through the tendering of advice and suggestion. We deal not with personalities in connection with each other in a Master's group. At the same time, it should be possible for each of you to learn to strengthen and aid each other, avoiding always any intrusion of the personality. You can each learn to transmit your soul ray quality to a fellow disciple, stimulating him to greater courage, to finer purity of motive and to deeper love, yet avoiding the vitalisation of his personality characteristics. You should learn always to think of each other as souls and not as limited human beings. *[13]*

We have, therefore, the following three objectives before us:

1. Group unity . . . through thought, exoteric knowledge of each other and a constant sending forth of love.
2. Group meditation . . . as a group of contemplatives, thus rooting this group within the kingdom of the soul and strengthening all the individuals involved.
3. Group activity . . . resulting in the aiding of each other in specific problems of character but not of circumstance. Ponder on this distinction, my brothers.

Later, when the group is really established, it should begin to function outwardly and *its life* should begin to make its presence felt. It should steadily tend to increase the spiritual potency of all groups with which the group members are related and with which they may be associated. I refer to all groups which belong to the New Age and are working along spiritual lines. The eventual effect will be along the line of healing the various ills of mankind—physical, mental, psychological and emotional.

There are certain simple but definite rules which should govern the interior spiritual life of neophytes in training for the various stages of discipleship. Let me here outline to you my suggestions for this simple and immediate work.

First of all, all disciples practise regular and daily meditation. These meditations are each individually suited to the disciple concerned and vary according to ray, point in evolution and the stage of discipleship which is the immediate objective. These cannot be given here. These meditations will be given to you as suggestions for your use and acceptance. Endeavour at some stage in your meditation to link up with me but let this linking up take place *after* you have worked at and brought about an alignment with your soul. The reason that it is essential that you link up after alignment is that you can then avoid the glamours and the illusions of the astral plane whereon thoughtforms and masquerading entities personalise the teachers and the Masters and do so in their myriads. Add also to your meditation a short period wherein you will try and link up with your co-disciples, sending them love, soul force, and help.

[14] You would find it useful to keep what might be called a spiritual diary. This does not involve the daily entering of the day's events and has no relation to the happenings which may concern the personality. Note this. In this diary you should record the following:

1. Any spiritual experience which may come to you, such as contact with some Presence, either that of your own soul, the angel of the Presence, contact with some disciple and eventually—when your life

and work and discipline warrant it—contact with one of the Masters. Record this in an impartial way, preserving the scientific attitude and seeking ever a practical explanation before accepting a mystical one. A spirit of agnosticism (not of atheism) is of real value to the beginner and preserves him from the snares of the world illusion and of lower psychism.

2. Any illumination which may come to you, throwing a flood of light upon a problem and revealing the way that you or the group should go. Any intuition which—corroborated by the reason—carries one forward into knowledge and evokes the wisdom of the soul and its registration by the brain, via the mind.
3. Any telepathic happenings between you and your fellow disciples. This telepathic interplay should be cultivated but it must be most carefully checked and counterchecked and the strictest accuracy preserved. Thus we shall have the fostering of the spirit of Truth, which is the governing principle of all true telepathic communication. An Ashram functions telepathically when fully and rightly organised.
4. Any phenomena of a mystical and spiritual kind should also be noted. The seeing of the light in the head comes under this category. Its brilliance should be noted, its growth and dimming; the hearing of the Voice of the Silence which is the voice of the soul but not of the subconscious; the registering of messages from the soul or from other disciples and world Servers; expansions of consciousness which initiate you into the conscious life of *[15]* God, as it manifests through any forms and the hearing of the note of all beings. A close study of the third part of *The Light of the Soul* (the *Yoga Sutras of Patanjali*) will indicate the type of phenomena which should find its place in this diary.
5. Any experiences of a psychic kind which do not come under any of the above headings. Those mentioned above come under the heading of the higher psychism and concern the higher psychic faculties, spiritual perception, intuitive knowledge, mental telepathy (and not

the telepathy which is based upon the solar plexus activity). The lower psychic experiences can also be noted—whether pleasant or unpleasant. Once noted, however, they should be forgotten for they are of no moment.

Days may go by and weeks with no record. Let this in no way disconcert you. The sensitivity of the mechanism of the soul to spiritual vibration has to be cultivated and existing sensitivity to lower psychic impressions has to be tuned out; so many voices clamour for attention, so many impressions—emanating from the physical and astral forms around us—register upon our consciousness, that the vibrations and sounds coming from the subjective and spiritual world are lost and not registered and recorded. You will find it interesting to note, at the end of a few years, the difference in the data recorded and the development of sensitivity to the right kind of impression. This can only be realised after much time has elapsed and much spurious material has been eliminated, after being recognised for what it is: astralism, spurious claims and thoughtforms.

Another question might here be asked: What should disciples in a Master's group look for as evidence of successful group work? First and foremost, as you well know, group integrity and cohesion. Nothing can be done without this. The subjective linking of the disciples with each other in their own group, and the linking of the group with other groups occupied with special work within the Ashram and the emergence (as a result of this) of a group and an ashramic consciousness are vital objectives. It is hoped that this will also *[16]* eventuate in a telepathic interplay which will bring potent results and successful outer work. From these activities will emerge a group circulation of energy which will be of service in world salvage. Each of you should remember that purity of body, control of the emotions and stability of mind are fundamental necessities and should be daily the attempted achievement. Again and again, I come back to these prime character requirements and—tiresome as the reiteration may be—I urge upon you the cultivation of these qualities. I would like to remind you also that you are adult and mature men and women who need not specific statements as to

faults and characteristics. I seek only to make suggestion as to trends of thought. Note here the word *suggestion* , for that is all I seek to give. The disciple must be left free to follow a suggestion or a hint as seems wise to him. This entire work might be termed an experiment in esoteric commonsense and in willingness to accept suggestion. It is a trial of the intuition and a test in discrimination. This work to which I have called you is also an experiment in impersonality, in willingness to work and learn, in freedom to choose or reject, in observation and in techniques. All have their value.

This is an experiment likewise for me. I have worked hitherto with only three occidental chelas, of whom A.A.B. is one. The other two are totally unknown to any of you. I ask for your aid and cooperation during these early stages of the work as far as the reaching of conclusions is concerned. I ask you to stand together—no matter what eventuates or what forces may seek to separate you. I ask my disciples to love each other in spite of character and ray differences and to work loyally together for group coherence and integrity—no matter what diverse opinions you may hold or what may occur as time elapses. If you can hold together down the years and throughout this life cycle, then the group can carry forward into the future and work together on other planes, thus conserving energy. Can you persist and carry on? Can such a telepathic interplay be set up that the barrier of death will eventually prove no barrier at all and continuity of communication persist?

[17] Many such questions arise and time alone will give the answer. If there is persistence in effort, if there is the loyal link of love, if there is adherence to the group ideal and if there is mutual forbearance and understanding and patience, it may be possible that this group can be welded into a unit which will indeed be a living atom in the hierarchical body. You are all on the Path of Discipleship at some stage or another; in this lies opportunity.

This is a body (small indeed) of disciples who—through devotion to truth, through their attempt to do their duty, and their mutual karmic relation both to each other and to me—have been chosen (in spite of limitations and

faulty development) to work together towards the specific end of forming a nucleus of spiritual power and energy for the helping of humanity. But above all else, it is a group formed to inaugurate the methods of the New Age as regards group work, and the training of disciples and their preparation for initiation, along with other groups all over the world who have caught the new vision and are working under the inspiration and the impression of the Masters. The foundation of these schools of the Mysteries which will later be restored to the world and to which I referred in *Letters on Occult Meditation* may be possible if all of you measure up to opportunity. This should be borne in mind. The experiment may fail. Whether it does or not, real profit will in any case eventuate.... That you may one and all measure up to the opportunity and carry the work forward in the three worlds and in the kingdom where the light of the soul streams forth is my earnest wish and desire.

PART III

As you face this opportunity in a world which is passing through a major crisis, I would like to state that it is necessary for all working brothers and disciples to have three things in mind if they are to work efficiently and as desired.

First : Disciples should know that the Masters have three grades of workers. There are those doing the difficult work in the outer world. They materialise the forms through which the Hierarchy can express its intentions and they make the *[18]* human contacts. There are many such disciples and they are doing this work from their own free choice and because they have realised the immediate and coming need of humanity and have pledged themselves to serve. There are, secondly, those who act as links between the Elder Brothers of the race, the Masters of the Wisdom Who embody the divine plan and the workers mentioned above. I do not say that they act as links between the disciple and his Master for that is a direct relationship which none may touch, particularly in the more advanced stages. This second group of working disciples, however, act as intermediaries in the working out of the plan in the world and they hold themselves in readiness to go anywhere when requested, thus aiding with their wisdom and experience and supplementing the capacities of the field workers, conferring with them. There are several such that are being sent expressly into the field at this time to hasten the work whenever possible and to increase the magnetic attraction of those centres through which the spiritual force of the New Age can flow.

This is all being done preparatory to a supreme effort which the Hierarchy of Masters plans to make. Should all of you in the field at this time work with complete surrender and devotion—giving of all your time and interest to the cause—it may be possible to prepare the ground in such a manner that the coming effort of the Masters may prove adequate to the emergency.

The third group is that of the Masters Themselves and Their cooperating initiates. They work primarily upon the inner side. Their activities are

confined largely to the mental plane and to the scientific use of thought. Thus They guide Their workers and helpers and influence and direct Their working disciples and the world disciples.

There is at this time an inner intention of blending the occidental and the oriental approaches to the ancient wisdom and to the Hierarchy. Cooperation and the mutual interchange of wisdom and of knowledge are essential if this is to be perfected. The objectives of both methods—the mystic and the occult—are the same.

[19] Second: It is necessary for working disciples at this time to appreciate the immediate emergency. There is a crisis in the affairs of men. This crisis must be viewed in terms of opportunity and not in terms of cataclysm or catastrophe. Just as in the life of an aspirant to discipleship, there comes a life or a series of lives wherein there is direct conflict between the soul and the lower nature, so there is now an analogous crisis upon our planet. The object in both cases is that the soul may assume an increasing control over the form aspect.

Looking at it from another angle, this planetary soul—functioning as a Hierarchy of Masters —is in direct conflict with the forces of evil. It should, however, be borne in mind that those forces also constitute a hierarchy of entities, constituting the material forms and, therefore, in their place, true and correct. It is a question, in reality, of what is the objective in any particular time cycle. The present objective is that the human family should now, as a whole, do three things and anything which militates against this is evil.

1. Manifest the nature of the soul, through the integrated personality. The nature of the soul is love and the will-to-good.
2. Transfer the energy, now turned to the vitalising of the physical body and physical creation, to the nurturing of the creative faculty upon the mental plane; thus the entire human family will be transmuted into a dynamic, self-conscious, creative agency.

3. Usher in a period of spiritual unfoldment in every kingdom in nature. At the close of this period, the door into the animal kingdom will again be opened and opportunity offered to waiting embryonic souls. Many also, at this time, can take initiation and hence the balancing of forces at either end of the human line of unfoldment. This is to be brought about by the renewed cyclic activity of the Great White Lodge and will be carried forward through the medium of those energies which are ushering in the New Age. This crisis is upon us almost prematurely, owing to the exceedingly rapid advance made by humanity since 1850. Through the driving *[20]* urge of men themselves, a new realm and a new dimension has been contacted. Humanity has loosed energies hitherto unknown and the effects are of a dual kind, producing both bad as well as good results.

Third: Disciples must now organise for a steady united effort. This must take the form of a closer cooperation between all groups and a standing together in a closer relationship, thus strengthening each others' hands and, where possible, pooling resources. It should result also in a united push forward of all spiritual and occult agencies and the carrying of the truth along all possible lines, down among the masses of men. Just as in Atlantean days, spiritual forces were subordinated to the selfish *desires* of men, so today, they are being subordinated to the *minds and the ambitions* of men and the results will be profoundly evil. The world situation today demonstrates this. For though material benefit and physical prosperity might eventually emerge from certain countries where great experiments are being undertaken, they will only exemplify the triumph of the form and will finally come to naught. Just as every human being struggles through in some one life to personality achievement so it is among the nations. Yet at the heart of every nation lies latent the mystical soul and eventually—after dire struggle and distress—all will be well. Tendencies towards materialism and towards personality achievement must, under the larger plan and the will-to-good, be offset by a counter move of spiritual living and this must be the objective of all working disciples.

Let such working disciples see to it, therefore, that their love for all beings deepens and that the growth of their love comes through their tapping the group love which lies back of all world happenings. My brothers, when will the time come when the world will realise that the love aspect of the Logos —as it affects the human kingdom—is focussed through the inner subjective group of workers? That love is now in the stage of anchoring itself physically through the new groups (such as this group) which are in process of forming all over the world. These new groups are centres (or should be) of divine love, magnetic, constructive and pure. See to it, therefore, that your conformity to the requirement is met in the measure of your *[21]* physical strength, bearing ever in mind that you are equal to more effort and to greater strain than ever before.

This experiment which I have instituted and to which you have voluntarily and willingly submitted yourselves is one undertaken for group purposes. The Hierarchy seeks to discover how sensitive groups are, as a whole, to subjective guidance and instruction, and how free the channels of communication are between the various individuals in the group and the Master, and between the various groups within the Ashram of a Master. A Master's group of disciples, upon the inner side of life, forms an integrated organism, characterised by mutual life, love and interplay. The relationships in such a group are entirely on mental and astral levels and hence the limitations of the etheric force body and of the physical brain are not felt. Needless to say the fundamental relation is on soul levels. The fact that the etheric body and the physical brain lie outside these basic relations where the Ashram is concerned leads to greater facility in understanding and to reciprocal interplay. It is wise to remember, however, that the astral potency is far more strongly felt on the physical plane than elsewhere and hence the major emphasis laid upon emotional-desire control in all treatises on discipleship or on preparation for that state. It is not easy for the average beginner on the Path of Discipleship to grasp this or to see the necessity for the rules and suggestions made. For some people to conform to rule and discipline is not easy unless it is entirely self-initiated. The suggestions

which I make to you, my brothers, are only suggestions but it is surely the part of wisdom to follow them as long as you have voluntarily put yourselves under my tuition. Your working under me has been entirely of your own free will and choice. You are subjected to no compulsion. Other types of disciples evince willingness to follow instructions but their real difficulty consists in bringing the life into conformity with the desired rhythms. The narrow path, which all disciples have to tread, requires obedience to the ancient rules for disciples. This is given willingly and with eyes open, though no rigid adherence to such rules is ever expected. The disciple grows through intelligently adapting his life to these requirements as far as is reasonably possible and not by adapting the requirements *[22]* to his life. Flexibility within certain limits is always needed but that flexibility must not be set in motion by any personality inertia or mental questioning.

A change in this relationship between disciples is now being made. An attempt is being set on foot to see if a group activity and interplay can now be set up upon the physical plane, involving consequently the use of the etheric body and the brain. The difficulties confronting you are, therefore, great and I am anxious that you should realise this. Will you realise, for instance, that any differences of opinion which may occur in the relations of this group of disciples will be caused by astral-brain reactions and, therefore, must not be considered of any importance whatsoever? They must be immediately eliminated and wiped from the slate of the mind and of the memory and classed as entirely personality limitations and unworthy of hindering group integrity.

This experiment, being attempted by a group within my Ashram, is one in mental relations and in soul contact, with the emphasis and attention placed basically there. The astral-physical brain reactions should be regarded as non-existent and as illusion and should be allowed to lapse below the threshold of the group consciousness—there to die for lack of attention. This type of group work is a new venture and unless something definitely *new* emerges as a result of this experiment, the time and effort are not warranted. You must not imagine that the particular line of work on which

you may be engaged is the factor of main interest. It is not primarily the unfoldment of the intuition, or of the power to heal, or of telepathic efficiency which is of importance. That which counts with the Hierarchy as the Ashrams function is the establishing subjectively of such a potent group interplay and group relation that *an emerging world unity can be seen in embryo* . A joint power to be telepathic or a group capacity to intuit truth is of value and somewhat novel. It is the functioning of groups who have the ability to work as a unity, whose ideals are one, whose personalities are merged into one forward swing, whose rhythm is one and whose unity is so firmly established that naught can produce in the group the purely human characteristics of separation, of personal isolation and *[23]* selfish seeking, that is new. Unselfish people are not rare. *Unselfish groups are very rare* . Pure detached devotion in a human being is not rare but to find it in a group is rare indeed. The submergence of personal interests in the good of the family or in that of another person is often to be found, for the beauty of the human heart has manifested itself down the ages. To find such an attitude in a group of people and to see such a point of view maintained with an unbroken rhythm and demonstrating spontaneously and naturally—this will be the glory of the New Age.

To see the link of pure love and of soul relation, realised and utilised in group form and work is indeed new and the attainment of this is the ideal which I set before this group of my disciples. If this group measures up to the vision as it exists in my mind, there will be established upon the physical plane focal points of specialised force through which the Hierarchy can work with greater surety than heretofore. There will (through this and analogous groups) be set in motion on earth a network of spiritual energies which will facilitate the regeneration of the world. The influence of these groups—when permanently established and potently working—will have a wider objective than just the elevation of humanity.

The potent rhythm which animates the inner Brotherhood of the Lodge of Masters will make itself felt everywhere on earth and these groups, if successful, may be regarded as the first step toward the emergence into

manifestation of the Great White Lodge. But remember this: the keynote of the Lodge is not attainment or degree. It is stable relationship, unity of thought, plus diversity of method, of effort and of function and its quality is friendship in its purest sense. The Brotherhood is a community of souls who are swept by the desire to serve, urged by a spontaneous impulse to love, illumined by one pure Light, devotedly fused and blended into groups of serving Minds, and energised by one Life. Its Members are organised to further the Plan which They consciously contact and with which They deliberately cooperate.

It will be apparent to you, therefore, that the purpose of these groups is to unfold in time the three major powers of all illumined minds: *[24]*

First: the power to work in and with all thought substance. The Hierarchy of Illumined Minds is a group Whose telepathic powers enable Them to be sensitive to the mind currents and to register the thoughts of Those Who personify the Mind of God, the Universal Mind, and to register the thoughtforms of Those Who are as far beyond the Hierarchy of Masters as They, in Their turn, are beyond the disciples of the world.

Those Lives Who carry out the ideas of the Divine Mind, exist in Their graded orders, and with the detail of Their groupings we are not concerned, except with the fact that the planetary Brotherhood is in telepathic rapport with Those Who are responsible for the planetary conditions in the solar system, with the Great Council, therefore, at Shamballa. They are also in immediate telepathic rapport with each other. The slowly manifesting powers of the radio and the sensitive workings of the perfecting radio mechanisms and of television are but the response in physical matter of the perfected telepathic powers and television of the minds of the Masters of the Wisdom. Forget not, that such powers are inherent in all men.

The inner group of Masters with Whom I am associated work telepathically also with Their disciples and the disciples with each other in lesser degree. The power to “see” the Master —which has been the misguided impulse of the devotees of the world who substitute this desire for aspiration towards

soul contact—is but their response to the "television" of Those Who seek to guide them into the light of their own souls. They are only reacting to one of the demonstrated divine powers of the Master but not to soul action.

Your response to such stimulation as I can give you and an earnest endeavour on your part to love with unselfishness will gradually perfect in you a similar relation to other workers. This will work out in three directions:

1. In a demonstrated ability to be in telepathic rapport with me and with Those with Whom I am associated.
2. In power to communicate with each other at any time.
3. In sensitivity to the thoughts of humanity as a whole.

Can you not see, therefore, how a miniature replica of the Brotherhood can be established on earth and how in decades *[25]* to come the working disciples of the world, the isolated initiates in the many world organisations and the personnel of the New Group of World Servers will automatically respond to the telepathic sensitivity of such groups as will be found working in the many Ashrams of the Masters? The result of this success will not be the recognition of any particular group but it will lead to the recognition of a universal power and the state of mind of disciples of all degrees. This will establish in time and without controversy the unity of all beings. The revelation of unity through the power of thought is the glorious consummation of the work of the Brotherhood and to this you do, as do all disciples, respond in your highest moments. It can, in a smaller way and according to the measure of your consecration, be your glory and your goal also if you hold the thought of *oneness,* of *service* and above all else of *love* .

Second: the power of the intuition, which is the goal of much of the work which disciples must do, requires the unfoldment of another faculty in man. The intuition is a function of the mind also and, when rightly used, it enables man to grasp reality with clarity and to see that reality free from glamour and the illusions of the three worlds. When the intuition functions

in any human being, he is enabled to take direct and correct action for he is in touch with the Plan, with pure and unadulterated fact and undistorted ideas—free from illusion and coming direct from the divine or universal Mind. The unfoldment of this faculty will bring about a world recognition of the Plan and this is the greatest achievement of the intuition in this present world cycle. When that Plan is sensed, there comes the realisation of the unity of all beings, of the synthesis of world evolution and of the unity of the divine objective. All life and all forms are seen then in their true perspective; a right sense of values and of time then eventuates. When the Plan is truly intuited and at first hand, then constructive effort becomes inevitable and there is no lost motion. It is the partial realisation of the Plan and its interpretation at second or third hand by the ignorant which is responsible for the wasted effort and the foolish impulses which characterise the present occult and world organisations.

[26] The various groups in a Master's Ashram can fulfil certain functions and provide laboratories for specified work. Some can provide a demonstration laboratory of the trained observers of the world and can handle world glamour and illusion. Other groups can focus on the development of the telepathic faculty and become trained communicators. The objective before the Hierarchy at this time is to break and dissipate the world glamour. This has to happen on a world scale just as it happens in the life of every disciple. Just as a man shifts his focus of consciousness (when on the Path of Discipleship) on to the mental plane and learns to smash the glamour which has hitherto held him on the astral plane, so the problem before the Hierarchy today is to bring about a similar happening in the life of humanity as a whole, for humanity is at the crossroads and its consciousness is being rapidly focussed on the mental plane. A death blow must be struck at the world illusion for it holds the sons of men in thrall. By learning to break through the glamour in their own lives and to live in the light of the intuition, disciples can strengthen the hands of Those Whose task it is to awaken the intuition in man. There are many and different kinds of glamour and disciples are frequently surprised when they learn what is

regarded as glamour by the Masters. I will enumerate a few of the more general glamours for you, leaving you to make any needed application and expansion of the idea from the individual to humanity as a whole. Here are the names of some of these glamours:

1. *The glamour of destiny.* This is a glamour which indicates to the one whom it controls that he has important work to do and that he must speak and work as destined. This feeds a pride which has no foundation in fact.
2. *The glamour of aspiration.* Those thus conditioned are completely satisfied and pre-occupied with their aspiration towards the light and rest back upon the fact that they are aspirants. Such people need to move onward on to the Path of Discipleship and cease their preoccupation and satisfaction with their spiritual ambitions and goals.
3. *The glamour of self-assurance* or of what might be called the astral principles of the disciple. This is the belief, *[27]* in plain language, that the disciple regards that his point of view is entirely right. This again feeds pride and tends to make the disciple believe himself to be an authority and infallible. It is the background of the theologian.
4. *The glamour of duty* . This leads to an over-emphasis of the sense of responsibility, producing lost motion and the emphasis of the non-essential.
5. *The glamour of environing conditions,* leading frequently to a sense of frustration, or of futility or of importance.
6. *The glamour of the mind* and of its efficiency and its capacity to deal with any or every problem. This leads inevitably to isolation and loneliness.
7. *The glamour of devotion* , leading to an undue stimulation of the astral body. The man or woman thus glamoured sees only one idea, one person, one authority and one aspect of truth. It feeds fanaticism and spiritual pride.

8. *The glamour of desire* with its reflex action upon the physical body. This leads to a constant condition of fighting and of turmoil. It negates all peace and fruitful work and must some day be brought to an end.
9. *The glamour of personal ambition* .

There are many other glamours, both individual and world-wide, but these will serve to indicate a general tendency.

Those who are in preparation for initiation must learn to work consciously with glamour; they must work effectively with the presented truth, ignoring any pain or suffering or mental questioning which is incident to personality rebellion and limitation; they must cultivate that "divine indifference" to personal considerations which is the outstanding hallmark of the trained initiate.

I shall not deal further with the subject of glamour as it affects or might affect this particular group of disciples in my Ashram. The times are urgent and the need of humanity so great that there is no "space in consciousness" (to use an ancient occult phrase) for the reiteration of the known ideal, or to tell you again what needs to be done.

[28] I would have you realise that there is no haste in the work which a Master carries on in connection with His disciples. There is no hurry in the work which I am proposing that we do together, but neither should there be any waste time or lost motion. It will become apparent to you that much that I seek to accomplish is related to thought control and to the activity of the creative imagination. The Hierarchy produces its effects upon the plane of appearances through the potency of its unified, conscious thinking. The establishing of such a condition of unified thinking within the New Group of World Servers is part of my major effort at this time; we can achieve little until that has been brought about.

So I summon you to a new phase of intense, inner living and dynamic thinking, but this time with a group objective—the objective of group fusion, group united thinking and group relation.... It is the inner life of

reflection, the cultivated recognition of the soul and the reflective alignment of soul and personality which will determine the success of this work.

Third: There is another great mind power which has to be unfolded. It is one which characterises all liberated souls, no matter what their ray. This is the power to heal. This work is as yet in embryo and the group consciousness is as yet so young and unpolarised that it is needless for me to enlarge upon the possibilities ahead. When men can be trained to be unselfishly and divinely magnetic and radio-active, then there will be poured out upon the world certain divine forces which will vivify and reconstruct, which will eliminate the evil and heal the sick. Hitherto the attempts of men in the field of medicine, of healing and of the various forms of therapy have been the result of impulses to respond to these hovering forces, but that is all as yet.

These are the three major faculties which the spiritual man can unfold; other faculties and developing capacities are only expansions of these three —telepathic thought, receiving and transmitting; intuitive recognition of truth and its formulation into concepts by the mind, plus the later process of materialising that which has been intuited, the highest form of creative work; healing, with its understanding of energy and forces which will lead later to the rebirth of humanity.

[29] Little by little, the picture of the possibilities and of the Plan will unfold before you as your minds increase in sensitivity and your brains become more responsive to mental impulses. Little by little, the disciples of the world will work at the reproduction—on the physical plane—of that which exists subjectively. Little by little, there will appear all over the earth, groups of illumined souls who can cooperate with the Masters with perfect freedom of intercourse because their responsiveness has been scientifically trained and developed. Their power to work in tune with or in unison with the Hierarchy, to cooperate with the group life of many other groups of disciples and to communicate light and revelation to the world of men will later be an accomplished fact and is already much more actively present and potent than you think. A little vision, brother of mine, makes the way of the

disciple easier and hence I have enlarged somewhat upon the possibilities which we, with our prevision, regard as already facts in manifestation. Nothing can stop the eventual success of the Plan; it is simply a question of time.

One of the steps in training which lies ahead of you is the establishing of a closer contact with me, your Tibetan Teacher. This you must attempt with no formulated ideas as to what the results will be—if any are to be objectively realised. The results may be sensed by me alone on my side, or they may work out in certain specific realisations and even phenomena on your side. I indicate not the results of such an activity for the power of suggestion and the response of the creative imagination is a fruitful source of glamour.

I would, therefore, ask all of you who are my disciples to endeavour to make a contact with me at the time of the Full Moon each month. Make sacrifice in order to establish this monthly relation as I will make my adjustments to contact you. May I emphasise the necessity for holding the thought of that contact for three whole days prior to the Full Moon itself, with aspiration and with confidence and then for three days afterwards with expectancy. May I point out the prime importance of making this a group activity and *not* a personal contact. Enter upon the work with the realisation of your group relation with your fellow disciples and with me, for only in so far as *[30]* you seek to contact me as a disciple in my group will the measure of your success be rated. This contact is not of the same nature as that direct and individual contact between a chela and his Master. Many of you are linked with your own Master, though temporarily working in my Ashram; your contact with me is intended to be a group contact and, *as a group* , you will seek to strengthen the tie between us. This, therefore, is an act of group service to be rendered selflessly and with no *personal* expectancy. Owing to the pressure of time and of urgency in service, I am one of several teachers who have pledged themselves for the next few years to keep the twelve hours prior to the Full Moon of each month open for contacts with their disciples, so that at any time during that twelve hours,

the world servers and disciples can make an attempt to reach us. This will somewhat facilitate your work for you need not, therefore, keep the exact hour of the Full Moon, unless this is easily possible. Service in the world these days requires constant pressure and attention and the work is strenuous. It may not always be possible for you to make your approach at the exact hour of the Full Moon, though you can at that hour always—silently and interiorly—lift up your heart and eyes to the Eternal. But at some hour during the preceding twelve hours, you can make your approach. When you do so rightly, you will find me waiting. Go to your work with clear vision, a loving heart and an understanding love. Much can then be accomplished.

PART IV

As these groups of disciples become active in the world and their inner integration and group relationship become securely established, we shall have *the germ* of those characteristics which will dignify the New Age groups. I would ask you all never to forget that this group work you are attempting to do is in reality pioneer work and hence has all the difficulties which pioneer work inevitably and necessarily has. Thereby strength to grow is gained. As the number of these groups increases and the personnel is gradually supplied, the skeleton framework of a future structure will slowly emerge. How that structure *[31]* will appear when completed is known only to the inspired vision of the architects. But the foundations must be set sure and deep; the framework must be true and rightly adjusted. These two requirements are all that any of you will see materialise in this present life time.

Have you realised, however, my brothers, what occult progress in the world you have been permitted to see during this present life time? Have you glimpsed the magnitude of the present *push* that is being made by the Masters and have you recognised Their plans taking shape before your eyes? Have you grasped the essentials of what the Great White Lodge has done during the past twenty-five years and the extent of the work in which disciples and aspirants everywhere have been permitted to share? I would like briefly to enlarge somewhat upon this so as to make the picture clearer to your eyes in order that you may cooperate with greater intelligence, for this is above everything else *group work.*

Slowly and gradually, as far as you are all concerned, I have gathered together a band of disciples upon the outer plane. As the group thoughtform integrated and disciples responded to my call, found each other and began to work together, it became possible for me to go forward with my chosen work and carry forward the plans which I set myself when I took a certain initiation.

First of all, the books were published and they came out in ordered sequence and provide a body of teaching and of truth which will serve the needs of the coming generation. It is for my disciples to safeguard this presentation of truth during this century and to see to it that the books are sent forth steadily upon their mission, until they are finally superseded next century by a newer and more adequate teaching.

Next came a happening of vital moment—of more moment than you can perhaps appreciate. An instruction upon the New Group of World Servers was sent out and given wide distribution by means of the pamphlet entitled *The Next Three Years.* This signalised the anchoring—if so I might call it—of the New Group of World Servers upon the physical plane. They are now in active existence. The group is slowly integrating and slowly making its influence felt in the primary *[32]* work of educating public opinion—the only potent means of work and of far more potency and ultimate value than any legislation or emphasis upon authority.

Growing out of the integration of this new group, there is being formed in the world that "bridge of souls and servers" which will make possible the merging of the inner subjective Hierarchy of souls and the outer world of humanity. This will constitute an actual fusion or blending and will mark the initiation of the human family through the achievement of its foremost pioneering members. This is the true "marriage in the Heavens" of which mystical Christianity speaks and the result of this fusion will be the manifestation of the fifth kingdom in nature, the kingdom of God. In the past history of the race, a great event occurred which brought into manifestation the fourth kingdom in nature, the human kingdom. We stand now on the verge of a similar but still more momentous event—the appearance of the fifth kingdom, as a result of the planned activity of the New Group of World Servers, working in collaboration with the Hierarchy of perfected souls, and under the guidance of the Christ Himself. This will usher in the New Age wherein five kingdoms in nature will be recognised as existing side by side upon earth.

You have, therefore, been permitted to share in and watch the work of the Hierarchy to the extent of your individual spiritual contact and have seen the following spiritual events taking place:

1. The sending forth of the teaching for the New Age. This deals with the new psychology and with the control of the personality and with the Mysteries of the Kingdom of God.
2. The founding in embryo of those schools of esotericism which will embody the teaching for the new discipleship and make it practical in application. There are several of these schools and the Arcane School is one of the first. They prepare the way for the greater foundations, outlined in my book, Letters on Occult Meditation.
3. The recognition on a fairly large scale of the New Group of World Servers and their work. *[33]*
4. The emergence—as yet only in symbolic indication—of the fifth or spiritual kingdom.
5. The forming of the skeleton structure of the new groups of disciples, the externalisation in embryo of the inner Ashrams. These in the New Age will multiply and so carry forward the work of integrating the inner and the outer groups and fostering the growth of the Kingdom of God on earth. This will bring to public attention the fact of the restoration of the Mysteries of Initiation.

The production of the outer form on earth, through the medium of books, of esoteric schools and the educating of public opinion has been committed to a group of us who form a part of the inner world government—disciples and initiates—and to this group, I play the part of secretary and of organising contact man—if I may use words which will mean something to your ears, versed as you are in physical plane organisation work; they mean little or nothing to us, versed as we are in the work of producing living organisms. This group to which I refer is composed of two oriental initiates (of whom I am one) and of five occidental initiates.

We will leave now the consideration of this general picture and return to the subject of the specific work that this particular group of my disciples can do. You must avoid the idea that you are working in a unique way and alone. This is not so. There are many today working intelligently with our plans, often isolated and alone. The main requirement in the group work which I seek at this time to emphasise is the most difficult one of *a true impersonality* . On two points, disciples in the past have ever been emphatic. They have seen and felt the need for reticence, where there is any inner spiritual experience, and have felt that the relating or the discussion of the spiritual and the higher psychic events in their lives produced a sense of loss and was against the occult law. They have equally demanded reticence about their personality lives, about their mistakes and failings, and have demanded it more loudly than the permission to be silent about their soul life. Their demand has been based on a true recognition that the discussion of a spiritual happening with those who do not understand *[34]* has in it a great deal of danger—the danger of misinterpretation, of glamour and of illusion. The desire for reticence in the personality life is based usually on pride, on a fear of criticism, on terror of being derided, misunderstood and judged; these are all unworthy motives.

Among the disciples of the New Age groups and ever in a Master's inner Ashram, there is no need for this theory of reticence. You are co-disciples and co-workers. If any of you have in the past or may in the future become initiates, it will not affect your relation to your fellow-disciples in these groups. The knowledges of initiation cannot be passed on by word of mouth within the initiate ranks, for they are not communicated in speech or by letters. Only those who possess certain transcendental senses can take initiation and should they try to communicate the secrets and mysteries of initiation in symbol or form, you would fail to react to or to understand their meaning.

So, in this group of my disciples, let there be the recognition of unity of thought. Experience, thought, difficulties and problems can be shared, and the cultivation of a sympathetic understanding and of mutual aid in the

spiritual life can be developed. Disciples are people of mature years from the standpoint of the soul, and, therefore, the pettinesses of life and small frictional difficulties will *not* be shared by you with each other. There should be no temptation to waste each other's time in idle talk. It is the broad and general outline of the plan for the outer work of these groups of disciples which should engage your thoughts and communications with each other.

The groups planned will be of many different kinds and their work will be diversified and varied. I have for some time desired to write a little more fully about the groups which are forming in the world today, under direction of the Masters. They will gradually make their appearance in the world and fulfil their destined mission. Four of these groups are already formed or in process of forming and the others will gradually be created to meet advancing need.

It is essential that members of these groups have a wider vision than they now have; their membership in any of the *[35]* groups constitutes an act of service which they are rendering to the work which I and other members of the Hierarchy are carrying forward under the *Plan* . The individual disciple must not look upon his work as a marvellous opportunity for his own spiritual advancement. All true disciples are equally distinguished by a determination to make the groups successful and all are longing to get as much out of the group work as possible. All are genuinely animated by a desire to serve but also by a general satisfaction over the interest and opportunity offered by the group work. Along with these most normal and right reactions are to be found much ignorance as to the true significance of the work, a good deal of selfish pleasure and some ambition. This is natural, for no perfection is yet to be expected among disciples. If perfection existed, you would all be found working in a different relation to the Great White Lodge.

In order to clarify this group work which the Hierarchy plans and enable you to grasp the intent clearly, I will tell you something of the purpose which lies behind the groups and of the general plan into which it is desired

that they fit. In the early stages of any hierarchical experiment, much difficulty is encountered, owing to the material with which the initiating agents (such as myself) have to work. Any new idea, especially if it embodies a purpose which can only materialise later when the Plan is further perfected, fails naturally to meet with full comprehension in the early stages.

I have said that these groups constitute an experiment. This experiment is fourfold in nature and a concise statement about it may prove helpful.

I. They are an experiment in *founding or starting focal points of energy* in the human family through which certain energies can flow into the entire race of men.

II. They are an experiment in *inaugurating certain new techniques in work* and in *modes of communication* . I would point out that in these last three words are summed up the whole story. These groups are intended to facilitate interrelation or communication as follows:

1. There is a group of what we might call *Telepathic Communicators.* These people are receptive to impression from the Masters and from each other; they are the *[36]* custodians of group purpose and, therefore, closely related to all the other types of groups. Their work is largely on the mental plane and they work in and with thought matter and with the reception and direction of thought currents. They are also working at the facilitation of communication between individuals so that the rules and methods whereby speech can be transcended may become known and the new way of intercourse be brought about. Communication will eventually be:
   a. Soul to soul on the higher levels of the mental plane. This involves complete alignment, so that soul-mind-brain are completely at-one.
   b. Mind to mind on the lower levels of the mental plane. This involves the complete integration of the personality or lower self, so that mind and brain are at-one.

Disciples must remember these two distinctive contacts and bear in mind also that the greater contact need not necessarily include the lesser. Telepathic communication between the different aspects of the human being is entirely possible at varying stages of unfoldment.

2. Another group is that of the *Trained Observers.* Their objective is to see clearly through all events, through space and time by means of the cultivation and use of the intuition. They work very largely on the astral plane at the dissipation of glamour, thus bringing in illumination to mankind. Thus another type of energy is brought into play, producing another type of inter-relation and communication. This communication is between the plane which is the plane of illumination and pure reason (the buddhic plane) and the plane of illusion and glamour, which is the astral plane. The Trained Observers are asked to remember that their great task is to dispel the world illusion through the pouring in of light. When there are a sufficient number of groups, working along these lines, there will be found—upon the physical plane—certain channels of communication which will act as the mediators between the world of light and the world *[37]* of illusion. They will be transmitters of that form of energy which will break up the existing glamours and illusions, and so dissipate the ancient deceptive thoughtforms. They will release the light and peace which will illumine the astral plane and dispel the illusory nature of its life.

3. The third group is that of the *Magnetic Healers* . These healers have no relation to the work of the so-called magnetic healers of today. They work intelligently with the vital forces of the etheric body. Much of their work is dealt with in the fourth volume of *A Treatise on the Seven Rays* . This group of healers must bring about the right healing of the personalities of individuals in all aspects of their nature. The work to be done is that of the intelligent transmission of energy to various parts of the nature—mental, emotional and physical —through the right organisation and circulation of force. Present day

healers should endeavour to break loose from the modern and traditional ideas as to healing; they should recognise the stupendous fact that healing must eventually be carried forward by groups which will act as the intermediaries between the plane of spiritual energy (either soul energy, intuitional energy or will energy) and the patient or group of patients. Note this last point. The *group idea* must always be remembered by the students as they work; they must *not* work as individuals but as units in a coherent whole. This will distinguish the New Age methods from the past, for the work will be group work and, usually, for a group. Magnetic healers must learn to work as souls and not as individuals. They must learn to communicate healing energy from the reservoir of living force to the patient or patients.

4. The *Educators of the New Age* will come next. Their service is along the line of culture and they will work to bring in the new type of education. Their emphasis will be upon the building of the antahkarana and upon the use of the mind in meditation. Again—much of this new educational science will be given in the fifth volume of the series. They will act as communicators and *[38]* transmitters of two aspects of divine energy—knowledge and wisdom. These must be thought of in terms of energy. This fourth group (whose work is concerned with the education of the masses) is a direct intermediary between the higher mind and the lower mind. They are concerned with the building of the antahkarana and their task is that of linking the three points of mental focus—the higher mind, the soul and the lower mind—so that there may be established a group antahkarana between the kingdom of souls and the world of men.
5. The fifth group will be that of the *Political Organisers* and will concern itself with political factors in every nation. They will work in the world of human government, dealing with the problems of civilisation and with the relationships existing between nations. The bringing about of international understanding will be their major

objective. This group communicates the "quality of imposition," and an authority that is lacking in the other branches of this divine group activity. This work is largely first ray work. It will embody the method whereby the divine *Will* works out in the consciousness of races and nations. Members of this group will have much first ray energy in their equipment. Their work is to act as channels of communication between the department of the Manu and the race of men. It is a noble task, my brothers, to be channels for the will of God.

6. *The workers in the Field of Religion* form this group. Their work is to formulate the universal platform of the new world religion. It is a work of loving synthesis and it will emphasize the unity and the fellowship of the spirit. This group is, in a pronounced sense, a channel for the activity of the second Ray of Love-Wisdom, that of the World Teacher—an office held at present by the Christ. The platform of the new world religion will be built by the many groups, working under the inspiration of the Christ and the influence of the second ray and these—in their totality—will constitute this sixth group. *[39]*
7. The seventh group is that of *the Scientific Servers* . They will reveal the essential spirituality of all scientific work which is motivated by love of humanity and its welfare, which relates science and religion and brings to light the glory of God through the medium of His tangible world and His works. They have a most interesting function but one which will not become evident for a long time—not until the building forces of the universe are better understood. This will be co-incident with the development of etheric vision. This group will act as a channel of communication or intermediary between the energies which constitute the forces which construct the forms and fabricate the outer garment of Deity and the human spirits. You will note here, consequently, the possibility that this group's main initial work will

be concerned with the problem of reincarnation. That problem deals with the taking of an outer garment or form under the Law of Rebirth.

8. The *Psychologists* will form this next group and they will be concerned with the revelation of the fact of the soul and with the new psychology which will be based upon the seven ray types and the new esoteric astrology. Their major task will be to relate, through approved techniques, the soul and the personality, leading to the revelation of divinity through the medium of humanity. They will act also as transmitters of illumination between groups of thinkers and as illuminators of group thought. They transmit energy from one thought centre to another and, above everything else, they transmit the energy of ideas. The world of ideas is a world of dynamic force centres. Let this not be forgotten. These ideas have to be contacted and noted and their energy has to be assimilated and transmitted.
9. This ninth group will be composed of *Financiers and Economists.* They will work with the energies and forces which express themselves through the interchange and the values of commerce; they will deal with the Law of Supply and Demand and with the great principle of *Sharing* which ever governs divine purpose. They will *[40]* be the great psychometrical workers, for a psychometrist is one whose soul is sensitive to the soul in others and in all forms of life. The principle of Sharing which must govern economic relations in the future is a soul quality or energy and hence their work of relating soul with soul. They also evoke the soul of the past, linking it with the present and finding it likewise indicative of the future.
10. This is the group of *Creative Workers* . They are communicators between the third aspect of Divinity, the Creative Aspect—as it expresses itself through the creative work and in response to the thought world—and the first aspect, Life. They link and blend life and form creatively. They are closely related to the ninth group because today, unknowingly and without any true understanding, they are bringing about a concretisation of the energy of desire; this in its

turn brings about the creation of things. Incidentally, therefore, they are concerned with the concretisation of money. Their work is also largely philosophical and concerned with the task of relating—factually and scientifically—the other nine types of groups so that they may work creatively upon the physical plane and the divine Plan may clearly appear as a result of this synthesis which they bring about.

III. These groups are also *an externalisation of an inner existing condition* . They are an effect and not a cause. That they themselves may have an initiatory effect (as they work out into manifestation upon the physical plane) is no doubt true; but they are themselves the product of an inner activity and of a subjective aggregation of forces which must perforce become objective. The work of the disciples who find their place in these various groups is to keep in close rapport with ten inner groups which form, nevertheless, one large active group. This group force will then pour through all the various groups just in so far as the disciples in the groups do the following things *as a group:*

1. Keep en rapport with the inner source of power.
2. Never lose sight of the group objective. *[41]*
3. Cultivate the dual capacity to apply the laws of the soul to the individual life and the laws of the group to group life.
4. Use all the forces which may flow into the group in service; they must learn, therefore, to register those forces and use them correctly. The hints given below as to the centres which these ten groups will use must be studied. The right use of these centres will take place only when there is a greater group unity established among the members of the individual groups and among the groups as a whole. You ask why is this so, my brothers? Because the force flowing in might prove too strong for the individual disciple to handle alone, but the force is shared by the group if there is complete group at-one-ment. In this way, each disciple can serve the group and his objective eventually becomes:

a. At-one-ment with his group brothers.

b. Alignment with his soul and with the inner group which is the subjective cause of the outer groups.

c. The expression of the particular technique which his group should eventually embody.

The groups will use the following centres in their work:

Group 1.—The head, heart and throat centres.

Group 2.—The head, heart and solar plexus centres.

Group 3.—The head, heart and ajna centres.

Group 4.—The head, ajna and throat centres.

Group 5.—The head and heart centres and the centre at the base of the spine.

Group 6.—The head, heart and solar plexus centres. This is necessarily the same as in Group 2.

Group 7.—The head, throat and sacral centres.

Group 8.—The head, heart, solar plexus and throat centres. This group of disciples will be the first to use four centres in their work as they are in a curious sense, the mediators of thought between the other groups. They are peculiarly a linking group. *[42]*

Group 9.—The head, heart, throat and sacral centres.

Group 10.—The head, heart, sacral centres and the centre at the base of the spine.

I wonder, my brothers, if the following sequence of statements will convey anything to your minds? It is a statement of fact and is not the least symbolic in its terminology—except in so far as all words are inadequate symbols of inner truths.

1. Each group has its inner counterpart.
2. This inner counterpart is a completed whole. The outer results are still only partial.

3. These ten inner groups, forming one group, are related to the Ashrams of the Masters and are each of them expressive of or governed by ten laws, embodying the controlling factors in group work. A law is an expression or manifestation of force applied, under the power of thought, by a thinker or group of thinkers.
4. These ten inner groups, embodying ten types of force and working synthetically to express ten laws, are an effort to bring in new and different conditions, and hence produce a new and better civilisation. The Aquarian Age will see consummation.
5. The outer groups are a tentative and experimental effort to see how far humanity is ready for such an endeavour.

IV. These groups are also an experiment which has for its objective the *manifestation of certain types of energy* which will, when effectively functioning, produce cohesion or at-one-ment upon earth. The present distraught condition in the world, the international cataclysm and apparent impasse, the religious dissatisfaction, the economic and social upheaval and the appalling effects of war are all the results of energies that are so potent —owing to their immense momentum—that they can only be brought into rhythmic activity by the imposition of stronger and more definitely directed energies.

The groups are intended to work together eventually just as the various departments of a great organisation work effectively together as a unit. They must function smoothly and intelligently within themselves and also in their inter-relation with *[43]* each other. This will become possible when the individual members in the groups and the individual groups of disciples lose sight of their own identities in an effort to make this hierarchical work possible. In this type of group work, the feelings, reactions, wishes and successes of the individual most emphatically do not count. Only that is regarded as of importance which will further group effort and enrich the group consciousness.

PART V

The Hierarchy sanctioned the starting of these groups in the year 1931. The members of these groups have been slowly chosen since then and are endeavouring, since their inclusion in this ashramic work, to work together in complete unity of purpose and of relationship. It may be of interest to you to know a little of how we approached the subject.

As you all know, I am a second ray disciple, an initiate of a certain standing —the grade of which in no way concerns you, though many of you have personally and interiorly ascertained who I am. If the teaching which I have given you and the books which I have given to the world do not suffice to win your confidence and your attention, then knowing that I am an initiate of the third degree, or a Master, or a Boddhisattva or one of the Buddhas close to the Throne of God will in no way aid your comprehension and will only hinder your development. For many lives I have been close to the Master K.H.; in discussion with Him, we have often wondered how we should aid in the inauguration upon earth of those newer types of work which will be distinctive of the New Age and yet would be close enough to the comprehension of the advanced aspirants and the world disciples so that their cooperation would be evoked and their intelligent help forthcoming. What were the requirements for which we should look and what should be the technique to be applied in the New Age for the raising of the consciousness of men? We decided that four things must, first of all, distinguish the group work which should be done and should characterise the disciples to be chosen for training. These were: Sensitivity, Impersonality, Psychic Gifts, Mental Polarisation. I do not make mention of aspiration, of selflessness *[44]* or of the desire to serve. They are fundamentals and basic essentials and, where they do not exist, there is no use in proffering the type of assistance which we are seeking to give.

You will note that, as you look back over the spiritual history of the race of men during the past two thousand years (which is far enough for our

purpose), that the following methods have been consecutively used to reach men's minds spiritually:

1. The method of raising the consciousness of an individual so that he became a Knower. Individual salvation and the emergence of outstanding individuals with spiritual sense, vision and achievement to their credit has characterised the mystical history of the past. Some of these people emerged along the way of the heart, the mystical way; such were Shri Krishna, St. Francis of Assisi, and all those Knowers whose way was the Way of Love. To these can be added Milarepa of Tibet and Lao Tze of China. Such also have been many of the saints of the church in the West. *The Bhagavad Gita* has been the book which has embodied this way superlatively.

Others emerged along the way of the mind and were the intellectual Knowers. Theirs is the more strictly occult way and it has become increasingly the way of our present day aspirants. The reason for this is that the polarisation of the race is shifting ever more steadily on to the mental plane. Some of the individuals on this way of the mind were Sankaracharya, the Apostle Paul, and Meister Eckhart. Today, many are coming out along this way under the name of science. There were also those outstanding *individuals* , such as the Christ and the Buddha, Who combined both ways in their perfection and Who towered above Their fellowmen from the heights of Their achievement. They swayed hemispheres and centuries, whereas the lesser sons of God swayed countries, specific types of mind and lesser periods of time.

2. The second method employed for raising the consciousness of the race was through groups, gathered around a *[45]* teacher who (to a greater or less degree) was a focal point of energy either

   a. By the power of his soul contact or

   b. By that contact and being also a channel through which some member of the Hierarchy could work.

> Through the example of these teachers, through their teaching, through their successes and their failures, those whom they gathered to them could be taught, their vibration could be increased, their consciousness expanded and the group could become a magnetised centre of force, of purpose and of spiritual light—the degree of this being dependent upon the purity of the note sounded and the selflessness of the lives shown. The mental calibre of the group also had its effect, for the average vibration and polarisation established the note for the group as a whole.

An experiment is now being made to shift the focus of the groups inwards and yet, at the same time, to increase their potency by permitting no individual leader to be found at the group centre upon the outer plane. All in the group are to be gathered together as free souls. Together, they will learn; together, they will stand with impersonality; together, they will render service to the world. You must remember, however, that any person who takes the position that the work to be done is only upon the inner planes and that he is working solely from mental or spiritual levels of consciousness is not right in his conception of the process. Inner work which does not work out into objective activity upon the physical plane is wrongly oriented and inspired.

These new types of groups will work together under the conscious guidance and suggestion of a member of the Great White Lodge. Note the word "suggestion," my brothers. If these groups were subjected to the *authority* of such a member, then the objective of all the work undertaken would fail to materialize. An occult law would have been broken. Free, intelligent assistance is what we are asking from all our disciples today, and we leave them free to render it or not as they like and in the manner which may seem best to them. I am your teacher. I make suggestion. I offer instruction. I indicate *[46]* the way to the goal and to the field of service. I point out to you what we, the Teachers upon the inner side, seek to see accomplished. Temporarily and of your own free will, you have indicated your willingness to serve and to cooperate in my plans. Beyond thus indicating the way and

the service, I will not go. It is for all of you, my disciples, to work out in joint collaboration and in the closest understanding the way that my suggestions and my hints should be utilised. I do not interfere.

First of all, I call for a deeper love and comprehension between the members of the group. This is necessary in order that the internal structure of the group may be more firmly and closely integrated.

Next, you must learn to work on the levels of meditation with greater clarity and power. So much of your meditation work is selfish. Do you realise that? Is not your attitude very often to be expressed in the following terms: When I am meditating, what will the Tibetan give *me* at this time? Will he give *me* something which will make *me* a better disciple? Will the meditation which he may give *me* interest *me* more than the one I am now doing? Will a change in meditation bring *me* better results (probably of a phenomenal kind!) or a new revelation or fresh enlightenment and enable *me* to achieve *my* goal? Few of you in this particular group in my Ashram as yet really work in meditation upon those levels where creative work is done. May I point out that until you can begin to do this, the work which I seek to do through all of you is largely at a standstill. The object of any meditation which I may assign to you is to enable you to have power in meditation so that you will no longer be pre-occupied with yourselves and your own problems but you will become unified with your group for group work and eventually for still wider group purposes—my purposes, as your teacher and a world worker and server.

With what kind of instrument, therefore, can I now work? Every true teacher asks himself this question as he studies the grouping of souls with which he has associated himself and which he seeks to serve and aid. As integration of the group takes place, the pre-dispositions and the basic tendencies of the massed group qualities emerge and can be studied; weaknesses can then be offset and right indications fostered....

[47] I have earlier pointed out to you that the basic qualities for which we look are sensitivity, impersonality, psychic capacity and mental polarisation.

Upon these I would like very briefly to enlarge and then I will lay before you (for your understanding interest and possible collaboration) the plans for future group activity. These plans can materialise if you can make the necessary adjustments and submit yourselves to the discipline and the training which will make greatly increased usefulness possible.

I have stated that the first requirement is *sensitivity* . What exactly is this? It does not mean primarily that you are a "sensitive soul"—the connotation of which usually means that you are thin-skinned, self-centred and always on the defensive! Rather do I refer to the capacity whereby you are enabled to expand your consciousness so that you become aware of ever-widening ranges of contact. I refer to the ability to be alive, alert, keen to recognise relationships, quick to react to need, mentally, emotionally and physically attentive to life and rapidly developing the power to observe upon all three planes in the three worlds simultaneously. I am not interested in your personal relations where they concern your wrong personality sensitivity to depression, to self-pity, your defenses, your so-called sensitivity to slights, to misunderstandings, your dislike of your environing conditions, your hurt pride and qualities of this kind. These all cause you bewilderment and let loose in you the floodgates of compassion for yourself. But you do not need me to deal with them; of them you are well aware and can handle them *if you choose* . These faults are interesting only in so far as they affect the life of your group; they must be handled by you with care and with the open eye that senses danger from afar and seeks to avoid it. The sensitivity which I want to see developed is alertness to soul contact, impressionability to the "voice of the Teacher," an aliveness to the impact of new ideas and to the delicacy of intuitional responsiveness. These are ever the hallmark of the true disciple. It is spiritual sensitivity which must be cultivated; this is only truly possible when you learn to work through the centres above the diaphragm and to transmute solar plexus activity (which is so *[48]* dominant in the average person), turning it into heart activity and the service of your fellow men.

Impersonality , particularly for high grade integrated people, is peculiarly difficult to achieve. There is a close relation between impersonality and detachment. Study this. Many cherished ideas, many hard won qualities, many carefully nurtured righteousnesses and many powerfully formulated beliefs militate against impersonality. It is hard for the disciple—during the process of his early training—to hold earnestly to his own ideals and to pursue forcefully his own spiritual integration, and yet remain impersonally oriented towards other people. He seeks recognition of his struggle and achievement; he longs to have the light which he has kindled draw forth a reaction from others; he wants to be known as a disciple; he aches to show his power and his highly developed love nature so that he may evoke admiration or, at least, challenge. But nothing happens. He is looked upon as no better than all the rest of his brothers. Life, therefore, proves dissatisfying.

These truths of self-analysis are seldom definitely faced or formulated by any of you and, therefore (because I seek to help you) I formulate them for you and face you with them. It is hard for intelligent men and women to see others closely associated with them dealing with life and problems from a totally different angle to their own—handling them in a weak or stupid way (from the angle of the disciple) and making apparently serious errors in judgment or technique. Yet, brother of old, why are you so sure that you are right and that your point of view is necessarily correct? It may be that your slant on life and your interpretation of a situation needs readjustment and that your motives and attitudes could be more elevated or purer. And even if they are—for you—the highest and the best that you can achieve at any given time, then pursue your way and leave your brother to pursue his. “Better a man’s own dharma, than the dharma of another.” Thus does the *Bhagavad Gita* express this truth, telling the disciple to mind his own business.

This attitude of non-interference and the refusal to criticise, in no way prevents service to each other or constructive group relations. It does not negate the expression of love or happy *[49]* group cooperation. There is

ever much opportunity for the practice of impersonality in all group relations. In every group there is usually one group member (and perhaps several) who constitute a problem to themselves and to their group brothers. Perhaps you yourself are such an one and know it not. Perhaps you know who, among your co-servers, provides a testing for his fellows. Perhaps you can see clearly what is the group weakness and who it is that is keeping the group back from finer activity. That is well and good, provided that you continue to love and serve and to refrain from criticism. It is a wrong attitude to seek assiduously to straighten out your brother, to chide him or seek to impose your will on him or your point of view, though it is always legitimate to express ideas and make suggestion. Groups of disciples are groups of free and independent souls who submerge their personal interests in service and who seek that inner linking which will fuse the group into an instrument for the service of humanity and of the Hierarchy. Continue with your own soul discipline and leave your brothers to continue theirs.

The question of *psychic powers* is not so easy to explain. I do not refer to the lower psychic powers which may or may not develop as time goes on and the need for them arises. I refer to the following capacities, inherent in the soul, which *must* be developed in all of you if you are to do your share in meeting world need, and work for the Hierarchy in the field of world service. Let us briefly enumerate them:

1. Intuitional response to ideas.
2. Sensitiveness to the impression which some member of the Hierarchy may seek to make upon the mind of the disciple. It is for this reason that I am training you to utilise the Full Moon contact.
3. Quick response to real need. You had not regarded this as one of the psychic powers, my brother, had you? I refer not here to a solar plexus reaction but to heart knowledge. Ponder on this distinction.
4. Right observation of reality upon the soul plane. This leads to right mental perception, to freedom from illusion and glamour and to the illumination of the brain. *[50]*

5. Correct manipulation of force, involving, therefore, an understanding of the types and qualities of force and their right creative weaving into service upon the outer plane.
6. A true comprehension of the time element, with its cyclic ebb and flow and the right seasons for action—a most difficult psychic power to master, my brothers, but one which *can* be mastered through the use of patient waiting and the elimination of hurry.

All these powers, the disciple must eventually develop, but the process is necessarily slow.

Next comes the quality of *mental polarisation* . What exactly is this power or quality? For you (at this time) it must express itself in two ways:

1. Through the life of meditation.
2. Through the control of the astral body.

Increasingly must your inner life be lived upon the mental plane. Steadily and without descent must the attitude of meditation be held—not for a few minutes each morning or at specific moments throughout the day, but constantly, all day long. It infers a constant orientation to life and the handling of life from the angle of the soul. This does not refer to what is so often referred to as "turning one's back upon the world." The disciple faces the world but he faces it from the level of the soul, looking clear-eyed upon the world of human affairs. "In the world, yet not of the world" is the right attitude—expressed for us by the Christ. Increasingly must the normal and powerful life of the emotional, astral, desire and glamorous nature be controlled and rendered quiescent by the life of the soul, functioning through the mind. The emotions which are normally self-centred and personal must be transmuted into the realisations of universality and impersonality; the astral body must become the organ through which the love of the soul can pour; desire must give place to aspiration and that, in its turn, must be merged in the group life and the group good; glamour must give place to reality, and the pure light of the mind must pour into all the dark places of the lower nature. *[51]* These are the results of mental

polarisation and are brought about by definite meditation and the cultivation of the meditative attitude. This is not new information for you, but it is something which as yet remains unexpressed *practically* . If you will ask yourselves the following questions and courageously and truthfully make reply before the bar of your own soul, you will learn much and greatly aid your development:

1. What do you understand by spiritual sensitivity?
   a. Have you ever truthfully felt my vibration?
   b. Do you respond more rapidly to the quality of a brother's faults than to his divine characteristics?
   c. In what way does criticism interfere with true spiritual sensitivity?
   d. What do you feel personally hinders your development of this required sensitivity?
2. Define impersonality.
   a. Do you know the distinction between the impersonality of the first ray type and true spiritual impersonality?
   b. When somebody disagrees with you or you do not like a person's attitude, ideas or proposals, what is the first thing you do? Do you love him? Do you keep silent? Do you discuss him with others? Do you endeavour to put him right? How do you try to do this?
   c. If you are impersonal is it the result of training or is it natural to you? Is it simple self-defense? or is it the easiest way to attain peace? or is it a spiritual attainment?
3. I have defined for you the psychic powers. I listed six of them. Please study them and then make a clear, concise statement to yourself as to your own capacity:
   a. To demonstrate them.
   b. To develop them, outlining your method of so doing.
4. Just how do you feel that you succeed in keeping a mental grip on life? *[52]*
   a. In an emotional stress do you transmute the condition through love?

b. Do you inhibit the display of emotion and why?

c. Do you call in the mind and handle your problems from the mental level?

d. Do you know what glamour is and can you recognise it when it displays itself to you?

These questions have a twofold purpose. They will, if you answer them truthfully and face them clearly, lead you to deal with yourself *as a group member* and so ascertain the measure of your contribution to the group need and to our need of workers. If you will write down and answer these questions and share the replies with your co-disciples, it will give them an opportunity to know each other better.

There is an occult process which reaches its culmination in one of the higher initiations—with which initiation you have as yet no concern. It is called "a bringing forth into the light." An accepted disciple is one who is in process of preparation for initiation and that is one of the tasks with which I am engaged at this time. I have, therefore, to begin to lay the foundation for this esoteric "unearthing" or "revelation of that which is hidden." I am consequently proffering to you, through these questions, the opportunity to practise early in your training this "distressing revelation" which will later take place in a higher state of consciousness.

What is it that I and Those Who are working on the inner side are seeking to do with these groups? What is the larger objective? The groups have not been formed to train individuals. They have been formed (each of them) as *seed groups* for a definite and specific end. They are organised to provide channels in the world for the distribution of certain peculiar types of force which will work out into manifestation in specific ways. Energy has always been manipulated by the Hierarchy and distributed in the world of men. I refer to the energies used in relation to the awakening of the human consciousness, to the integration of the world of souls with the world of men; I refer to the activities whereby the human kingdom can become a

great station of light and a powerhouse *[53]* of spiritual force, distributing it to the other kingdoms in nature.

The statement is of vital importance; it expresses our immediate objectives and the nature of the field of service in which you—as a group and not as individuals—can function. This manipulation of energies has (for centuries) been carried forward by us but its effects have only been registered *unconsciously* by man. We have (speaking symbolically) rayed forth the light and distributed the water of life in a wide and general distribution with here and there (and rarely) some one isolated individual, responding actively and consciously. He thus became a tiny focal point of spiritual energy and light. Now it has seemed to us possible to focus the light and knowledge much more definitely and to form groups on earth—composed of the isolated, responding individuals—so that more light and more knowledge can be spread abroad. This we decided to do in two ways:

1. Through the collaboration of all the Masters of the Great White Lodge, working through Their Own disciples.
2. Through the specifically focussed activity of the Masters Morya and Koot Hoomi and myself, Their servant and disciple.

Through the first method, the New Group of World Servers came into being and the disciples and aspirants of the world, working on all the rays and under the guidance—consciously or unconsciously recognised—of the Masters Who are specifically pledged to help humanity. Thus a vast powerhouse and station of light has been formed. It is a diffused and widespread light and its channels are to be found all over the world, in every country and in every major city. This you know and with this branch of the work (to which I am personally pledged) you are actively cooperating and should cooperate.

But it was felt that it should also be possible to focus the light still more intensively through smaller and more carefully chosen and selected groups. Through these much smaller groups of disciples, the phenomenal appearance of certain types of energy could be expressed; certain powers

could be unfolded and a more specialised experiment be possible. Peculiar powers *[54]* could be studied and focussed, intensified light and power could be so clearly demonstrated that the sons of men would come to recognise the influence and to give proof of the supernormal which is the heritage of future centuries.

To this particular branch of hierarchical work, I pledged myself; it would provide the nucleus for the coming types of civilisation and the characteristics and activities which could be unfolded under the incoming new major influences. These have always interested me and I have specialised in them. Naturally, I looked around among those whose lives I have been watching—sometimes for several incarnations. Among these were those of you who are now working with me. These groups constitute the germ of a great experiment. If successful, they will, in the course of the next 275 years:

1. Anchor on earth certain types of the higher forces which the race needs and which are not yet active.
2. Develop the six supernormal powers to which I have referred above.
3. Train the group members in that synthetic relation which characterises the Hierarchy and so prepare them for initiation.

Out of these groups will be picked those who can be definitely prepared for certain expansions of consciousness and who can be trusted to contact aspects of the Plan, hitherto not revealed. As you make progress in this work and as you seek to understand the group implications, it will become ever more clear to you what the Plan really is. It is as difficult for me to explain the underlying purpose of this group work to you as it would be to explain decimal fractions to a seven year old child, no matter how brilliant he might be. But if you have the needed patience, the willingness to work impersonally and proceed with love, if you will submerge your personalities in the group life, you will know, you will perceive and the light will break in; the power to work will come to you. We shall then have radiant focal points or light bearers and channels for the planned distribution of force—a

thing which has never yet been, upon the scale which we now contemplate.
[55]

PART VI

I do not intend to continue giving you only reiterated advice upon the treading of the Path of Discipleship. You are adult men and women and *know* the Way. The practical application of the ancient Rules is your personal responsibility. What you do is your own affair. You have reached maturity and should be ready for the next step. That step will be taken when you have transmuted knowledge and theory into wisdom, practice and expression.

It is only in a spirit of real *detachment* that the best work of a disciple is done. The disciple comes to realise that because of this detachment he is (for the remainder of his life) simply a worker—one of a great army of hierarchical workers—with supposedly no personality inclinations, objectives, or wishes. There is for him nothing but constant work and constant association with other people. He may be a naturally isolated person, with a deep craving for solitude but that matters not. It is the penalty he must pay for the opportunity to meet the need of the hour. The hardest organised *push* of the Hierarchy is now taking place and its objective is to offset the tendency of the race to crystallise into separativeness, for separation is the line of least resistance to people and nations at this time. Hence the formation of these working groups of disciples, giving an expression of group work and group cohesion and of non-separativeness.

A few—relatively a very few—of the disciples and intuitives of the world today are *standing together* in a twofold activity: one activity is to sense and touch with greater accuracy the steadily unfolding subjective plan; the other is to speak and teach with greater clarity and to choose with wiser exactitude the right words (written and spoken) by which to express the truth. The presentation of the sensed realities will then lead the thinking people of the world to arrest their present trend of thought and to cooperate more fully and freely in the enlightenment of the world. I use the word "enlightenment" in its occult sense. The full measure of what can be done

depends (as far as the individual disciple is concerned) upon his inner power to live *[56]* each day as a soul—free from fear, free from self-consciousness and free from those reactions which stir the astral or emotional body into organised activity, based on ancient habits. For the disciple and for the success of his work, an astral body of stillness and of acquiescence, sensitive to impressions from the soul and from the Master, and reflecting the vision with as much purity of outline as may be possible, is the goal. It should be remembered that when the disciple is fully occupied in living the life of service on all three planes, there is little that can be said or should be said to him. But a thought may be of aid.

Let him seek, in the strenuousness of his life, to preserve the synthesis of the personality and the integration of all parts of his equipment. Often in the stress of activity in one body or another and on one plane or another, the emphasis may be temporarily so strong in some one direction that he may lose sight for a moment of the synthetic point of view of both the Plan and the group. Physically, he is working under great pressure; emotionally, he may be learning the difficult lesson of detachment and may consequently be full of a temporary rebellion. Yet on the mental plane, he is aware of a mental clarity and of a power to think which keeps him incessantly and constructively active. The following three terms, therefore, express quite frequently the disciple's situation where his lower nature is concerned: excessive fatigue, emotional rebellion and mental lucidity. How must he deal with this problem? Physical fatigue need not necessarily impair in any way his usefulness. With many people, physical conditions impair their work for their attention becomes focussed on the undesirable physical situation; disciples, however, often have a curious capacity to continue with their work no matter what may be happening to them physically. The physical brain can be so much the reflector of the mental life that he will remain essentially unaffected by any outer conditions. The disciple learns to live with his physical liabilities under adverse conditions and his work maintains its usual high level.

The emotional problem may be the hardest. But only the disciple can handle his own self-pity and free himself from the inner emotional storm in which he finds himself living. He *[57]* must recognise that his integration is weak, for he is working in two phases or sections:

Physical . . . . . emotional.
and
Mental . . . . . soul.

He is sometimes one and sometimes the other and usually very thoroughly in either case. This duality must be brought into a closer relation and this is the point to which he must attend as he seeks to establish and preserve the needed synthesis and personality-soul integration. When will disciples learn that the attitude which involves a certain "don't care" reaction and a form of indifference is one of the quickest ways by which to release the Self from personality claims? This is not the "don't care" spirit which will affect the disciple's attitude to other people. It is the attitude of the integrated thinking personality of the disciple towards the astral or emotional body. It leads him to assume the position that not one single thing which produces any reaction of pain or distress in the emotional body matters in the very least. These reactions are simply recognised, lived through, tolerated and not permitted to produce any limitation. All disciples would do well to ponder what I have just said. The whole process is based on a deep-seated belief in the persistence of the immortal Being within the forms of soul and personality.

This inner realisation grows with the development of power in meditation whether it is individual meditation or group work. Meditation is essential for establishing a freer inner spiritual interplay—again whether as a soul in relation to the personality or a group of disciples in relation to their Master or each other. You might here well ask: Why is this sensitive interplay between the disciples in a Master's group regarded as necessary? Is not life complicated enough without too much awareness of the conditions, the personalities and the soul contacts of those with whom we are associated and with whom we seek to walk as fellow disciples? I would like here to

remind you that, as disciples, you are in preparation for initiation and that impending condition of consciousness implies three things: *[58]*

1. Increased awareness and sensitivity to experience and to life in all forms.
2. The power to do for others what I have attempted to do for you, at present on a lesser scale and later, in other lives, as I now do it.
3. The courage and the strength to know all, to realise all and to love with patient wisdom and unchanging sincerity.

This must surely be apparent to you. In the group work in which disciples are now called to participate, you have an opportunity offered which can aid in the inducing of all the qualities which are needed by you as candidates for initiation, at no such very distant date, as we view time on the inner side.

The teaching has always been given that the disciple or the initiate must adapt himself to, and learn from, the conditions in which he finds himself and from the setting and environment with which his physical plane life puts him in daily touch. This is one of the initial platitudes of the Path. It was, however, at one time as new a concept to the aspirant and the disciple under training as is the teaching which I seek to give this group of my disciples and the opportunity which I would have you seize. The training, hitherto carried forward upon the inner planes, and unrealised oft in the waking consciousness of the accepted disciple, has now to be grasped, used and mastered in his waking consciousness and physical brain. The disciple in the past sought to establish harmonious relations with his environment—harmony being one of the liberating forces which must precede the release of energy for use after initiation. He practised patience and forbearance and helpfulness and rendered service and this was worked out through the process of *right external conduct* based upon right inner orientation and attitude. But under the new system (made necessary by achieved racial progress) this process of right external adjustments must be paralleled in the New Age by *right inner relations, consciously* established and *consciously*

held and recognised for what they are by the conscious mind and brain of the disciple. This, therefore, involves true knowledge of the disciple's inner group relation, spiritual penetration to the inner life of a brother disciple and the consequent fusion in the heart-mind-brain *[59]* of the disciple, simultaneously, of all that is known on both the outer and the inner planes. This has not hitherto been the case. It is one of the major reasons for the forming of these groups as far as the individual group members are concerned. It will be brought about gradually and safely by the daily use of the group meditations which I may assign you, by a renewed interest in the subject of telepathic work and by a closer and deeper love, cultivated by all of you.

Three things are of great importance and constitute your individual responsibility:

1. *Facility of rapport* . As a member of my group, it is essential that you cultivate two aspects of the "art of rapport" which is based, eternally, on loving attraction.
   a. Rapport or contact with the soul through a cultivated alignment and correct meditation.
   b. Rapport or contact with your group brothers; this lays the foundation for constructive, united work.
2. *Impersonality.* Is there aught more that I can say on this theme? You must learn to view what is said or suggested by any group brother with a complete and carefully developed "divine indifference." Note the use of the word "divine," for it holds the clue to the needed attitude. It is a different thing to the indifference of not caring, or the indifference of a psychologically developed "way of escape" from that which is not pleasant; nor is it the indifference of superiority. It is the indifference which accepts all that is offered, uses what is serviceable, learns what can be learnt but is not held back by personality reactions. It is the normal attitude of the soul or self to the not-self. It is the negation of prejudice, of all narrow pre-conceived ideas, of all personality tradition, influence or background. It is the

process of detachment from “the world, the flesh and the devil” of which *The New Testament* speaks.

3. *Love* . Love is that inclusive, non-critical, magnetic comprehension and attitude which (in group work) preserves the group integrity, fosters the group rhythm and permits no secondary personality happenings or attitudes to mar the group work.

[60] Contact, impersonality and love—these three constitute the individual objectives which I set before each and all of you.

The group requirements which must be met and preserved by the group, as a group, are as follows:

1. *Group integrity.* This grows out of right integration and refers to the delicate balance which must be preserved amongst the members of the group. This is of such a nature that there emerges eventually a group steadiness and a group freedom from “oscillation” which will permit of uninterrupted group work and interplay. It will come if each of the group members will simply mind his own business and permit his group brothers to mind theirs; it will come if you keep your personality affairs, your private concerns and troubles out of the group life; it will come if you refrain from discussion of each other and of each other’s affairs and attitudes. This is of supreme importance at this stage of the group work; it will mean—if you can achieve success in this—that you will be able to keep your minds clear of all lesser things which concern the personality life. This means that your minds will be free, therefore, for group work.
2. *Fusion* . By this I mean the ability of the group to work as a unit. This is dependent upon the achieving of right individual attitudes and (when working) the attainment of the capacity to lose sight of everything except the work to be done and a deeply sensed love of your brothers.
3. *Understanding.* I use this word in reference to your comprehension of the work to be undertaken. I do not use the word in reference to your

attitude to yourself or to your group brothers. It means that each group works wisely and understandingly at its own appointed task, knowing that it contributes to a whole which exists in the mind of the Master.

Integrity, fusion and understanding—this is the order of the work and the sequence of development. All groups, working in the outer world in relation to the Ashrams of the Masters, will follow certain initial and final stages in their work and *[61]* these will be uniform for all the groups, no matter what their specific and individual group work may be. Thus there will be brought about an inter-group relation and a consequent strengthening of the individual groups. The third stage of the work to be done will be special and particular, differing for each group and to be followed by the group with meticulous care. I would ask all the various groups which may be working under my direction to attend to their own individual group business and not to speculate as to the nature of the work being done by the other groups.

Let me outline for you the stages to be followed:

STAGE ONE. *Alignment.* Soul contact. Spiritual poise. Poise is the steady holding of the achieved soul contact.

a. Then, the conscious relinquishing of personality reactions.

b. Next, the recognition of the fact of love as an expression of that soul contact—expressed through the medium of the personality.

c. Finally, the imaginative fusion of the egoic and personality rays.

This constitutes the *vertical* stage.

STAGE TWO. The above is followed by group integration and group fusion, carried forward consciously:

a. By bringing each group member into conscious rapport through *naming* and *loving* .

b. By seeing all the group members as a circle of living points of light along with yourself in the circle, but not at the centre of the circle.

c. By imagining all these points of light as fusing and blending to make a radiant sun, with rays of light going out towards the four corners of the earth.

This constitutes the *horizontal* stage.

STAGE THREE. There follows next a careful consideration of group purpose and technique. This technique will be different for each group; by a dynamic, unremitting *[62]* following of the particular, indicated technique will the results be achieved. This technique must not be changed by anyone except myself.

Stages I and II should be rapidly effective and almost instantaneous in their results, after three months' careful work has been done. I request that you give careful, patient attention to them so that they develop eventually into stable habits and so give you no trouble and further difficulty. The initial stages in this type of work are of paramount importance.

STAGE FOUR. Having finished the special group work under Stage III, the members of the group will then endeavour to link up with the other groups in the same manner in which they linked up with the members of their own group. In this case, however, disciples will not concern themselves with the personnel of any of the groups, including their own, but only—as a group—link their group with the other groups. Thus the concepts of illusion and of separateness, and the realisation of fusion, will assume correct proportions in your minds.

a. Next, as a group, say the Great Invocation three times:

"Let the Forces of Light bring illumination to mankind.
Let the Spirit of Peace be spread abroad.
May Men of Goodwill everywhere meet in a spirit of cooperation.
Let Power attend the efforts of the Great Ones."

b. Then sound the Sacred Word, the O.M. three times.

c. Close with the prayer of the personality to the soul:

“May the words of my mouth and the meditation of my heart be always acceptable in thy sight, Oh Soul, my Lord and my Redeemer.”

PART VII

[63] The need for telepathic sensitivity in every group, composed of disciples, is based upon three necessities; I would like you to understand this more clearly.

1. The cultivation of an inter-relation of a telepathic nature upon the mental plane is essential. This has always been an established fact or condition in the case of a Master and His disciple and between the senior disciples in any group of accepted disciples. The time has now come when this group quality must—for the sake of a needy world—be developed by disciples of lesser attainment in the group.
2. This telepathic unfoldment will lead to a greater sensitivity to others. This is the secret of a Master's work and the factor which enables Him to work through His disciples, using them as outposts of His consciousness. To do this with exactitude, He must be able to know their condition (mental, psychical and physical) when He chooses so to know. He can thus discover whether they are available or not for any specific service, whether they can be safely used or not and whether their sensitivity is such and their interpretation of what they sense is of sufficient accuracy so that they will respond intelligently to the need. Have I not had to study all of you this way? Think this out and ponder upon the implications.
3. This telepathic sensitivity will also lead to the new science of inter-communication which, in the New Age, will reach general use and comprehension. Of this condition, the radio is the outer physical symbol.

Certain questions now arise and it might be well to formulate the answers to some of them. It could be wisely asked if anyone has the right to work telepathically upon the mind of any person? The answer is that you are doing it all the time, consciously or unconsciously, and without skill or purpose or—if there is a purpose—it is usually a personality purpose. It is through telepathy that ideas have been disseminated in the world by the

process of mentally impressing the mind of some *[64]* disciple or sensitive person. It is then their task to find and direct the mind and activities of those individuals whose task is not only to be responsive to this impression but to bring it out into the consciousness of the world thinkers. Have you ever asked yourselves what are the aspects of the work, in connection with telepathy, which raise questions in your mind? Is it not distrust of personality intention or point of view and a questioning also as to your own sincerity or motives? Unless this work is carried forward selflessly and with complete freedom from personal prejudice and personal choices—political or religious—there can be no safe work along this line. That is why I emphasise to you the need of doing this work at the highest united point of meditation and with complete obedience to my decisions in the matter.

Another question could well be: What is the difference between this work which I am suggesting to you and the work of the Lodge of the Lords of Form? None whatsoever, except in motive and the point from which you must endeavour to work. The Lords of Form work entirely on and from the lower levels of the mental plane and with the energy of knowledge. The love aspect of the soul itself is inactive and, therefore, from the angle and vision of the Great White Lodge, motives are wrong and the objectives are selfish ones. This is true both of individuals and groups. Forget not that these Lords of Form are souls of great age and unique blindness. But that later, in some far distant cycle, and when karma has worked upon them and the Great Law has exacted full payment for all wrong done, that they too will begin to develop the love aspect and to transmute their motives. You too must work from mental levels but knowledge and love must be called into play together, producing only those results which are harmoniously and intelligently in line with the Plan. Disciples are not permitted to call into play and functioning activity the *Will* aspect of the soul, unless they are initiates of the third degree. Prior to that, they seldom realise the distinction between the imposition of the will and the directed impression of ideas. There is too much desire (which is embryonic will) in their equipment for them to be trusted as yet with this higher aspect of mental activity. I would

ask you to get clearly in your minds in connection *[65]* with any telepathic work which these groups (working under me) should do, that it is the impression of ideas and not imposed direction which is the group ideal—a very different thing, my brother.

You might also ask: How can this collective impressing go on and yet leave a man free? Because it will be kept clear of all directed will-force; all that workers and disciples in my groups will seek to do is to impress certain minds with the outlines or suggestions as to the Plan; these ideas will deal particularly with the concept that separation is a thing of the past and that unity is the goal of the immediate future; that hatred is retro-active and undesirable and that goodwill is the touchstone which will transform the world.

How then can you keep your minds free from your own desires and from your own interpretations? By achieving that poised and positive negativity on the part of the two lower aspects of the personality—the astral body and the brain as well as the etheric brain; these determine the reactions of the lower centres, particularly of the solar plexus centre. The mind will then be left free to fulfil three functions:

1. That of soul contact; this will result in illumination and a working knowledge of the immediate aspects of the Plan.
2. That of thought formulation and thoughtform creation. Then a clear thoughtform can be constructed with definiteness, and it can be positively directed.
3. That of working on mental levels with your group brothers so that your thoughtform is a part of their thoughtform and you can, therefore, unitedly produce a living, embodied form which can be directed as I may determine.

Another question might here arise: Are there any specific and brief rules which should be obeyed? The following might be given, but I would remind you that it is what you *are* that counts in this work more powerfully than anything else. The controlling factor is *harmlessness* in thought and word;

the practice of this, with proper observation, will greatly help all of you. Next comes a *refusal to think unkindly* or with criticism; *[66]* this is essential in connection with those whose minds you seek to impress. *Silence* , complete and unbroken as to what you are doing, is also a vital factor; the utterance of words in connection with this most subtle and confidential work (or even discussion of the work with a fellow-disciple) can shatter the delicate thoughtform which you are attempting to build. It can render the work of weeks abortive. A *balanced attitude* in relation to those in power throughout the world must also be cultivated; they need above all else the inspiration which can be brought to them from the Hierarchy.

I would ask you, therefore, to practise purging the content of your minds of all critical and unkind thoughts so that you can achieve an attitude of divine indifference to the ephemeral and fleeting personalities and to the chaos everywhere to be seen and so endeavour to tune in on the attitude of the Hierarchy. This involves the emphasis of the consciousness-aspect and the careful observation of all that goes on beneath the surface—awakening, arousing and stimulating to a pronounced mental activity, the hitherto unconscious masses. The events which are happening in every country are bringing this about with much rapidity; humanity is coming alive and its consciousness is awakening to the subjective values. The Hierarchy is sore beset to meet humanity's emerging need of guidance. The sensitivity of the human race (as the result of economic insufficiency, of war, anxiety and pain) is becoming so acute that we who work on the inner side must hasten to impress sensitive, awakening psychics with the right impression. Hence our effort to create these groups, and to use people like yourselves who are (theoretically) harmless but actually full of prejudice and hasty judgments. We have to use the material which lies to hand and are greatly handicapped at all times.

After you have worked consciously at the purification of the mind and after you have attempted to free yourselves from prejudice, from preconceived ideas and hasty judgments and determinations (based upon your own

background, tradition, social and racial status), you will then brood consciously on the process of thoughtform making; you will remember that —for group purposes and for simplicity—the following three stages are of importance: *[67]*

1. The stage of pondering over the idea which is to be impressed upon the mind of some individual. This pondering and carefully directed thinking produces *construction* ; it is a creative activity and is the first real stage in our work. *I do not want you to endeavour to build thoughtforms.* I want you to think clearly along lines which I may indicate. Then the desired thoughtform will automatically take shape and all of you will have contributed something to it.
2. When the thoughtform is thus built in your mind, there will follow a period wherein it comes alive. It slowly becomes the living embodiment of the desired idea—vibrant, active and ready for service.
3. When this stage is reached, you can then—as a group—proceed with the stage of direction. Having carefully in mind the person to be impressed and the fact of your group as the impressing agency (thus providing the two poles between which interplay is desired), you will try to see the living embodied idea, playing back and forth between the two poles. You will send it out on the wings of love, impelled by the wise desire to serve and in obedience to my directions. Time and again, it may return to you for revivifying and enrichment before its task is satisfactorily accomplished.

The externalised groups of disciples are all of them intended to be expressions of a type of group relation which will be better known and understood when the world has entered into the next cycle and era of peace. Certain types of force are, as you know, to be later utilised by the groups for specific group ends and for world service. The motive for all such service must not be forgotten by you, as you study and work in a Master’s group. The objective is not your individual assistance and unfoldment but your training in certain group alignments and activities which will enable these

groups of disciples to work in a definite and specific manner. The fact, however, that one group will work with one type of force and another group of disciples will employ a different kind must not in any sense be deemed to indicate separate activity or separative interests. All *[68]* will be working towards one objective or goal and all will work with the same divine energy, differentiated into varying forces for the purposes of service in one department of life or another. I would ask you to ponder deeply upon the various aspects of the outlined plan or system of group work which I have brought to you, for it is a tentative endeavour to externalise upon earth, certain phases of hierarchical endeavour.

The energy used in the telepathic work is the "chitta" (as the Hindus call it) or the mind-stuff which underlies and is the very substance of manifestation itself. God, the planetary Life or Logos, however, works with the higher correspondence of this mind-stuff and the forces of the mental plane are the reflection or rather the densification of this higher mental substance. These forces, this mind-stuff, is constantly in flux and in motion. This produces that thoughtform-making activity of the mental world which is set in motion by minds—working either individually or in group formation. In true telepathic work (carried forward without error and correctly and from a poised point of action) the currents of this mind-stuff are set in motion between certain points by the will and the carefully expressed and formulated idea in the mind of the thinker. A certain portion of this mind-stuff (already in motion) is built into form and then travels along the current, as set up between the two points. The telepathic worker, such as, for instance, myself, works from the angle of the mind of the transmitter and that of the recipient, establishing first of all a current of rapport (which you sometimes call "sensing the Tibetan's vibration"); along that current, I send the impression, the idea or the thoughtform which I seek to see impinging first of all upon your minds and then—if you are capable of such alignment—upon your brains. This process can be either rapid or slow. Where the alignment is good, there can be an almost immediate response to my thought; where it is not good, it may take days and even weeks for the

impression to be finally realised and consciously registered on the disciple's mind and brain.

There are other groups which are consciously working with the energy which can dispel glamour and illusion. This is the energy of the highest level of the astral plane. This level is *[69]* susceptible to reaction or response to that type of energy which we call the energy of the intuition or of buddhi, if you like the oriental terminology. It is the energy of wisdom. This wisdom energy is the only type of force which is adequate to dispel the miasmas, the fogs and the mists of the world of glamour. Those disciples who are working in these groups have to learn to use this energy, to work wisely, to think with wisdom and to realise that wisdom itself is a force. It is this realisation which makes a person seek out another person with wisdom when he is in trouble and difficulty and is anxious to see with clarity the way that he should go. It is this realisation which drives the members of the human family to the Masters of the Wisdom.

In Atlantean days (I am here telling you something of interest and something which should evoke a sense of responsibility), the major task of the Masters of the Wisdom was with the great world illusion or rather, glamour. They worked then primarily upon the astral plane and had They not done so, human life and conditions would not be so good as they are—for they are in reality full of beauty, the beauty of potentiality, hovering upon the verge of immediacy of expression.

Today, They are working primarily upon the mental plane, dealing with ideas and with their impression upon the minds of Their disciples and advanced humanity; it is the problem of humanity itself, as a whole, to work in the world glamour; it is the responsibility of the aspirants of the world to guide humanity out of the valley of glamour. Men must learn to understand it and eventually—aided by the senior disciples of the world, trained by the Masters of the Wisdom—to transmute and dispel it.

You should, therefore, bear in mind that the task before the modern disciple is to carry forward into the New Age the idea of the bringing of glamour

and of the great illusion into the light. In the light, it will disappear. In this age, we have mastered, too well perhaps, the forces of nature and have brought out for our own benefit the material resources of the physical plane. We have conquered them and bent them to our will and use, often selfishly, yet sometimes with good and pure intent. In the New Age, a paralleling control will take place *[70]* over the world of astral phenomena and over the forces of glamour and illusion. We seek to control them today mentally and theoretically. But only the energy of wisdom will suffice to dispel the forces of the world glamour and the world illusion. Practise wisdom, my brothers, and thus aid humanity and shorten its astral struggle.

Other groups have the task of working with the energy which is the well known and much discussed prana or life energy—the energy of vitality. The right use of the pranic energies (and they are seven in number) will most assuredly dissipate disease and bodily ills and will cure the pains of the human physical vehicle. But in connection with this, two things are essential and these are seldom found together:

1. The energy of the soul—like the energy of the universal mind and the energy of buddhi, or the intuition—has to be set in action upon the physical plane by the one to be healed and by the healer. Both have to work in cooperation.
2. There must be right understanding of the disease and its cause, plus the karmic status of the patient and the condition of his centres, his alignment and his point in evolution.

As yet we are only dealing with the a.b.c. of these relatively new sciences and much of our initial work must be of a clarifying nature because there is so much distorted sensing of these occult systems of energy utilisation and so much misuse of these powers.

Other groups are associated in a peculiar manner with the number four, and they are occupied with the bridging work carried forward between the personality and the Monad (the triple lower man and the Spiritual Triad) and also between the lower mind, the soul and the higher mind—thus

linking that relatively lower triplicity with the unity, the Spiritual Triad. The fourth kingdom in nature is, in its turn, a bridging kingdom between the three superhuman kingdoms and the three subhuman. Again, the fourth plane (which must be reached by the bridge of light, the antahkarana) is the link between the three higher worlds of spiritual being and the three lower *[71]* worlds of human endeavour and experience. The energy with which the group of disciples along this line of activity has to work is the Light of the soul, remembering ever that light is substance; their effort is to create—as individuals and also as a group of disciples—a great pathway of light between the personality and the Spiritual Triad (atma-buddhi-manas or spiritual will, intuitive understanding and the higher mind).

I have not dealt with some of the activities of these groups of disciples in the New Age or pointed out the energies with which they must work in order to emphasise again to you the plans for my own groups of disciples. These groups with which I am engaged as part of the activity of my Ashram are essentially *Seed Groups* . They are intended to be outposts of the hierarchical consciousness as it focusses itself through me in the same sense as an individual accepted disciple is an outpost of his Master's consciousness in the world. That is the connection which I seek to emphasise—the externalisation of the inner work of the planetary Hierarchy for the first time in history and a precipitation (if you like that term) of an inner and ready condition. The New Age is upon us and the integration of humanity in the three worlds warrants definite changes in technique though not in the basic plans.

All this is, however, an experiment and I would remind you that it is an experiment which I and several other initiates are carrying forward as members of a great spiritual organisation. If it is successful and if the spiritual momentum set up by all of you is adequate to the effort made and if you can carry on with persistence and with untiring effort and interest, it may be possible to bring the experimental stage to an end; the Hierarchy can then recognise (as effectively established upon earth) certain focal points of energy which can constitute magnetic centres or rallying points for

the new religion, the new medicine, the new psychology and education and the new politics. The potentialities are great. The difficulties are not insuperable, otherwise I would not have been permitted to make this great experiment. We enter into no activities which are obviously fore-ordained to failure. Many experiments are being carried forward today in the world by the various Members of the Hierarchy in Their differing grades and with Their *[72]* special groups. This effort can prove successful only in so far as the disciples of the world desire it, make the needed sacrifices and think the various objectives into being.

I am mentioning this at this time because in the press of world affairs, in the struggles of your own individual existence and in the fatigue which is incident to daily work and the consequent physical liabilities, there inevitably comes the cooling down of the earlier ardours and enthusiasm, the tired recognition of the monotony of the demanded effort (with frequent staleness and unenterprising aspiration), which untiring spiritual work demands.

The disciple learns to pay no attention to these recurring cycles and interludes between the pairs of opposites for he recognises their intermittency. I do, however, seek to point out this point of danger—for danger it is—and ask you to go on with the work just "as if" it were entirely new and fascinating.

It is necessary here for you also to remember that though these groups are intended to be *Seed* groups of the New Age, two factors in connection with them should be remembered:

1. They constitute a unique experiment in the sense that—knowing the possibilities and understanding somewhat the forces which are slowly emerging into prominence in a world rapidly adjusting itself to the new rhythms—yet they are primarily an experiment undertaken by me, your Tibetan teacher and a member of a certain standing in the Hierarchy, with the cooperation of certain other initiates. I am not, as I have already told you, the only worker along these lines and these

seed groups are not the only units to be found today in the world. There are, for instance, several seed units working out into being within the framework of the Catholic Church, under the inspiration of the Master Jesus. These are, however, somewhat more subjective than are the groups in which I am particularly interested and their emergence is slower but they *do* exist. There are, also, two such seed groups in China and four in India. I mention this in order to safeguard you against the sense of uniqueness which is the subtle seed of the great heresy of separateness. *[73]*

2. These groups of disciples are all passing through the formative stage and change and adjustment is going on. Their pattern is still fluid because too many disciples are receptive to the words of the Masters and are less receptive to the ideas upon which They found Their work. This comment warrants your attention. Later, when the needed adjustments are made and groups of disciples can work together without criticism or misunderstanding, then they can pass on to organised group work. This is necessarily dependent upon the general level of the group endeavour, upon their aspiration and their applied persistence. The willingness to work through these groups exists on our side and is found, therefore, upon the inner planes. The providing of an adequate instrument through which we can work must come from you.

The time must come, however, when the work of each group of disciples must definitely integrate and thus change from the theoretical and the experimental to the definite and the practical. Then the period of group usefulness will arrive. This will naturally depend upon two things:

1. When the group reaches a certain stage of synthesis, then it will become possible for the group to work *as a group* with power.
2. If the group fails to integrate and to take advantage of group opportunity and the particular call to service, then a re-arrangement of the personnel will be essential. Certain disciples will then have to drop out and those who have not measured up to the requirements,

> which their souls have set for them, and to the point of attainment towards which I am expectantly looking, will be absorbed into other groups or form the nucleus of a re-organised unit.

All the teaching on the groups of disciples, functioning in the New Age, is intended for all the groups and for general distribution later on. The teaching upon specific group work will be given up to the point where conscious use of it can be made and the knowledge given can be turned to practical purpose in world service. And, my brothers, it is world service that today is needed. *[74]*

PART VIII

The Hierarchy is deeply concerned over world happenings. When the war is over, our work must go forward at any and every cost and in the face of every imaginable obstacle. The New Group of World Servers must preserve its integrity and work steadily and undismayed. The steadiness of those who know God's plan will help humanity and aid the efforts of the Hierarchy. These do not hate and they work for unity—both subjective and eventually objective.

It is wise for human beings to realise that mankind is free. Even the Hierarchy Itself does not know which forces—those of good or those of evil —will ultimately prevail because even if the forces of good triumph where the war is concerned, will they triumph where the peace is concerned? *Good* must ultimately triumph but the Hierarchy does not know what the immediate future holds for humanity because men determine their own destiny. The Law of Cause and Effect cannot be offset. In those cases where it has been offset, it has required the intervention of Forces, greater than those available at this time upon our planet. These greater Forces can intervene if the world aspirants and disciples make their voices adequately penetrating....

In this time of stress and strain, my brothers, I would remind you that there is no need for the sense of futility or for the registration of littleness. The new groups of disciples are *Seed Groups* ; they are in the dark or growing stage and in the process of expansion—growing silently. This stage is most important for, according to the healthiness of the seed and its ability to cast strong roots downwards and to penetrate slowly and steadily upwards towards the light, so will be the adequacy of the contribution to the New Age which is upon us. I would emphasise that fact to you. The New Age is upon us and we are witnessing the birth pangs of the new culture and the new civilisation. That which is old and undesirable must go and of these undesirable things, hatred and the spirit of separateness must be the first to disappear.

The main objective of our joint work is still group integration and the setting up of that inter-communication between *[75]* the group members which will result in the needed interplay and telepathic communication; this will finally establish that golden network of light which will serve to create a powerful focal point; this focal point will be the agent for *the revitalisation spiritually* of the etheric body of humanity—as a whole. This is an essential and important statement. This focal point will, in its turn, aid in the revitalising of the etheric body of the planet with new power and with fresh impulse.

I have for several years attempted to be your teacher, your Master and, I think I may say, your friend. There has been established between us a very strong link of love and understanding upon my part and a proved sincerity and a definite wish to cooperate on yours. What is my attitude towards you?

As individuals, you may be of small importance; as units in the group which I am preparing and training for definite service in future lives even more than in this, you are of sufficient moment to warrant my interest. A group is no more powerful than its weakest link and a group suffers esoterically and as a whole and its power is definitely curtailed when one member fails to measure up to opportunity or recedes into the glamours of the personality. This you have seen happen. As individuals I seek to help you but *only* with a view to your group integration, to your group influence and understanding and your group love, plus the strength which you can each bring to the whole.

I, therefore, appeal to you, as a group, for an intensification of your group love, purpose and service so that the inner, subjective integration may proceed apace. I have three things to say to you today *as a group:*

First of all, the strength or the weakness of this group of disciples will lie in the fact that the individuals who compose it are not only egoically linked but that there is also a strong personality tie (with all the weaknesses which that may entail) and a deep, if unrealised, affection between each and all of you, even if you have not met each other. The strength of this situation is

found in the fact that this condition of unconscious friendship is to be found as the result of many lives of close association in the work and also in past personality relations and family ties. The weakness exists in the fact that this situation *[76]* is apt to make the group *personal* in its reactions. This group of disciples is intrinsically an entity on all the three levels of the three worlds—physical, emotional and mental—and there is a soul tie as well.

I would like also to impress upon you a second point. It is of apt application in the strenuous conditions which prevail at this time. In the stress and strain of your group work let each of you bear in mind, for your encouragement, joy and dedicatory incentive, that you are in this particular group of disciples for preparatory training for initiation. I am entering upon *an experiment in group initiation* and this is somewhat a new enterprise for the Hierarchy to undertake, though in line with evolutionary development. In future ages, men and women will pass through the Portal of Initiation together, instead of alone and singly as has hitherto been the case. Group progress can, therefore, in this connection be furthered or held back by the effort of the individual group member. A member's difficulties can be enhanced by the united group stimulation; his strength and effectiveness can be increased by the strength, the power and the understanding of the group. Your united responsibility is, therefore, great and your opportunity for rapid progress is real and definitely unusual. When together you pass through the Portal and I present you to Those Whose task it is to lead you on your next step, there should eventuate such an enhancement of your powers to love, to intuit and to serve, that life will never again appear to be the same thing. You will grasp with surety then what now you dimly sense, and realise the wonder of group love, of group intuition and of group service; you will thus undergo a joint illumination, a shared response and a united effort. You will comprehend then that a line of exclusion may spiritually exist, indicating those who can pass on to the preparatory stage of group initiation and those who must approach that great event singly and alone. These latter belong predominantly to the Piscean Age. They take initiation as separate identities; you can take initiation in group formation.

None of us who do the work of preparing candidates for initiation are in a position to pronounce as to time; that has to be determined by each individual aspirant. See to it, however, *[77]* as individuals, that your group is not held back through your inability to see, by your personal glamours, by your individual problem or by your slow reactions to known truth.

The third thing that I want to say is that whatever your particular status on the Path at this time, I shall seek to help you as in the past. I shall speak the truth as I see it from my particular vantage point. Upon your blindness in certain directions, I shall seek to throw a light. I shall point out your weaknesses—if I can get your sincere attention. These weaknesses exist. You are not yet initiate, and you have faults, limitations, points of darkness and much inertia and at the same time self-satisfaction. The tendency to self-defence is strong in some of you and this produces an unwillingness to recognise faults or even to admit, hypothetically, that faults may be present. The tendency to self-depreciation is strong in others and it produces that over-emphasis of the personality and that constant thought about the personality which is so detrimental to real progress. In these tendencies (which are so usual) there lies real danger for the would-be initiate. I warn you to watch for the indications of these conditions and to assume an attitude of willingness to listen and to admit the possibility of failure in the one case and of self-forgetfulness in the other. Look yourselves and life squarely in the face and fearlessly see things as they are in truth. Do this not because it is I who am suggesting to you that a situation may be thus or so but because you are willing to face up to facts and are ready for unexpected discoveries about yourselves. One of the first lessons which a disciple needs to learn is that where he thinks he is strongest and where he finds the most satisfaction is very frequently the point of greatest danger and of weakness. Astral conditions are oft seen reversed; hence the glamour which often overcomes a disciple.

In this connection, my brothers, I will admit you into a piece of personal history and one which is quite ordinary in the life of a disciple. It may serve to carry its lesson and its warning. Several lives ago, my Master saw in me

a weakness. It was one of which I was quite unaware and it was in fact a quality which I regarded as a strength and which I hugged to myself as a virtue. I was then a young man, anxious to help my Master and humanity but, in the last analysis, I was very keen about myself *[78]* as an aspirant and very pleased with myself—cloaking this satisfaction under the garb of a reiterated humility. The Master poured into me His strength and energy and so stimulated me that what I thought was a virtue and what I had denied and repudiated as a vice, proved my undoing. I symbolically crashed to earth through the very weight of my weakness. You might well ask what this weakness was? It was my love for my Master which was my undoing. He pointed out to me after the failure that my love for Him was in reality based upon pride in myself and a profound satisfaction with myself as an aspirant and a disciple. This I violently denied and was grieved that He should so misunderstand me. I proved Him to be right, eventually, through a life of failure and the depth of my egotism. I learnt through that failure but I lost much time from the standpoint of useful service. I found that I was really serving myself and not humanity. From similar mistakes, I seek to save you, for time is a great factor in service. For the masses of humanity, time is not of very great importance; but for the servers of the race, it matters much. Lose not time, therefore, in undue self-analysis, self-depreciation or self-defence. Go forward with discrimination where your unfoldment is concerned, and with love and understanding where your group is concerned. Where I, your teacher, am concerned, give to my words the attention which is due and endeavour to cooperate with me. I shall then some day have the joy of welcoming you to the “Secret Place” where all true servers and initiates must eventually meet and unite.

I have revealed to you, my disciples, my true name. The necessity for eradicating all reason for the speculative questioning of some of you as to my identity and of spurring others of you on to renewed and consecrated effort are two of my reasons for relinquishing my anonymity. Another reason is that I would have you recognise the fact that you are accepted disciples with all that that status necessarily implies of responsibility and

opportunity. Still another deciding factor with me is to test out your ability to keep silent until it is no longer necessary to do so. Silence is one of the prime pre-requisites for initiation and something which every disciple must perforce learn. There is, therefore, the necessity for the test. Many of *[79]* you are already interiorly convinced of my identity. You have not voiced your belief in this connection except to A.A.B. who has not responded with any corroborating evidence or comments. If you cannot be trusted to keep silence and to preserve a detached and independent attitude, then you are not ready for that which I have to give and the sooner we discover this the better. If you are unable to retain a silent tongue—even among yourselves—then you are unfit to be trusted and that I should dislike to believe. If, when you have discovered who I am, you question the wisdom of my decision to reveal myself to you and hold that I should have withheld my identity, then that too will be revealing and will guide me in all my future approaches to you. If knowledge of who I am leads you into the dangerous path of the devotee, it will be good for you to discover that tendency within yourself; if you henceforth over-emphasise the importance of my words and if you fall into the dangerous habit of accepting authority, your weakness will stand revealed to me, to yourself, and to your group brothers. We shall all profit thereby. You will have discovered an innate weakness which discovery of my identity will have drawn forth; if you are burdened by the knowledge, then you must learn to carry burdens or else you will be of no use as a world server. The fact that I am a Master alters me not. I am still your Tibetan Teacher and the same Instructor who has taught you for many years. I remain the same individual and am in no wise different. Any reaction upon your part will be a personality reaction and, therefore, to be recognised, dealt with and finally subdued.

Let us go forward together, my brothers and chelas, along the path of service; let us together enter into the Light and tread the way to world peace and not to personal illumination—illumination is inevitable but incidental.

As regards all of you—with what have I to deal? An untested group, a static group, a critical group and a group subject to pronounced glamours—such

is the material with which I must carry forward my work. What can I do in such a situation, my brothers? I can trust your devotion to humanity, your willingness to learn and your determination to proceed along the path of service at any cost. This I will most certainly do.

[80] I would like to deal, first of all, with the objectives that I have in mind for all of you:

1. *The main present objective.*

I seek to bring about a much needed group integration. The polarisation of this group—as a unity upon the mental plane—is not yet accomplished. It is most needed and until this integration has been achieved, the united group inter-communication will not be possible or the desired group work capable of accomplishment. Several of you need to do some careful thinking and should align yourselves in love with your fellow disciples, eliminating all sense of criticism and personal self-satisfaction in your own judgment and rectitude.

2. *The future objective of these ashramic groups.*

It is fundamentally necessary that the new groups which are inaugurating the new discipleship should eventually establish a telepathic rapport with each other. Later, when there is a closer individual inter-relation, it will be possible to give definite teaching which will make this increasingly possible, but in the meantime a hint will have to suffice. It is foundational in nature and will have to be accepted and somewhat understood prior to successful work in all these pioneering groups. *Think outwardly towards each other in love.* Just simply that, my brothers—simply and humbly that and no more than that at present. Can you accept such a simple rule—apparently simple? In this way the etheric body of this group of disciples will be animated by the golden energy and the light of love and thus a network of light will be established which will form a focal point of energy in the etheric body of humanity itself and eventually in the planetary etheric body also.

3. *The general group objective.*

This is the shifting of consciousness of all integrated human beings in increasingly large numbers on to the etheric levels of consciousness and activity. This entails conscious work on those levels as energy units, each contributing his individual share and his special quota of energy to the sum total of available etheric energy and doing this both consciously and intelligently. When this is done, the man is then ready for the first initiation *[81]* and is a true occultist—working with energy under hierarchical guidance.

4. *The individual objective.*

This necessitates the preparation of the life and consciousness for this new process of group initiation. This group initiation is itself of real import and is dependent upon the unit in the group fitting himself for initiation and at the same time learning to subordinate his spiritual ambition and desires to *the group pace* and to the necessity of *right timing* where his fellow disciples are concerned. It involves, therefore, a dual attitude towards the processes of initiation: the adapting of oneself to the needed integration and, secondly, to the development of spiritual responsiveness to impressions from the level of the soul and of the spiritual Hierarchy. It also involves the cultivation of judgment and of wisdom in the establishment of a right inter-relation with the group of disciples so that the group—in this case my group of disciples and definitely a group entity—may move on together. This necessitates the same conditions for the group as always exist for the individual: right integration on the three personality levels and also on soul levels, plus right group impression or responsiveness to the spiritual and higher psychic "gift waves"—as Tibetan occultists call them.

This will take many years and the work of achieving finished group attitudes and relationships through individual understanding and true impersonality can go forward upon the physical plane whilst in incarnation, or it can go on out of incarnation with the same facility. You must always bear in mind that the consciousness remains the same, whether in physical

incarnation or out of incarnation, and that development can be carried on with even greater ease than when limited and conditioned by the brain consciousness.

The attainment of these objectives will involve clear vision and a keen and intelligent understanding; it will require the steady and conscious intensification of group love and group interplay; it will lead all disciples to live lives full of wise purpose and planned spiritual objectives and, at the same time, the service rendered will assume a definite and an automatic technique of expression.

[82] You might here ask me if there is one single mode or means whereby a disciple can begin to approximate this seemingly impossible goal. I would reply: By the steady practice of impersonality with its subsidiary attitude of indifference where personal desires, contacts and goals are concerned. Such an impersonality is little understood and even when cultivated by well-intentioned aspirants has a selfish basis. Ponder on this and endeavour to achieve impersonality through self-forgetfulness and through the decentralisation of the focus of consciousness from the personality (where it is usually centred) into the living, loving soul.

There are four things which frequently hold back a group of disciples from achievement and from satisfactory work:

1. Lack of vision, incident to a lack of mental keenness.
2. Personal glamour. This involves the astral plane.
3. Individual problems, involving a pronounced pre-occupation upon the physical plane with its circumstances and difficulties—in this most difficult of worlds.
4. Inertia or slow reactions to the imparted teaching and to the presented opportunity.

A deep reflection upon the urgency of the times and a sympathetic recognition of the unhappy plight of humanity are much needed by many disciples and aspirants in the world today, particularly by those who are not

close to the world situation but who are looking at it from a distance. It is so simple to give a facile expression of sympathy but at the same time to avoid too great an expenditure of energy in service and too intense an effort to be of assistance.

The hallmark of the pledged disciple and a quality which should increasingly dominate his life is the capacity to identify himself with the part or with the whole—as seems needed at any particular time. Such an attitude involves a comprehensive sweep of love, and this leads to inclusiveness and to the pledging of the life service to the greatest number and to the most needy. If I were asked to specify the outstanding fault of the majority of groups of disciples at this time, I would say that it is the expression of the wrong kind of indifference, leading to an almost immovable pre-occupation with their personal ideas *[83]* and undertakings. These militate against the group integration and tend to block the work.

One of the things most needed by every disciple is to apply the teaching given to the idea of promoting and increasing their world service, thus rendering practical and effective in their environment the knowledge that has been imparted and the stimulation to which they have been subjected. This is a suggestion to which I would have you pay real attention.

I would like also at this point to bring to your attention the fact that an accepted disciple is not in reality one who has been accepted by a Master for training. This is the distortion of a true idea which, in its progress from the mental plane to the physical, has achieved a complete reversal or distortion. An accepted disciple is one who:

1. Has accepted the fact of the Hierarchy with the implications of loyalty and cooperation which that acceptance involves.
2. Has accepted the fact that all souls are one and who has, therefore, pledged himself to seek expression as a soul. The service to be rendered is the awakening and stimulation of all souls contacted.
3. Has accepted the occult technique of service. His service to humanity determines all his activities and subordinates his personality to the

need of the time. Note that phrase. Cultivate insight and a fluid response to the *immediate need* and not a sensitive reaction to a distant goal.

4. Has accepted the Plan, as indicated by the Teachers of the race. He seeks to understand the nature of that Plan and to facilitate its manifestation.

Other points (of a more individual nature) could be enumerated, but I would have you lay the emphasis upon the acceptances which have or should have motivated your attitude and I would ask you not to emphasise so unduly in your private thoughts this idea of being "accepted by a Master." This thought and its teaching by many esoteric groups has been productive of much error, much misunderstanding, much pain and much disillusionment. A disciple is trained in certain important *[84]* matters and *not* in his relation to a Master. These factors of importance to a disciple are:

1. *The whole subject of humanity* —its present status, its problems and the opportunity immediately presented. A disciple is one who seeks at all times to aid humanity and to further the processes of evolution as well as to develop that deep love of mankind which is the distinguishing mark of the initiate and of the Master.

2. *The subject of initiation* . A study of this subject will lead to a consideration of its secondary development and its basic objective of a progressive identification with the soul of the disciple, with the soul of the group, with the soul of humanity as a whole and with the soul in all forms.

3. *The subject of service* . This is not service as it is usually understood. The ordinary connotation has largely lost its significance through wrong emphasis. The initiate considers service as the spontaneous, easy expression of a definite soul contact, brought down on to the physical plane and giving insight, practicality and inspiration to the disciple as he works on the outer plane of expression. Most disciples are occupied vaguely with achieving inspiration but know nothing of the earlier stages of insight, leading to the practical and wise expression of *the met need* upon the level of daily living.

One of the major undertakings of the accepted disciple (or, as I would prefer to term it, the accepting disciple) is to transform himself from a well-intentioned idealist into a man of action on behalf of humanity.

When a group can think unanimously along these lines and work in unison, then the first step will have been taken towards group initiation which is the goal of the new discipleship. Group initiation involves:

1. The possession and recognition of a united vision to which the individual in the group subordinates himself.
2. The simultaneous rapport of the group members with the soul on its own level (that composite group soul which is composed of the soul of each individual member). This leads to group integration on soul levels.
3. The blended consecrated contact of the group personalities upon the three levels of personality expression—the *[85]* mental, astral and etheric levels of awareness. Some group members contact each other on one level and some on another, but the aim should be a close contact on all three levels at will and all together when the group, as a group, demands it. This is a hard saying but later a clearer understanding will come of what this means and what it brings about.
4. The ability of the group to stand united and with no barriers between the group members of any kind. This will necessarily involve the sacrifice of personality reactions, ideals and plans. At present the varying ideals, attitudes and points of view separate disciples from each other. These must go.

There are, of course, other requirements but if you can understand the above and seek—to the best of your ability—to meet them, that is all that I ask at present. One of the great needs of all disciples and aspirants is the detached relinquishing of pet theories as to life, discipleship and the Plan; the preserving of that open mind which is ever ready for the unexpected presentation and able (when the spiritual vision is strong enough) to achieve a quick reversal of all preconceived ideals. This must be done when it is

deemed spiritually wise and it involves also that waiting attitude which *expects* the new vision to appear, the newer truths to emerge into formulated clarity and the new potencies to become increasingly effective. Such attitudes are peculiarly difficult for those disciples who have the sixth Ray of Devotion and Idealism dominant in their energy equipment, for the ideals of a sixth ray aspirant crystallise most rapidly and are quickly distorted thereby. The temporary ideal (intended to guide the undeveloped aspirant) can become a barrier, separating him from truth and from the realisation of a truer vision.

So I would beg you, my disciples, to aim at a wide open simplicity which waits expectant of that new thing which is so ready today to precipitate but which is being hindered from so doing by the idealists of the world far more than by the man in the street. The latter is simpler in his reactions and more ready to grasp and see a way out of the immediate impasse than the mystic or the occultist because he thinks in terms of *[86]* humanity. The disciples of the world (with their nicely formulated ideals and their neatly expressed idealistic concepts) are oft glamoured by the future beauty because they are oblivious of the present opportunity. Many of them will find out later that they have been left behind as far as registering the new truths is concerned. To this Christ referred when He said that it was not possible to put new wine into old bottles for that which is old will be destroyed by the expanding new life.

The initiate, therefore, stands ready, for what? For the instant recognition of what is new, for its immediate grasp and the treading of the new step in the unfoldment of the pioneering human consciousness, for the revelation—steadily and constantly presented—of the new and superseding concepts. These concepts possess a dynamic expulsive power and satisfactorily meet human need in the immediate cycle. He is ready for the instant relinquishing of all that seems futile and unnecessary and inadequate to the need of the hour, and for the reception of the power from on high which breaks and destroys that which has become crystallised, which has served its purpose and become old and useless; he is ready to work as a practical

occultist (and not only as a mystical idealist) upon the levels of vision as well as upon the levels of practical human affairs.

I would suggest that your meditation process should be divided into two parts. There should be a definitely planned individual and group meditation and also a methodical cultivation of the life of spiritual reflection. This spiritual reflection will foster the dual life—objective and subjective—of the disciple whilst the more formal meditation would aid in the process of focussing the light of the soul in the brain and thus lay the foundation for living, enlightened, soul service.

This service is only the expression upon the physical plane of soul attitudes and activities—as the soul evidences them on its own level of consciousness. One phase of this dual work, the reflective, works out in an increasing realisation and expression of intentional living or of "life with a purpose." It leads to a mode of living which is built upon a planned programme which approximates itself, as far as possible, to the hierarchical Plan and to hierarchical life impulses. The second phase, which is embodied in the formal meditation, is that of a definite and *[87]* conscious withdrawal. If this is carried out correctly and with deliberation, plus regularity, it will eventually bring about a most productive telepathic interplay between the disciples in a group and between the individual disciple, the Master and the larger Ashram. It will also make the disciple sensitive to the higher "gift waves." The entire meditation (in its two parts) involves, therefore, the linking up of heart and head, of the mystic and the occult approach, and also of feeling and knowledge.

Only from the heart centre can stream, in reality, those lines of energy which link and bind together. It was for this reason that I have assigned certain meditations which stimulated the heart into action, linking the heart centre (between the shoulder blades) to the head centre, through the medium of the higher correspondence to the heart centre, found within the head centre (the thousand petalled lotus). This heart centre, when adequately radiatory and magnetic, relates disciples to each other and to all the world. It will also produce that telepathic interplay which is so much to

be desired and which is so constructively useful to the spiritual Hierarchy—provided it is established within a group of pledged disciples, dedicated to the service of humanity. They can then be trusted.

One of the tasks of all disciples is the evocation of the will aspect of the soul; the will is usually quiescent in its higher aspects until a man treads the Path of Discipleship....

You might ask, my brothers, of what use are these analogies and these items of information? They are of little technical use to you and really increase your responsibility. If, however, they serve to establish a true recognition of reality, of synthesis and of relation in the disciple's consciousness, they are then of real value. Those three words—reality, synthesis, relation—indicate the goal and the problem of the disciple, plus the resultant effect of conscious, intelligent, spiritual work, motivated by love.

In the New Age, as I have earlier pointed out, the keynote of the aspirant's progress will be love of humanity; this will indicate the awakening of the heart centre. In the past and up until the last few years, the keynote has been service because (if selflessly rendered) it embodied a technique which automatically *[88]* brought the heart centre into activity. It is love of humanity which is the major lack in the character of many disciples today. They love those with whom they may be associated, or they love the work connected with the group endeavour, or they love their own nation; they may also love an ideal or theoretical assumption, but they do not really love humanity as a whole. There are limits to their capacity to love and it is the transcending of those limits which constitutes their main problem at this time; they have to learn that it is humanity which calls for their allegiance, their loyalty and service. I would ask you all to ponder deeply on the above statements, for they embody the task ahead for you also as you seek to fit yourselves for the first or the second initiation.

I would remind you also that the life of the disciple is ever a life of risks and of dangers, entered into willingly and deliberately in the cause of spiritual unfoldment and the service of humanity. But I would ask each of

you to watch your emotional life and reactions with greatly increased care; I would ask you to watch particularly for the least outcropping of glamour. I would call your attention to the fact that the emergence of emotional conditions or of glamour in your life-expression need not necessarily indicate failure. There is only failure if there is identification with these astral conditions and a succumbing to old rhythms. The success of the meditation work assigned and regularly followed may be proved to you by the appearance of these undesirable conditions; they must be then recognised for what they are, and evoke in you that "divine indifference" which permits the emotion or the glamour to die of attrition, because deprived of the "feeding-power" of the attention. The whole history of true emotional control is to be found in the sentence just given. The process of achieving this control constitutes one of the most difficult periods in the life of the disciple and quite one of the longest from the angle of time. For this you should be prepared. Particularly is it difficult at this time to triumph over emotion because of the intense emotional condition of the entire human family and the widespread fear and terror for which the energy of the Black Lodge of Adepts is responsible. This definitely complicates your problem and that of all disciples: it tends to foster a most potent glamour. *[89]* So I beg of you to proceed with courage, joy, understanding, extreme caution and—at the same time—with speed.

I would point out also that the intention of all true disciples is to stand by their group brothers in love and understanding. Upon this fact you can count. I would also assure you that the protective love of your Master is around you and that I shall not fail you at any time.... But, in the last analysis, the battle is yours.

PART IX

The secret of all true meditation work in its earlier stages is the power to visualise. This is the first stage to be mastered. Disciples should lay the emphasis upon this process; in it lies eventually the ability to use the creative powers of the imagination, plus mental energy, as a measure to further the ends of the Hierarchy and to carry out the Divine Plan. All the new processes in meditation techniques (for which the New Age may be responsible) must and will embody visualisation as a primary step for the following reasons:

1. Visualisation is the initial step in the demonstration of the occult law that "energy follows thought." This, of course, everyone interested in occult study recognises theoretically. One of the tasks confronting disciples is to achieve factual knowledge of this. Pictorial visualisation (which is a definite feature of the work in many esoteric schools) is simply an exercise to bring about the power to visualise. In the work of those disciples who are being trained for initiation, this external aspect of visualisation must give place to an interior process which is the first step towards the *direction of energy.* The visualising of pictures is intended to focus the aspirant within the head at a point midway between the pituitary body and the pineal gland. In that area, he draws pictures and paints scenes and thus acquires facility to see—in large and in detail—that which he desires and for which he intends to work. The visualising of what might be called "directed process" goes on in a more focussed manner and in the area directly around the pineal gland. The pineal *[90]* gland then becomes the centre of a magnetic field which is set in motion—in the first place—by the power of visualisation. At that point, energy is gathered by the disciple and then directed with intention to one or other of the centres. This focussed thought produces inevitable effects within the etheric body and thus two aspects of the creative imagination are brought into play.

2. The power to visualise is the form-building aspect of the creative imagination. This process falls into three parts, corresponding somewhat to the creative process followed by Deity Itself:
   a. The gathering of qualified energy within a ring-pass-not.
   b. The focussing of this energy under the power of intention, i.e., at a point in the neighbourhood of the pineal gland. The energy is now focussed and not diffused.
   c. The despatch of this focussed energy by means of a pictorial process (not by an act of the will at this time) in any desired direction—that is, to certain centres in a certain order.

This process of energy direction can become a spiritual habit if disciples would begin to do it slowly and gradually. At first, the visualising process may seem to you to be laboured and profitless but, if you persevere, you will find eventually that it becomes effortless and effective. This is one of the most important ways in which a Master works; it is essential, therefore, that you begin to master the technique. The stages are:

   a. A process of energy gathering.
   b. A process of focalisation.
   c. A process of distribution or direction.

The disciple learns to do this within himself and later to direct the energy (some chosen and particular kind, according to the demand of the occasion) to that which lies without himself. This constitutes, for example, one of the major healing techniques of the future. It is also used by the Master in awakening His disciple to certain *[91]* states of consciousness, but with these you have naught to do.

3. The power to visualise correctly is one definite mode of ascertaining truth or falsity. This is a statement difficult for you to comprehend. Visualisation is literally the building of a bridge between the emotional or astral plane and the mental level and is, therefore, a personality correspondence to the building of the antahkarana. The

> astral plane, the second aspect of the personality, is the correspondence to the form-building aspect of the Trinity, the second aspect. The creative imagination "pictures a form" through the ability to visualise and the thought energy of the mind gives life and direction to this form. It embodies purpose. Thereby a rapport or line of energy is constructed between the mind and the astral vehicle and it becomes a triple line of energy when the soul of the disciple is utilising this creative process in some planned and definitely constructive manner.

This visualising process and this use of the imagination form the first two steps in the activity of thoughtform building. It is with these self-created forms—embodying spiritual ideas and divine purpose—that the Masters work and hierarchical purpose takes shape. Therefore, my disciples, it is essential that you begin with deliberation and slowly to work in this manner and to use the above information constructively and creatively. The need of the times is increasingly great and the utmost of work and of purpose is desired.

The goal of initiation is held out by the Masters to all Their disciples and They stand ready to give the needed instruction. I would remind you at this early stage that only that which you know for yourself and experience *consciously* within yourself is of importance and constitutes the truth for you. That which may be told you by others, *even by me* , serves no vital purpose, except to enhance or corroborate an already known truth, or to create illusions or responsibility until it is either rejected or experienced by you in your own consciousness. Do you understand what I mean?

Initiation might be defined at this point as the moment of crisis wherein the consciousness hovers on the very border-line *[92]* of revelation. The demands of the soul and the suggestions of the Master might be regarded as in conflict with the demands of time and space, focussed in the personality or the lower man. You will have, therefore, in this situation a tremendous pull between the pairs of opposites; the field of tension or the focus of the effort is to be found in the disciple "standing at the midway point." Will he

respond and react consciously to the higher pull and pass on to new and higher areas of spiritual experience? Or will he fall back into the glamour of time and space and into the thraldom of the personal life? Will he stand in a static quiescent condition in which neither the higher trend nor the lower pull will affect him? One or other of these three conditions must distinguish him and must succeed upon an earlier and vacillating experience wherein the disciple vibrates between the higher and the lower decisions. It is at this process, the Master *presides.* He is able to do nothing because it is the disciple's own problem. He can only endeavour to enhance the desire of the soul by the power of His directed thought. The personality can also do nothing, for at this point both the physical body and the astral vehicle are simply automatons, waiting responsively for the decision of the disciple, functioning in his mental body. Only the disciple can act upon the mental level of consciousness at this point of endeavour. Once he does so, the die is cast. He either moves forward towards the door of light where the Master takes his hand and the Angel of the Presence becomes potent and active in a way which I may not describe to you, or he drops back *temporarily* into the life condition of the lower man; glamour and *maya* settle down anew upon him and the Dweller on the Threshold inserts himself between the disciple and the light from the open door and renews activity. The disciple either awakens suddenly to a wider grasp of reality and a deeper understanding of the Plan and his part in it, or the "veils of earth" close over his head; the vision fades and he reverts into the life of an ordinary human being, probably for the period of the incarnation wherein the opportunity was offered to him. Should he, however, go forward through that door, then (according to the initiation which becomes possible) will be the revelation and its attendant consequences. The revelation will *not* be the *[93]* revelation of possibilities. It is a factual experience, resulting in the evocation of new powers and capacities and the recognition of new modes and fields of service. These powers are conditioned by past developments and the presence of these capacities, plus a freedom of movement "within the bounds of the Hierarchy" which lie far beyond anything which he may have dreamed, become his. New hierarchical contacts are now possible to

him; new responsibility is laid upon his shoulders and new "fields of potency" become available for his use in world service.

You have often heard that the *Guru* , or Teacher, in the East would teach His disciple by the giving of a hint. If you have read and studied the ancient writings of India (and who today has not read at least some of them?) you will have noted that these hints fall into two categories:

1. Hints anent personal character in relation to reality and preparation for initiation.
2. Hints anent the Oneness of Deity and man's relation to an ascertained and gained unity.

To these were later added teachings concerning the creative process when God made the worlds, and much concerning energy and the development of the centres (laya-yoga, as it is technically called). These four lines of teaching are practically all that is given and all the training offered was of an exoteric nature. You can see for yourselves that it was preparatory in nature and that the training for initiation was so deeply hidden in the emphasis laid upon the relation of *Guru* and disciple that it did not find expression in words and was not, therefore, revealed in any way. The few possible symbolic hints and meanings have been investigated and the erudite esotericist has already drained these sources of information dry.

What I am seeking to do is to carry the teaching another stage *outward* and make exoteric what the Master taught His disciple in the ancient days when the fundamental truths anent the universal consciousness had been somewhat grasped by the disciple and the particular had been also successfully worked out in its rightful place and manner by the disciple. The old rule ever remains an unalterable rule that all true esoteric teaching begins with the universal and ends with the particular; *[94]* this you must ever and always bear in mind. It is my difficult task to put into modern language and into symbolic forms these hitherto unwritten rules. Much that has been given out since the time that H.P.B. struggled and worked has been

truth, including information anent initiation. Much has been fanciful and grievously distorted.

When a neophyte first of all applies to the Master for the training needed prior to initiation, what would you say was the Master's problem? I am assuming that the Master knows His disciple well, is convinced of his sincerity and of the appropriateness of his appeal. I am also assuming that you realise that the so-called "appeal" is the quality of the life lived, the service rendered and the presence of an illumined mind—illumined through some definite measure of soul contact.

The Master's problem is to teach him the stabilisation of the relation between soul and body so that, *at will* , contact can be established between them; the astral body provides no hindrance that amounts to anything, and through that soul contact a facile relation to the Hierarchy, its purposes and resources can be made. Secondly, the nature of energy and its wise utilisation through the medium of an integrated personality is indicated.

It is essential that one thing be grasped by all of you, prior to undertaking work with me. It is that in a group of disciples such as this, the large majority have already taken the first initiation and are being prepared for one of the later initiations. There is nothing surprising in this statement or any particular cause for elation or for pleasure. An immense number of the world aspirants evidence—through their aliveness to the spiritual issues, through the intensity of their aspiration and through their struggles to be good, self-sacrificing and wise—that the life of the indwelling Christ is most definitely moving in them and *is* present in their hearts. The initiation of "spiritual fixation upon the physical plane" (as the birth at Bethlehem, the first initiation, is sometimes called) has already been undergone by thousands, and they are sincerely and definitely moving forward upon the Way. I would remind you here that many, many lives can elapse between the first initiation and the second—long, long interludes of silent and almost unapparent *[95]* growth. You are in no way unique or far ahead of the senior world aspirants. In that lies cause for encouragement and humility. It is naturally *not* my intention to state who is being prepared for any

particular initiation. *That is a matter for each of you to discover for himself.* It is a matter of interior orientation and not a matter of outside information.

One point anent the taking of the first three major initiations, I would like to refer to at this point. It is that they have always to be taken when in a physical body and upon the physical plane, thus demonstrating initiate consciousness through both mind and brain. This is a point not oft emphasised and sometimes contradicted.

I would like also to point out with all the clarity and power at my disposal, the very deep necessity for *humility* and its constantly recurring expression. I refer not to an inferiority complex but to that adjusted sense of right proportion which equips its possessor with a balanced point of view as to himself, his responsibilities and his life work. This, when present, will enable him to view himself dispassionately and his presented opportunities with equal dispassion. Undoubtedly all disciples, you among them, have speculated upon your status and standing upon the Path and upon the status of your co-disciples. That is, after all, both natural and human. Some of you are too humble in the personal sense and not in the sense of true humility. By that I mean that you are so afraid of pride and bombast and an over-estimation of your capacities that you are untrue to the realities and belittle the power of your souls. R.S.U. is a case in point and needs to walk humbly in the spiritual life which involves a correct recognition of place and opportunity and not this constant emphasis upon her inability to measure up. She owes it to my group of disciples and to me to see herself as she truly is—a disciple in preparation for a certain initiation and with much wisdom at her disposal. W.D.S. suffers from an inferiority complex which drives him to an exterior enforcement of his personality upon others and expresses itself in a subtle, spiritual jealousy of those who impress themselves upon his consciousness as his spiritual superiors. He needs to accept himself as he is, to be glad that there are those who guarantee to him the possibility of future *[96]* unfoldment, because they have already achieved more than he has, and then to forget about himself as he accepts

discipleship and finds himself so busy in true service that he has no time for ceaseless comparisons with others.

True humility is based on fact, on vision and on time pressures. Here I give you a hint and would ask you to think deeply on these three foundations of a major personality attitude which must be held and demonstrated before each initiation. I would remind you that there must always be humility in the presence of true vision.

This experiment which I am undertaking has its dangers. The disciples in a Master's Ashram upon the inner planes know somewhat the status of their co-disciples, but they do not always carry this knowledge through into the brain consciousness. This is very largely a protective factor because they could not be trusted to handle the knowledge correctly upon the physical plane. They might be super-critical of a fellow disciple who was, temporarily, not living up to his initiation objective; they might be subtly jealous or unduly self-depreciative; they might treat the disciple who is ahead of them upon the Path of Initiation as someone superior and set apart and thereby complicate his problem and his effort; they might lose a sense of proportion as to initiation itself, as to its processes and its states, and this through too close an approach to, or a misunderstanding of, another struggling initiate-disciple. The pitfalls are many and I tell you to beware. *Attend to your own life and your own business* . Speculate not as to the status of the other disciples in my group who are your close cooperators and co-sharers in my experiment. Cultivate the humility which is based on understanding and vision and so serve the world, your fellow disciples and serve me also—as the major point of your contact with the Hierarchy.

I have often pointed out that a disciple is known by his influence upon his environment, and an initiate by the wide scope of his world service. How does it happen then that a few of you (not all) are not distinguished by such service and are of relatively small importance in world affairs? Several things could explain this. First of all, a disciple may be called to work off certain karmic relationships, to fulfil certain obligations *[97]* of very ancient origin and thus "clear the decks" for more complete and

uninterrupted service to humanity at a later date. This occurs quite frequently between the first and second initiations. Sometimes a disciple may be doing effective service upon the inner planes and on a large scale and yet there may be no evidence of this upon the physical plane, except in the beauty of a life lived. Others may be learning certain techniques of psychological relationships and of energy distribution and may have dedicated some particular life to the acquiring of these esoteric sciences. One life is but a short moment in the long cycle of the soul. The true disciple will never fall back on the reasons given above as alibis for lack of effort. I would remind you that world influence alone does not always imply discipleship. There are many groups—well known and magnetic—which have at their centre some dominant personality who is not necessarily a disciple.

In connection with this group of my disciples and with this experiment which I am undertaking, you need to arrive at a point in group experience wherein you are not so intensely preoccupied with your own development, status and service; you all need to learn to decentralise yourselves so that the work to be done becomes the factor of main importance. When this is the case, then the intense self-interest with some aspect of the personality expression, some weakness of character, some dear objective, or some physical condition will cease. You will find the cultivation of a "divine indifference" (as I have told you several times) of great assistance in forgetting the little self; this frequently looms so large (from habit) that it shuts out the higher self; it comes between the disciple and the Master and prevents contact with his co-disciples, thus negating effective service.

There is one more point which I would like to take up with you so that there may be complete understanding. There come periods in the life of the disciple when there appears to be no contact with the Master and as if all relationship had been, at least, temporarily severed. Where accepted disciples are concerned, I would like to emphasise that any such severance is not possible. Occultly, it cannot happen and the Master's love for the disciple makes it again impossible. There is only one condition *[98]* which

can result in severance and that is deliberate and conscious effort by the disciple, carried over a very long period of time, to bring it about. A Master does not lightly admit a disciple to His group and once having done so, the situation is irrevocable from the standpoint of the Master. Any delay in progress and any final severance comes entirely from the pupil. There may be a temporary suspension of communication and this may last throughout one life; that, however, is not long from the angle of the soul; it is but a flash of small moment and significance in the long career of the soul. It looms as large and important in the personality life but may signify only the grasping of opportunity in the eternal *now* of the soul.

I have, therefore, been near you and watched at intervals the tide of life roll over you; I have noted your progress and your delay. I have watched you succeed and I have seen you fail. This I do through noting the pulsation of your light—not in watching the detail of your daily living. That is not warranted in this time of crisis, and owing to the evolutionary development of disciples will never again be warranted. You are still within my group aura, within my Ashram. Your position there is determined by yourself and not by me. There exists at times something which resembles a pulsation in the relation between teacher and pupil—a withdrawing and a coming forward where the probationary disciple is concerned and a standing with steadfastness and expectancy on the part of the teacher. When the fluctuations of contact are ended and the pupil is stabilised and becomes a "steadily approaching point of energy," then he becomes an accepted disciple. Some in my group of disciples are stabilising; some are retreating; some few are approaching and I watch with interest the waxing and the waning of their light.

The mobilisation of every disciple is demanded at this time and when I say "this time" I refer to the present time and the next fifty years. This mobilisation involves the focussing of the disciple's energies, his time and his resources on behalf of humanity; it requires a new dedication to service, a consecration of the thought-life (do you realise what that would mean, my brothers?) and a forgetfulness of self which would rule out all moods and

feelings, all personality desires, resentments, grievances *[99]* and all pettiness in your relations with your fellowmen. On the physical plane, it would mean the conditioning of all active, outer living so that the whole of life becomes one focussed active service. I would ask you to study the above phrasing, using it as a light of revelation so that you may know wherein you are lacking and what you have to do.

I have given you in the past a very great deal of instruction, help and encouragement. *That* you still have and it would profit you much if you spent some time in recalling it. But today make a new beginning—not for your own sake, but for the helping of a needy world. Forget yourselves.

The pressure of the work upon me has been very heavy lately. Much work has rested upon my shoulders, incident to the world situation. This has involved much effort on the part of the Hierarchy to prevent a complete collapse of the structure of human civilisation, as it exists at this time. The sound foundations of part of the structure must be saved; all else may have to go.

Many things contribute to the inertia that today seems to afflict many of the disciples of the world who should be active in service and helpfulness. This applies also to you. The pressure of war conditions and concern over your own personal affairs, attitudes and reactions have crowded much that I might say and have said out of your minds. One of the first lessons which those in training for initiation have to master is that difficult dual attitude which permits right personality activity and real interest in personality affairs and yet at the same time permits nothing personal to interfere with the subjective spiritual life, with service and with the training, given in preparation for initiation. As time goes on, I shall try to bridge between the old techniques and the newer modes of training by using a part of the ancient techniques—now becoming somewhat obsolete—and the giving of those hints which will lead you to understand the nature, purpose and methods of educating accepted disciples in the processes of initiation.

Above all, I would say: Seek to recover the fervour of your earlier, spiritual aspiration and self-discipline. If you have never lost it (though many disciples have) seek to force that energy of inspiration to work out in an effective display of *[100]* definite action upon the physical plane. How, you ask, my brothers? By increasing the radiance of your light in the world through love and meditation, so that others may turn to you as to a beacon light in the dark night of life which seems in this century to have descended upon humanity; seek to love more than you have ever believed was possible, so that others—frozen and chilled by life circumstance and the present horror of human existence—may turn to you for warmth and comforting. What I and all who are affiliated with the Hierarchy seek to do at this time of desperate crisis is to find those who are dependable points of living energy and through them pour out the love, the strength and the light which the world needs and must have if this storm is to be weathered. I ask you to render this service to me and to humanity. I ask nothing spectacular; it will, however, require a strenuous effort of your souls if you are to respond adequately; I ask nothing impossible; I would remind you that the apathy of the physical body and brain, the inertia of the feeling nature and the sense of futility of the mind when confronted with large issues will seem to hinder you.

Again I point the Way to you and again I wait. Will you intensify your inner life and achieve the power which will enable you to live simultaneously as an efficient human being and a living, loving soul? It is the establishing of the continuity of this dual process which is your main need at this time; it will lead to fusion, personality coordination and a greatly increased efficiency. Many disciples are not young and the settled habit of thought and of the feeling life is not easy to disrupt. They *must* , however, be disrupted and you must feel no resentment. The rhythms of the personality are stabilised and constitute your line of least resistance. You must cut athwart these, thus forming the cross of life and existence will then take on added difficulty. The results will be new rhythms of beauty.

To those who are standing in the blaze of pain (and their numbers are Legion), of agony, anxiety and distress—seeing it on every hand and attempting to stand steady in the midst of it all—I say: That which appears is not always that which truly is; that which rends and disrupts the personality life is frequently the agent of release, if rightly apprehended; that which will emerge when the Forces of Light have penetrated the world darkness will demonstrate the nature of the undying human *[101]* spirit. To all of you I say: My love surrounds you and the aura of the Ashram of which I am the centre stands like a great defending wall around you and around all who are battling for the right. *See that you battle.* You can then, if you will, sense this loving protection. Each day, if you will, you can put yourself en rapport with your Master. We are not blind or uncaring. We know, however, that there are worse evils than death and pain. We know that this is the hour of humanity's greatest opportunity and that if men can pass triumphantly through this and (by the strength of their own souls) surmount this very present evil, then the evolution of humanity will be hastened beyond all that was believed possible. It will constitute a release, self-achieved and self-initiated. This means as much in the life of mankind as it means in the life of the individual disciple. That chance and that opportunity must *not* be taken from man; the gained spiritual and eternal values are of far greater importance than his temporary agony.

Little as you may realise it as you think of Us in Our so-called safe retreats, the capacity of identification with all that is involved in world pain today and the sensitivity of Those connected with the Hierarchy to the unhappy condition of humanity makes Their task of standing-by one of supreme spiritual agony. They understand the depths of the reaction of humanity; they comprehend and understand, for *They are one with all men.* This involves a far greater comprehension than you can grasp and one which can only be adequately expressed in the word "identification." They need the staunch support of all Their disciples, the steadfast love, the loyal attitude, the unquestioning response to human need which will enable Them to carry

more easily the heavy burden which human karma has laid upon Them and *which They carry voluntarily.*

Will you give this? Will you aid Our work in every possible way, both as personalities, dedicated to service, and as souls who walk the lighted Way? The need of humanity for love and light, the need of the Hierarchy for channels and for those who will work under direction upon the earth can call forth all that you have to give and can evoke your soul (the only true reward that the disciple seeks) in power and love. This will happen to you, if you will forget the little self.

[102] That your knowledge may be transmuted into wisdom and the eye of vision control your living processes and all your undertakings is the desire (deep within my heart) for each and all of you.

Your Master, Friend and Teacher,

THE TIBETAN

SECTION TWO — PERSONAL INSTRUCTIONS TO DISCIPLES

To B. S. D.

November 1931

BROTHER OF MINE:

[105] I would say to you the following words: Waste not time in the realisation of the years spent in occult work, nor in feverish anticipation of a few more years of directed occult effort under my tuition. The time equation has counted mayhap too largely in your thoughts, my brother, and in the work of the present moment must the future possible developments be forgotten. For you should come the forgetting of the form side in meditation, for your intuition needs awakening. Working without attachment to results is a hard lesson for all disciples to learn but one well worth while. My special instructions for you, therefore, may cause you temporary surprise but later you will see the reason. They are as follows:

First, drop all form out of your meditation work and sit in perfect silence with your attention focussed upon the Lord of Love—which is the soul. Steady your thought processes (which for you is not hard) and then drop the use of the seed thought. Listen and aspire. Close each meditation by pouring out love to all beings. This outflowing thought is a great releaser and each of you in the group of disciples whom I am seeking to train needs release from something. For you, it is release from form in your work of service. You will know to what I am referring.

Secondly, until the time of the Full Moon of May, cease from all breathing exercises. You have followed them for years and need a respite. Nature grows and progresses through cyclic activity and cyclic rest, and, before I can carry you forward to the next unfoldment, I seek to have you rest from mental pressure and e'en from that devotion which has governed much of your life experience. Till May, centre your thought, your meditation *[106]*

and your service on *being* and see if the reward is not great. Question not this suggestion but—in the thought of *being* —find your way into the centre of life from which all occult work is done. To be enjoined to *be* is an honour, brother of mine; it will carry you at this time further than intellection, pranayama, and that potent longing for spiritual fulfilment which is your outstanding divine quality and in some ways your main hindrance. I am here for a cycle to teach you to the best of my ability and I prepare those who respond for the service of the next life cycle. Ask of me, therefore, questions if you understand not the above injunctions and I will answer. You will find this line of more quiescent activity hard at first, for well-organised is your mind and life but, until May, simply live and stand in spiritual Being and love all beings. Later I will outline for you that training and that breathing exercise which seems to me to be for you the way. Understand that an interlude is being given to you wherein you cease from the active exercises of more than thirty years of aspiration and endeavour, so that a calmness of rhythm may be achieved. Later, upon that accumulated knowledge of years, a fresh structure of knowledge may be erected and a new and higher rhythm be imposed. The brain cells need rest, for a certain amount of mental fatigue exists.

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June 1933

You have acceded to my request, my brother, and I believe see now the reason for my method of training you. The love aspect of your soul has been released somewhat, though some of the inner fret for the outward achievement still remains and hinders you on the way of realisation. One thing I would remind you and this perhaps will answer some of your questions. I view the achievement of my group of disciples from the point of the average of the group effect and not so much from the success or the non-success of its units. That result and success must, also, demonstrate sequentially as it comes into manifestation. The first sphere of focus was on mental levels. There you are unable to judge for yourself of its success or non-success, for you have not, as yet, developed mental vision. I tell you

that the group already *exists* as a working factor on those levels and that *[107]* perhaps is much. Its note is sounding and its influence is being organised. It will in the next few years organise itself also on astral levels, on the emotional plane, and you must bear in mind that here all forms are in danger of succumbing to the Great Illusion. These years will, therefore, be critical in the group life and this must be borne carefully in mind. No one in the group must permit himself to be glamoured.

All this you are sensing, my brother, and this should indicate to you your progress in subjective sensitivity. Later, a group relationship will be established and a group accomplishment stabilised which will warrant attention from the world of men. Waste not time in anxiety as to the phenomenal achievement. That *must* inevitably come if the fiery aspiration of each of you and the power to persist is steadfastly nurtured.

You can now resume more active meditation and a breathing exercise which I will give to you. In your meditation seek to keep the whole process in the head and remember that for you the problem is to become an "extrovert of the heart type" instead of being, as you are, an "introvert of the head type." Therefore, for you the way of release is the way of Love and the note of love should colour all your meditation. Proceed therefore carefully to follow all instructions, remembering that, for you, I seek to avoid all emphasis on the form side. The subject of your meditation could be summed up in the following phrases:

> "I pledge myself to the Path of Love. I demand of my soul that I, the Spirit in form, shall act as a channel for compassion and an instrument for love until I know myself to be *Love* itself. I am that Love. With pure intent I serve. This love and zeal in me must feed the aspiration of my fellowmen. To this—in knowledge full—I pledge myself."

Your gift to this group of co-disciples is that fiery, dynamic, zealous aspiration which is the spiritual quality of the sixth ray, which governs your personality.

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BROTHER OF MINE: June 1934

It is a year since I gave you any definite instructions and the time has now come when certain changes can be made. The *[108]* progress towards heart development has proceeded well and the heart centre is more alive than heretofore. You are awakening to the consciousness of your brothers' reactions and can more readily identify yourself with them. Do you not see, my brother, how earlier you lived so much in the consciousness which is focussed in the mind that your brother's problems were to you more important than he himself? Do you not now realise that your mental ability to grasp his situation interested you more than his troubled soul? Do you not also realise that your deep desire to find the Master and to have with Him a definite contact has its basis in an intellectual doubt? The satisfaction of your mental longing to verify the existence of the Masters and to ascertain your own position upon the ladder of evolution was—in those days—stronger than your love of humanity and of service. This condition is now largely remedied and any thinking along the old lines is more in the nature of a relapse of thought than a step backward on the path of progress.

All growth is cyclic and one progresses from step to step in spiral fashion and this ever involves a retracing (apparently) of one's steps. This is, however, an illusion.

I wish today to give you a breathing exercise which will blend and fuse the energies of the centres above the diaphragm. No thought of the centres below the diaphragm need enter your mind. In order, brother of old, that I may know that you understand this work and in order that your brothers in my group may profit from your experience, I would ask you to write a paper upon this triple breathing exercise.... I wish you to explain the purpose and the intent of this exercise and note its effect upon the animation of your vital and psychic bodies....

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MY ACCEPTED BROTHER: January 1935

I would have you note my form of address. I can now use it, because you yourself have reached a point—long desired in your experience—wherein you now know yourself to be on the Path of Accepted Discipleship. I could not earlier call you this as the outer recognition of the inner status (as well as of inner *[109]* states of consciousness which is another name for the same thing) must come ever from within the disciple's own nature; we, the teachers, are only permitted to put the seal of recognition upon the fact afterwards. You have for years worked actively upon the mental plane both with and in yourself and also with the many whose lives you are allowed to touch and whose guide upon the probationary path you are. Yet always there has been an ache and a longing for a more emotional and sensitive contact and for an increased heart activity. This you are now acquiring and as a result of the past two years' work (for you only began to shift your focus at the close of 1932), you have begun to link up head and heart. When this is done through *the activity of the will* and when it expresses itself practically in service, then a man passes on to the Path of Discipleship. He can then find his way also into the group of one of the Great Ones, provided there is a vacancy. This has happened in your case and this you also know for yourself, and hence I can hail you as my accepted brother.

I seek to make a change in your breathing exercise and also in your meditation work and I would ask you in connection with both these to keep a register of results and, at the close of six months, note the general average of the results, any phenomenal effects and any growth in consciousness which you feel can be definitely traced to these exercises. These effects should be looked for, in your case, *in the psychic consciousness.* It is in this department of your being that there is a measure of arrested growth. The mental tension for thirty years has been such that the free play of the psychic forces has been inhibited.

You are of an age and a mental stability that will make it safe and beneficial if you seek—under my supervision—for a measure of psychic unfoldment. But along that line we will proceed slowly, my brother; for the next six months we will simply follow the method of a general psychic "washing" or

purging by the means of the seven dynamic or electric breaths (anent which I will instruct you) sent forth by an act of the will. These will sweep through your whole being and produce a general stimulation that will eventuate in a more general sensitivity. Note, therefore, your response to that inner consciousness *[110]* and, during the coming half year, keep a most careful spiritual diary, noting every psychic happening, recording each time you may tune in telepathically on the need or with the thought of those around you, putting down every seeming extension of the ordinary sense consciousness and writing down even those things which seem to you speculative and of no real moment. Discriminative recognition is for you the immediate goal. Reveal yourself to yourself on paper, not as regards your longings and aspirations but as regards your growth in sensitivity. Attempt to tune in more consciously with the consciousness of your group brothers. Your diary will interest others and be the guarantee to you of your own development.

You have made real progress, brother of mine, but have only, however, broken ground. For the remainder of your life prepare for the future. Work at the development of a greater psychic response to life itself and to that inner awareness which will make you react to need from the angle of a rounded out equipment; it will be of a psychical nature which can identify itself with the reactions of others and a mental stability which will enable you to work as a soul. Thus you will learn to avail yourself of the knowledge, gained psychically, and to serve with increased effectiveness.

Later, I will (if you progress in sensitivity) train you in the art of psychometry, but the time is not yet.

That the light of your soul and the light emanating from the Master's group may flood your heart and energise your life is the thought which lies in my heart for you.

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BROTHER OF OLD: June 1935

I seek today to make a somewhat careful analysis of the condition of your psychic centres—from the solar plexus upwards. You are passing through a dual process of psychic detachment and, at the same time, of psychic unfoldment. You need to remember that the phases of detachment are many and varied. Some of them imply a detachment from the world of outer sensuous attachment or they may imply (as in your own case) a temporary and relative detachment from the world of intellectual contacts. This is a detachment based on an inner *[111]* attitude and not on any outer condition or state of affairs. This is taking place in order to round out and enrich your psychic and emotional life. There is a real danger to the earnest student in the widespread attitude of mind which regards the world of the emotions and of sensitive response to subtle psychic phenomena as necessarily retrogressive in effect. It can (and often does) mark a pathway fraught with psychic disaster. At the same time, it can indicate a newly awakening response and sensitive awareness to other aspects of the divine life which are—in their place and rightful use—as divine and as needed and as expressive of divinity as any of the aspirational objectives of the devotee.

The psychic life of a disciple is a definite part of his spiritual expression. It is only when it is uncontrolled, over-emphasised and overestimated that it is undesirable. It is a hindrance when it is misused or regarded as a substitute for other forms of divine expression. Then it produces that which is undesirable and immerses the disciple in the world of glamour and illusion. The psychic powers are valuable aids to service when rightly developed and sanely used; they can be unfolded safely by the man who is mentally polarised and rightly oriented towards service.

You are no doubt surprised that you are the first that I have chosen out of this particular group of disciples to be prepared for psychic work. My reason is that under your outer reserve and your strong mental polarisation there exists a powerful psychic body at a relatively high state of development. This you have never used in this life but it was brought to its present stage of unfoldment in earlier lives. So strong have been your psychic tendencies that your soul chose in this life to balance and round out your personality by

placing the emphasis upon the mind aspect. It was, however, your past psychic links which led you into the organisation whose work you have aided for some years—an organisation whose work is predominantly carried out on psychic and astral levels. This should be proof to you of the accuracy of my diagnosis.

Psychic unfoldment, when not originating in the solar plexus must be brought about by right control of the ajna, throat, heart and solar plexus centres by the spiritual man, *[112]* seated in the head. The ajna centre is, in your case, very little awakened. It is quiescent and revolving slowly. The pituitary body is, therefore, somewhat subnormal. The solar plexus centre is awakened but you have paid little attention to it as a means of contact and only during the past two years have you begun to bring it into submission to the head centre and this through the cultivation of compassion. The throat centre is lethargic in its movement but could be easily aroused into activity and the heart centre is rapidly awakening. Therefore, brother of old, we have the following situation to consider; this I will try to picture to you in a tabulation:

The Head Centre . . . . . .40% awakened
The Ajna Centre . . . . . .15% awakened
The Throat Centre . . . . . .60% awakened
The Heart Centre . . . . . .50% awakened
The Solar Plexus Centre . . . 75% awakened

You see, therefore, that for the present the ajna centre is the one which should receive immediate attention. Our problem is to awaken it and set its two major activities into motion. These are, in your case:

1. Its power to project thoughtforms.
2. Its capacity to act as an organ of clairvoyance.

I will ask you to do the following breathing exercise every day prior to doing your meditation work.... You can do this exercise twice a day but no more because it is very powerful. It will soon bring into greater vibratory activity the quiescent ajna centre. Should headache or tension supervene,

stop the work for a day or two and then resume. Preserve ever the attitude of the onlooker and watch not for results. They will be there but at first only I will be in a position to note them.

My brother, the next two years hold in them for you much of inner testing and the achievement of the subtle sensitivity to the voice of the Teacher which will enable you to work with greater ease on the subjective side of life. I have proved your sincerity of purpose and for many years you have diligently set your face towards the light. But, brother of old, you have walked the Path with rigidity and not with that supple ease *[113]* which negates fatigue and which is the hallmark of the trained athlete—for that is what the disciple should be. You have seen the need to serve and have realised the field of service which is for you the rightful place of effort, but you have rendered that service in set and crystallised fashion and have been too often unduly objective and not sufficiently moved by opportunity. You have served from a rigid sense of duty but you must now learn to serve with the loving spontaneity which carries all before it. The fluidity of the true disciple must be your goal and that out-going spirit which produces the magnetic server. Your magnetism and your radiation need enhancing; that will take place as you transit out of the effort to unfold and to manifest divinity into that more advanced condition which is expressed by the words to "stand in spiritual Being." There may also come into your life (as it does into the life of all true servers) an interlude or cycle of experience which may temporarily negate your present cycle of influence but this should only be preparatory to a greater power in service.

As to your meditation, my brother, after you have finished the breathing exercise, proceed then to meditation, beginning your work at as high a point as possible. Choose for yourself a seed thought each month, keeping a record of those chosen.... Think deeply upon the embodied idea and carry your thoughts forward and onward and upward (choose whichever word conveys to you the deepest meaning) until you reach as abstract a point as you can achieve. When you can go no further and have entered the world of abstraction, then stay poised in thought and hold the mind steady in the light

for as long a period as you can. Watch your thought processes as you do this and note anything new or especially intuitive which you may register during this time of waiting. Keep a strict record of the ideas which may come into your mind and note them down each day for your spiritual diary.

In closing this instruction, brother of mine, will you remember that the lonely way is also the lighted way. Loneliness is an illusion which seeks to thwart the efforts of the server; it is a glamour which can seriously impair true vision. That you may walk the *Way* in peace and light and that power in service may be yours is the desire of my heart for you.

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[114] January 1936

I do not seek to change your work for the next six months, my fellow-disciple. I outlined to you in June 1935 a full quota of meditation work. Your growth in understanding has been real, though the ajna centre has yet resisted effort. The main result has been an intensification of the heart centre's activity, but this will eventually have a reflex action upon the ajna centre. Any of the centres which have allied closely with them certain of the major ductless glands and at the same time have no large organ (such as the heart or stomach) connected with them develop more slowly and are more carefully protected in the process than are the centres with a major physiological organ closely connected with them. For instance, the thymus gland is connected with the heart centre and the pancreas with the solar plexus centre. At the same time, the energy pouring through those centres can be deflected into certain large physical organisms—such as the heart and the stomach. These centres, therefore, when being developed or stimulated, carry far less physiological danger than those which are not so related. The ajna centre is related to the pituitary body but there is no large physical organism to carry off the energy contacted; the etheric web is, therefore, in this locality specially reinforced and the activity of the centre more slowly generated. This is interesting and reassuring. It is in hints such as the above that the real teaching is given.

So, my brother, go forward along the same lines, earlier indicated, until I give you your next instruction; study with care the hints given to you and to your co-disciples.

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June 1936

There are two thoughts in my heart in connection with you, my brother, and two practical matters which I have in my mind to say to you. I would have you note the careful wording of the above phrase because it has teaching value in it for all of you.

Before I tell you what these two thoughts are, I want to give you a word of commendation, knowing that you desire it *[115]* not and knowing also that you do most certainly seek always to act under the urge and the inspiration of your own soul. You work and conform to the requirements, not from any specific idea of pleasing me or even of producing further integration of yourself into the group of your co-disciples but from a sense of duty and of rightness of activity. Nevertheless, I seek to commend you for your quality of steadfastness—a steadfastness in which you persist in the face of much psychic disappointment, if I may call it so, and the fact that there appears to be little phenomenal response to your constant effort. You seek to keep your eyes off yourself and simply to do that which must be done and which you have been induced to believe is the way for you—as well as for all true disciples.

Years ago, my brother, you sought more eagerly for the good results of your activity. Now you are just as active but you are willing to leave the results unconsidered. This is well and very good. However, I tell you that *there are results* and perhaps they can begin to be clarified in your mind. Two results I can myself indicate to you and I choose these two with deliberation because they are related to me and to your work with me, your teacher and your friend. First, I have accepted you into my own group in the technical sense and you are now an accepted disciple (chela) in my group.... Secondly, I

have told you and your brothers that I am in process of preparing you for initiation.

I am reminding you of these two facts for the following reason: You must enter upon the next cycle of activity with set purpose, clear vision and unswerving attention to facts. You have ended one cycle of effort last month at the time of the Full Moon of May. You are entering now upon another cycle. I would have you keep this steadfastly in mind and go forward to freer service, greater understanding and clearer insight. You have laid a firm foundation.

The two thoughts which come into my heart to tell you can be summarised as follows. Note that these *thoughts* come from my heart and the suggestion from my mind. Herein lies a hint as to your work in the future for those who look to you for assistance in their spiritual life.

1. You need to work now more definitely and more confidently as an accepted disciple. What do I mean by that statement? *[116]* I mean that you should work in the realisation that—because of this definite acceptance—you *are* linked with the Hierarchy of Masters and, therefore, the quality of the hierarchical service to humanity must also be expressed by and through you. What is this quality? *Wisdom, expressing itself intelligently through love.* Upon this statement you should ponder. Your service is ever intelligent (highly so) for you have much knowledge as the result of ancient experience and deep thought and study in this life. That knowledge must, however, be translated into wisdom through the dynamic power of a living love. I use no further terms to express this idea. That sentence should provide you with much food for thought.

2. The second thought which comes to you from my heart is to urge you to remember that chelaship (discipleship) involves responsibility, and that in its turn is developed through suffering. This leads inevitably to *detachment* . That process of detachment will go forward in connection with all in the group and *must* entail difficulty. This difficulty may involve a constant stream of minor problems and detachments which will colour ceaselessly

your life of service, your life in the home, and your contacts in the world. This calls perhaps for a higher quality of faith and of courage than do drastic purgings. But I have no fears for you, my brother on the Path. You have a faith of tempered steel which cannot break. Remember, however, that where the tide of love is thwarted, there might happen a temporary warping of your nature. You will understand whereof I speak and this sentence conveys to you a needed hint. Let love pour through you and all is well.

The suggestions which I seek to make are based upon past instructions. Since June, 1935, we have set ourselves one technical achievement and one that still remains unachieved for the majority of advanced humanity. This is the awakening of the ajna centre. Your major need and the thing which would arouse that centre to usefulness lies—for you—in *the power to visualise.*

The second thing which will integrate your nature and increase your magnetic and spiritual usefulness lies in the unfoldment of the creative imagination. How shall this be done? The two are closely allied. Visualisation and the creative imagination *[117]* are related. A great deal of your problem in this life (where your esoteric unfoldment is concerned) will be solved when these two are better understood by you and when the play of these two forces produces in you an inner re-adjustment, a re-alignment and an externalisation of your subjective life. Will you think deeply upon this matter, my brother?

‘

BROTHER OF MINE: January 1937

I am glad that you regard yourself as sensitive to my vibration, for so you are. But not as often as you think. It is so easy for aspirants to confound the second ray vibration—as it expresses itself through a second ray group such as my group of disciples—with my individual vibration. Disciples need to train themselves to distinguish:

1. The vibration of the second Ray of Love-Wisdom.

2. The vibration of the Master M. or the Master K.H. should They happen to use the ray vibration for purposes of stimulating a group.
3. My vibration, which is naturally strongly coloured by the second ray.
4. The vibration of a second ray group which is an aggregate of all the notes and tones of the disciples in the group.
5. The vibration of advanced second ray disciples. This can at times be confused with mine.
6. The vibration of sixth ray groups which respond to a second ray vibration. Their work lies predominantly on the astral plane and is contacted relatively easily.

A consideration of the above may indicate to you something of value. Curiously enough you and your fellow-disciple B.S.W. represent the two extreme poles in this process of theoretical recognition. You both recognise a certain contact yet, practically, B.S.W. is more sensitive to my vibration than you are; he loses much, however, by an *imposed* impersonality to it; you lose much by being too sure at times.

[118] In connection with this matter of *sensing* vibration, it is of value to remember that all sensing is naturally and normally an astral or an emotional reaction. In considering my group, I am impressed (yes, and somewhat amused) by the effort of some of you—and of you, in particular—to repudiate emotional or astral sensitivity. Some of you admit it but regard it as undesirable; others consider it as something to be inhibited or to be unexpressed and ignored. Few of you, if any, look upon the astral body as a divine expression of reality with its definite and specific uses.

These questions which I have imposed upon your minds are in the nature of what might be called “catch” questions. The astral body is—in its time and place—of as real value, purpose and usefulness as the mind. It serves to relate the higher impression to the lower and you cannot record my vibration in the physical brain consciousness except through its mediation. You can be aware of my vibration upon the plane of the soul and your mind consciousness can be impressed by it. Unless, however, the sensory body,

the emotional vehicle, is also active in the right sense (negative to the world of the senses and receptive to mental impression) that impression will not be registered in the brain or waking consciousness.

Much that you say in your communications in the form of written papers upon this subject deals with the effect that your work and life has upon others through your manipulation of the forces with which disciples have to learn to work, and which are productive of real benefit to others as they study them and watch the reactions called forth. It is of value, however, to note the differing type of reactions evoked when:

1. You work with those subordinate to you upon the Path, those who are the average people or the probationers who are treading the Path for the first time. With this type of person you have much to do. Is their effect upon you of the most desirable kind?
2. Your inter-relation with those who are your equals upon the Path and those whose vibration occultly "neutralises" yours, or "parallels in intensity" yours and consequently evokes from you (as evidence from them of status) no *[119]* reaction practically, except a sense of well-being or comradeship.
3. Your recognition of those ahead of you upon the Path who can—if they so choose—call forth from you or evince in you a powerful response.

We are beginning to deal with the more occult subtleties in our work and for these you must be prepared. Your papers and replies to the questions given to you deal primarily with your work in connection with your spiritual inferiors. How about your spiritual equals and superiors? Reread your questions and replies in this light and see what response is then evoked in you. The initiate of the fifth degree in Atlantean times had to evidence *the right use of emotion* . In Aryan times, the initiate of the second degree has to evidence this. Are you, my brother, prepared to say that this evidence can be produced?

You entered this group work as the result of serious and earnest seeking, ancient karmic ties, much questioning which wrested response from your soul and the earned right of a pledged server who had worked steadfastly alone for many years. You brought to this group activity certain assets of a pronounced nature and certain liabilities, equally pronounced—as have all the group members. My task is to use the assets in the group and to aid you in relinquishing the liabilities.... I would ask you, therefore, to ponder on this matter, standing as the soul upon the narrow razor-edged path between the pairs of opposites—your assets and your liabilities—viewing them with complete detachment. The occult sentences in which I would like to state your problem and its solution are as follows:

> "The magnet swings, and swinging, fails to touch the pleading hands, held forth for help. It swings in heaven high, held by the soul—serene and unafraid—whose will is firm, whose eyes are clear, whose heart is slowly opening to a distant sound—a sound of pain and sorrow, of weakness and distress.
>
> "The magnet drops into the mass of clutching hands. It disappears from view. Disturbance then occurs. The soul, *[120]* whose eyes serene have looked upon the far horizons of the world, withdraws its gaze. Both eyes are focussed on the tumultuous group of seekers after truth. The soul searches for the magnet and sees it not, for it is hidden in the forms of many men. The soul descends and walks the way of earth and not the ways of mind. The far horizon disappears. The vision just before the eyes succeeds; the immediate takes the place of that which has been distant. And in that place immediate, the magnet reappears."

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MY BROTHER: July 1937

The mental body in your case is governed by fifth ray energy. This is a pronounced condition and constitutes much of your life difficulty. It is, in the case of all aspirants thus conditioned mentally, the paramount cause of their non-magnetic behaviour, using that word in its psychological

implications. I would remind you that being *non* -magnetic at your stage of development means that (even though you may have some measure of soul contact) you cannot radiate that soul life to others as you would like to do, for your dominant fifth ray mental body (the Ray of Concrete Science, as you know) is insulated, isolated and has a natural tendency to that discrimination which leads to separativeness. The reverse effect is also true. The radiation of others can be also shut off and hence your inability to register telepathic impressions. The value of a fifth ray mind is however very great, for it means a keen and useful mind and (ponder on this) an open door to inspiration.

The astral or emotional body is conditioned by the sixth ray of devotion or of idealism, but this can be most easily transferred and transformed under the influence of the second Ray of Love-Wisdom. Your task this life is to make this possible so that, in your next life, you can have an astral body conditioned by the second ray. Your ability to go forward in the face of obstacles in order to attain your ideal is your outstanding asset, and one that will land you eventually at your goal. Your major *[121]* difficulty, at this time, is your fifth ray mind. Is this not true, my brother?

You have a third ray (the Ray of Intelligent Activity) *physical body* . This is largely controlled, interiorly, by your fifth ray mind. Again you see the dominance of this type of energy in your equipment of expression. Your rays are, therefore:

1. The soul ray—the third Ray of Active Intelligence.
2. The personality ray—the sixth Ray of Devotion.
3. The ray of the mind—the fifth Ray of Concrete Science.
4. The ray of the astral body—the sixth Ray of Devotion.
5. The ray of the physical body—the third Ray of Activity.

This analysis should throw much light upon your problem for you will note the dominance of the third major ray and the sixth minor ray of devotion.

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MY BROTHER: January 1938

I have earlier indicated to you the point of view from which I personally gauge the capacity and growth of the group and from that angle I am pleased with the progress you have made. During the past few years I have many times spoken to you with frankness and even with apparent harshness. This I have done in an effort to galvanise you to a greater oriented reaction to the urge of your soul and thus draw away from you the two factors which have blocked the free intercourse which should exist between your soul and your personality. I have ever hinted. I do not voice my suggestions in clear words at all times for my object is always to evoke the activity of your higher Self, thus exacting the correct type of obedience. What are these two factors?

1. A life activity which, though somewhat balanced by the work done in my group, has nevertheless had a restricting effect and which does not succeed in evoking the highest powers of your soul. You have tried to meet this situation and to raise the general tone, but one lone disciple is hard put to it to offset the vibration of a powerful *[122]* astrally polarised group. Do you know to what I here refer?
2. A life tendency towards depression which you have amazingly offset by negation and a persistent attitude of service. It has nevertheless complicated your life pattern and yet has been one of your major educators.

This life experience has netted you big results and you will enter upon the next cycle of phenomenal existence with much upon which to draw, and having worked out many life relations during this particular incarnation. What have been your major gains in this life?

First of all, the shift of your life emphasis from the outer objective work to the inner subjective realities. In order to accomplish this, you came into incarnation in restricted and limited surroundings so that there might be no dominant obstructing outer attractions; you were, therefore, free to concentrate upon the inner realities. You have largely profited by this experience and your subjective orientation is stabilised upon a rightful basis.

Only one major adjustment remains to be made and one major sacrifice. Your problem is, as you know, to effect this readjustment without producing the material suffering of those dependent upon you.

Secondly, you have oriented the astral body to the higher values and impressions and have done it so successfully that your emotional sensitivity to others is now definitely a working asset. This sensitivity I would have you develop into still greater usefulness through the awakening of the heart centre and a renewed interest in the Way of the Heart. To this end, I will give you a meditation in this personal instruction which I would have you follow until further notice.

Thirdly, you have in this life stepped off the probationary path on to the Path of Accepted Discipleship and have made good progress upon it. The accentuation of the times and your own intensity have together sufficed to carry you a long way towards the goal and this I think you are beginning to realise—much to your own surprise at times. The recognition of *facts* — spiritual and subjective facts—is part of the needed training of all disciples; the recognition of a physical plane fact requires no such training in sensitivity. The recognition of spiritual *[123]* realities requires both training and formulated definite expression.

The past year has not been an easy one for you, my brother. You have suffered in many ways, known to you and recognised by me but by no one else. I have stood by and watched and at times have strengthened you when and where I could and twice I definitely succeeded in aiding you. Do you know the occasions when this happened? Training in the registering of offered and accepted aid is sometimes of value to disciples of your type and hence I am pointing out what I attempted to do. I would have you work during the coming year at accustoming yourself to my vibration. It will increase your subjective sensitivity so to do. That is the true value or permanent gain.

In connection with the occult sentences I gave you a year ago and which I promised to discuss with you, the following comments may prove of value.

The main lesson of your life has been the cultivation of the power to respond to the distant sound of human pain. This I referred to in the words "the slowly opening heart." For two reasons, this response of the heart has not been an easy thing for you to do. One is the fact that in your last life you over-emphasised the intellect and thus came into incarnation with a predisposition to polarise yourself in the mind nature, with consequent detachment from human touch and sympathetic contact. The other is a subconscious recognition that if you "descended to the unhappy ways of human sympathy," you possess a capacity for identification with your brothers and for sharing their pain which would make you phenomenally uncomfortable. This, in your earlier years, served to hold you away from people, and led you to dwell on the plane of thought—detached, serene and isolated. The past ten years have seen you change all this; though you are not now so comfortable in yourself, you are open to others and sensitive to them in a very real manner.

Next, the realisation that "both eyes are focussed on the world of human pain" is steadily becoming yours. You are learning that only in true self-forgetfulness (forgetfulness of the soul's goal as well as of all personality goals) will be for you any real consummation, and that humanity is of far greater importance than the individual human being. As *The Old* *[124]* *Commentary* says: "The focus now is true and real, for both the eyes, the left and the right, are turned upon the ways of men and in this way the truth is clearly seen."

Then, we come to the words, "that which is distant fades from view and the immediate present looms." One of the most difficult tasks which faces any disciple is to exchange the abstract vision of future glory and reward for the immediate duty and goal and to learn the spiritual values of the immediate moment as they are to be found in the foreground of daily living. I can remember the time, my brother, when it was hard for you to identify yourself with the problem of the hour, so occupied were you with the Hierarchy, its personnel and plans, and with your relation to the unseen Master. Perhaps in the right adjustment which you have been successful in

bringing about, you may have forgotten that time of distant and difficult striving. But I have not. You have to lose sight of the far-off spiritual possibility in the service of the hour. This you have learnt to do in no small measure, only to make the discovery that this path of service and of self-forgetfulness brings you by a long and weary way back to us.

Finally, "thus the magnetic life again holds sway." This time, however, the magnetism is not that of the soul in its own high place but that of the spiritualised personality in the ways of daily, earthly contact. It is the development of this "magnetic life" to which I call you afresh—for the remainder of this life and its succeeding cycles....

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January 1939

There has been much questioning in your mind during the past few months and also much mental discomfort, if I might so express it. There has been, at the same time, a steady adherence to the chosen way and to your group brothers. You are still, however, under the influence of an ancient thoughtform, forgetting that one of the tasks of a disciple is to free himself from these holding forms. This thoughtform leads you to look, aye, to demand results of a phenomenal nature; it incites you to believe and urges you to demand that your years of devotion, your personality energy and your astral force (a strong combination, *[125]* my brother!) should be rewarded by a recognition from and a contact with a Member of the Hierarchy. You look for this, not in order to feel any personal satisfaction or prideful reaction but as a justified and right reward of patient effort and true occult obedience.

Yet, my brother, you have had all you asked for if you could but recognise it. You know who I am and surely, therefore, the recognition for which you asked has been accorded you and you are aware of that for which you are being prepared by your soul, by me and through the chosen group work. Yet in all of this, you take no joy nor find any rest. Should you not realise the

truth of what I say, I would ask you to reflect awhile and maybe in time illumination will come.

The group work is not easy for you. It is hard for an Englishman to free himself from his national assurances and prejudices, as it is for the nationals of all highly developed countries. But in this work and at your stage of spiritual awareness, the inclusiveness of the life realisation should bar out insularity. For this you must strive, and for you the keynote is the conviction that *all men are brothers* —a thing most easy to say and to hold theoretically but most difficult to express as a living factor in one's life.

We are going to work with frankness henceforth and with freedom, and I—your Master and your friend—will mince no words with you or with any of my group. There is not time, such is the immediate urgency to train workers and it is surely needless with a group such as this.

You will remember that I gave much time to the consideration of the rays which governed the various aspects and vehicles of each of the group members, and I trust that a careful analysis of what I said has enabled each of you to know yourselves and to understand your problems more truly and more fully. Today I seek to indicate the vehicles of force through which the two major rays are predominantly focussed, reminding you that the task is to relate two energies and three forces in such a manner that you become, in fact, a divine manifestation. Let me here be precise.

First, your egoic or soul ray focusses itself in and through your fifth ray mental body. This—as I told you in an earlier *[126]* instruction—has given you your defined mental focus, your critical attitude and your isolation, relatively speaking. It is this combination which has always enabled you to rationalise yourself into a confidence in the rightness of your decisions and into a surety that your particular life choices and your preferred circumstances are correct and justified. This energy and force are reinforced also by the controlling force of your physical body which gives you a third ray brain.

Second, your personality ray is focussed in your astral body. The rays—three, five and six—are your controlling factors. This gives you devotion and mental control and it should give you real balance but, unfortunately, it does not, because the mind aspect is unduly emphasised and you are afraid of devotion. Yet it is your devotion, my brother, which has brought you to us and not your mental ability. It is your devotion which has led you steadily all these years and produced your service in the world. To what have you been devoted? This is an important question for you to answer to your soul.

I ask myself anew: How can I convey to this disciple the nature of his problem? I will put it in this form. Your egoic energy, focussed in your mind, is at the service of your personality and of the work which you are endeavouring to do in the particular field wherein you are forcing yourself to remain. It should be the other way round and the personality—with all its unified powers—should be at the service of the soul. All the forces of your lower nature should be at the disposal of the higher Self, working through an illumined mind and sensitive brain. Ponder on this. The energy of the intelligence and two intelligent forces—the soul, the mind and the physical nature—serve your devoted personality. You should reverse this, my brother, and let the intelligent soul control your devoted personality. There lies your problem.

The need of every disciple is ever to develop a closer and more direct alignment between soul and personality and that is, therefore, your problem, even if it seems to you an elementary problem. What you need to do is to focus the energy of your soul in your sixth ray astral body instead of in your mind, so that intelligent love may be your outstanding characteristic. This shift will do certain things for you and in you: *[127]*

1. It will create a temporary upheaval in your life and, therefore, naturally affect your solar plexus, producing a period of real difficulty.
2. It will transfer the energy of the soul and the force of the mind into the realm of the emotions and of sensitive feeling response, thereby greatly increasing your usefulness but also increasing for you the

"dire pain of life itself"; this is a pain with which all disciples must learn to live and from which all disciples must inevitably suffer.

3. It will stimulate your brain cells and swing into activity many hitherto dormant cells, thus making you capable of increased service of a different nature to that with which you are now occupied. It will lead you to enquire if your present field of service is, for you, a legitimate one or—if it is—what must you do to "change the nature of the seed which must therein be sown." You will know to what I refer without my further elaborating.

Such is your problem. How shall we change your egoic focus and, at the same time, fuse more closely your two major rays so that the personality is subordinated to the soul. To aid in this specific meditation must be followed....

NOTE: *"This disciple is no longer working with the Tibetan Master, Who makes the following comment about him:*

"He has reached his high water mark for this life. Further instruction is not necessary. He has enough upon which to work."

~

To L. D. O.

November 1937

MY BROTHER AND MY FRIEND:

Many factors are responsible for bringing people together into such a group as this. There is, first of all, their mutual karmic relationship which, indicating as it does equality in aspiration and a general ability to make and hold certain spiritual contacts, enables them to work together more easily as a unit or a unity, if you prefer that term. In these cases, there exists *[128]* a need in the group for a specific and peculiar development in order that the group life may be thereby enriched and deepened. In other cases, there is a definite relationship with myself, dating from past experience, even if that experience is as yet unconsciously registered. There is a proffering of new

opportunity for training to those who are upon the Path of Discipleship. All these factors influenced my decision to ask you, a disciple, to work in cooperation with myself and my group of disciples.

In your particular case, the determining causes were the contribution you can make to this group, out of your rich equipment of deep desire and understanding, and also a relation to myself of very old standing. Of this latter cause, I am, of course, more conscious than you can be.

It is necessary for me to explain these points to you as the understanding of causes is one of your strongest mental urges, and such an urge may not be disregarded. Entering this group is not an easy matter for you. You question your ability to conform to the requirements and to submit to the inevitable, even if voluntary, group discipline. I have also questioned it, not because I doubt your sincerity of purpose and of your life intent, for I do not, nor do I query the steadfastness of your determination to tread the Path and to go forward towards your goal. That is for you an unalterable and inflexible decision. You hold to it at all costs and in spite of failure at times to achieve your own standard of spiritual living. My questioning is based upon a tendency on your part towards vagueness and a lack of the sense of orientation in time. This is frequently the case with the pure mystic which you have been. Of this also I feel sure you are yourself conscious. It is not easy for a person of your type to enter upon a course of self-discipline under the suggestion of another, such as myself. To offset this difficulty, I would remind you that your acquiescence in the matter has been quite voluntary and that you have signified your willingness to make the needed effort after debating the matter for more than a year. That is all that I ask of you. I would remind you also that in my attitude towards my groups of disciples (some of which have been working with me for many years) I am simply prompted by a keen desire to aid you *[129]* all from the angle of my wider experience and to make suggestions. These can be followed or not as the disciple may desire.

It is, however, wise to make the effort and to give me the opportunity by a temporary acquiescence and a voluntary obedience to prove to you that

there is a purpose and a planned understanding behind my proposed technique of training. Will you, therefore, be willing to try out my suggestions and to follow my proposals for an adequately long time so as to give proof of their wisdom? It takes time in the spiritual life for adjustments to be made and for needed unfoldments to be brought about. Two or three months do not suffice to offset the tendencies and habits of a lifetime or maybe of several life cycles. But you have courage and a steady will and can achieve much in this life.

Your problem is that of a versatile, advanced second ray type. You have a marked ability to do many things well and a decided aptitude to understand people, their motives and their impulses. You have a genius for contact and are naturally a good psychologist. You are prone also (because of your second ray inclusiveness) to over-estimate people and, subjectively, you have a strong inferiority complex, based largely upon your sense of the divine and not on failure. Ponder on this thought which I here give you. You need to learn to see people as they really are and appreciating, as heretofore, the divine in them to stand aside from them in your endeavour to help them and to work with and for them. You are apt to regard your ability to do well along so many lines as somewhat in the nature of a handicap. You must learn to regard it rather as an indication of the many ways in which you can reach others, and as a definite asset upon the Path.

With you I can and must be entirely frank; your innate honesty recognises the same quality in others and you would have no respect for me if I handled you with gloves, as the saying is. My function with you is not to tell you your faults or to give you many directions. These you know and follow the true direction instinctively even if at times you choose the longer way around towards your objective.

[130] You have two things to do which—if successfully accomplished—would very much increase your output in service and reorganise both your inner and your outer life. You have to work conscientiously with the *time* factor and you have to make out of life a fuller expression of work well done. You have also to cultivate more definitely than you do the habit of

mind, the trained attitude of the Observer of life, of people and of yourself. You must develop the attentiveness of the One who looks on at life and at the life struggle of others. It is necessary for you to learn that when you can avoid identifying yourself so closely with people, refraining from suffering so consciously with them, you can be of greater service to them and a finer friend and helper. Therefore, for you, *detachment* is an outstanding requirement and a quality to be cultivated. This is not the detachment of self-protection or of self-immunisation or of aloofness, but that soul detachment which works from soul levels and—seeing all life in the light which streams from the soul—regards everything from the standpoint of eternity. You will then see the real values involved and the true perspectives of the picture. You need to apply to people and to circumstances the quality of interrogation and understanding which you endeavour to employ when you follow your art. You must see people truly and as they are—with their faults and their virtues, their divinity and their humanity. Am I not right, my brother?

As time goes on, we can extend and deepen the analysis but at first I only seek to emphasise to you these two points or rather these two requirements —the right use of time and its right adjustment in your life, and the cultivation of an attitude of detachment. I am of no use to you or to any of my disciples if I cannot be specific and direct. The work that I may ask you to do should tend to bring about certain of these needed adjustments.

I am going to ask you to add to your morning meditation an evening review upon detachment.... As far as your meditation is concerned follow your usual procedure, at any rate for the present, only add to it each morning a definite period wherein you take your co-disciples (those you may happen to know) into the light and seek consciously to link up with them, *[131]* pouring out to them the love and wisdom which may be yours. This tends definitely to group integration....

You are in a position to aid and help many people. See to it, my brother, that you aid with wisdom, discernment and discretion and that you place your effort where the best results can be achieved. Right discrimination in

helpfulness is rare, but you can give it. You will, of course, endeavour to conform to group requirements, will you not? But this must be of your own free choice and for the purposes of group integrity.

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MY BROTHER: February 1938

It will have been clearly indicated to you that you have a definite karmic link both to your fellow disciples and to me. The two are one, however. It is this that has led you in our direction and has enabled you to link up with these initial groups connected with the Masters' Ashrams which are attempting to embody the coming New Age methods of work. Earlier, you have worked with another group. Then the pressure of life and of circumstance and the desire to express yourself in a chosen line of activity, temporarily lifted you out of the group life and your place was filled by another. Now, work is found for you in a group which is to occupy itself with the dissipation of world glamour. I have decided to put you to work in this group because you are relatively free from glamour (I did not say free from faults or from the mental aspects of glamour which we call illusion). This freedom should be of service to the group. You can think with clarity and usually know why you act in a particular manner, for you seldom act without some preparatory thinking or without arriving at some sufficient and adequate reason (not feeling emotion) for so acting. Will you remember this as you work in my group and later—as the group works unitedly to dispel prevailing glamours—will you work with them intelligently and with power as they learn, with you, to master glamour in their own lives? When a man has learned to dominate conditions through the power of his *[132]* soul, then he can work in the midst of conditions, untouched and constructively. Will you try to remember this?

This group work is either of moment and useful, or else it is nothing but a chimera and a waste of time, having no real purpose and serving no useful end. If the groups of disciples on the outer plane which the Masters are now forming throughout the world can be regarded as among the Seed Groups of the New Age and can likewise be of immediate service in the stage of earlier

preparatory work in which we now find ourselves, then it is worth while from many angles to give time and effort (in order to cooperate constructively when the time comes) to the fulfilment of requirements. Coming in, as you have done, several years later than the majority, in order to take the place of D.A.O., there is a good deal of information to be mastered and much earlier instruction to be studied. If you will do this, then you will be able to work with understanding with your co-disciples. Take at least a year going over the earlier teaching re maya, glamour and illusion. You will find much to interest you....

You are a creative worker and have also the ability to work in several creative ways. You are both an artist and a writer. This means that your soul can reach expression and usefulness along two channels. You have, therefore, two definite assets to contribute to world service and two points of expression whereby your soul and your brain are en rapport. Such channels are necessarily media of relation and down them light can flow, irradiating dark places. I would like to point out that creative workers in any field are primarily those who can destroy those glamours to which humanity is prone. These are found in those fields of illusory activity which men have themselves created. You are taking the place of a creative worker who succumbed—sincerely and honestly—to the glamour of a "free and independent soul"—a paradoxical idea and one which shows forgetfulness of the fact that the heresy of separateness, of aloneness and of independence is a part of the world glamour. This brother was thus unable to cooperate and valued his "personal freedom" higher than the planned group activity and thus for two years delayed this group of workers from arriving at *[133]* the intended activity. Will you, therefore, seek rapid integration in order to hasten the intended accomplishment?

To help you do this, I shall not assign you a great deal of personal work or outline to you much individual activity. I will, however, indicate the three rays of energy which constitute your personality. As you already know, your soul ray is the second and your personality ray is the fourth. A study of these five rays and those of your fellow disciples will show you where points of

relation exist, where the lines of least resistance will be found and where you may look for rapid comprehension and understanding cooperation.

Your *mental body* is on the fourth Ray of Harmony through Conflict and hence your pliability, your sense of relationship and your rapid grasp of mental truth. Illusion will ever be a more ready snare to you than glamour. This Ray of Harmony through Conflict is that bridging ray which will, in your case and through the mind, bring about an increasingly rapid establishment of contact between your soul and your personality.

Your *astral body* is on the second ray and this will be sufficiently obvious to you, giving you those difficulties and those opportunities which lead eventually to expansions of consciousness and that sensitivity to the psyche in others which has been the basis of much of your most successful work.

Your *physical body* is on the seventh ray, which gives you a sense of the relationship between spirit and matter, between soul and body and enables you, if so you will, to be a constructive agent in magical work. Your rays are, therefore:

1. The ray of the soul—the second Ray of Love-Wisdom.
2. The ray of the personality—the fourth Ray of Harmony through Conflict.
3. The ray of the mind—the fourth Ray of Harmony through Conflict.
4. The ray of the astral body—the second Ray of Love-Wisdom.
5. The ray of the physical body—the seventh Ray of Ceremonial Order or Magic.

[134] It will be obvious to you that the major line of force in your equipment, relating you to others and facilitating contact, is the second ray with its subsidiary expression, the fourth ray. This is a definite asset and an opportunity but it also makes possible certain liabilities. These should be offset by a stiffening of all first ray tendencies in order to bring about a needed balancing. I would add that

1. Your soul energy seeks expression through the vital body.

2. Your personality force is focussed in the astral body.

Read what I said to I.B.S. in order to understand the significance of the above.

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BROTHER OF OLD: February 1939

You have now completed a year's work with me and in this group of disciples. You have had this time for clarification of your thoughts and to give you the opportunity to define clearly to yourself the objectives and purposes of the work which this group should soon begin. You start somewhat handicapped as we have waived all the initial work and preliminary training in your case. You are starting in at the stage of organised group work. Will you do this with patient application and an unquestioning but voluntary obedience? Let not world glamour overcome you and see to it that you are not drawn into the vortex of fears and of pessimism which surrounds so many people these days.

As I have earlier told you, you are relatively free from glamour but the forces today are so strong that all disciples must definitely protect themselves. For you, this protection lies in some form of creative work. This is made easier for you by the fact that your personality ray and the ray of your mind are identical and also because your soul, anchored and focussed in your etheric body, can—if you so choose—galvanise your physical body into almost any kind of needed creative activity.

One of the things which all disciples have to learn to do is to avail themselves of the forces and energies which are theirs by right of inherent possession; these are, however, but seldom employed with understanding by the average man or woman. *[135]* They are usually the victims and not the users of these powers. Few realise how stupendous are the energies upon which they can draw at will. Your problem is predominantly the establishing of a dynamic relation between all the inner and subtler forces which are focussed in your etheric body so that you can occultly "bring through" into outer expression, via the physical brain, the riches of realisation, of

understanding and of wisdom which are your possession. This bringing through is not accomplished by you as adequately as it might be, though you do succeed at times in so doing. You should aim at the outer expression of the inner nature with greater frequency and should seek to make the conscious link between the outer and the inner more dynamic and real. Ponder on this. The strength, wisdom and love of every disciple in the world today is earnestly needed. Humanity is demanding help and the Hierarchy is asking for cooperation.

~

January 1940

The necessity to *do* and to *be* objectively active is a major glamour of yours, brother of mine. You need to learn the lesson that it is relatively of no importance what you do. That which is of major importance is to register consciously and all the time just exactly what you are doing. I would have you remember that right doing is the result of being. If your awareness of being is of a personality nature, so will be your activity. If your consciousness is focussed in spiritual being, your spontaneous, creative and active service will be consequently by radiation. I would have you ponder on this.

For many disciples in training at this time, the present crisis presents a period or an interlude of withdrawing in order to re-focus and to learn again at the source of interior wisdom. So it is with you. Be occupied with the problem of sensitive response and not with the glamour of the work which you must do. Deal with causes and not with effects. The effects are inevitably effective.

NOTE: *This disciple is still working actively with the Tibetan. [136]*

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To J. A. C.

December 1937

MY BROTHER:

In dealing with first ray egos, such as yourself or with those souls who are working through first ray personalities, I am faced always with the initial difficulty of their "isolated independence." It is not easy for such first ray types to cooperate, to fall into line with group suggestion, with group rhythm or group discipline, or with united synchronised activity which is the announced goal of all groups of disciples. Frequently the inner attitude *is* at one with the main purpose and ideals but the outer expression, the physical man, remains unadaptable and basically unwilling to conform. Were it not for your second ray personality, you would find it hard to work in my Ashram, but it is this second ray quality of yours—strongly marked and the product of a long series of incarnations in a second ray vehicle—which can make you, if you so desire, one of the focal points for the work which I plan to have this band of disciples do.

It will take several years to bring about the adaptation of the group members to each other so that effective work can be made possible, to produce that inner synthesis and unified effort which will enable me to give these disciples in training some definite task to perform —work which may affect the governing forces of the world in subtle and unrecognised ways. These we can later elaborate when the required synthesis and understanding is achieved. Strive not to understand what I mean by this work as yet. There is much to do and much to study and explain before the work can come to fruition. There are many groups, working under the Masters, who have been in training for years, fitting themselves for the task to be done. Slowly and gradually, the new concepts and the new techniques of civilisation and of group work—suitable for the New Age—are emerging in the consciousness of the disciples in the world.

As for you, brother of mine, you are entering a phase in your life cycle in which you may become—if you so wish—the true sannyasin, the one who (freed from the more active tasks of the younger man who is starting out into the field of his life *[137]* activity) can use the experience gained, the hard won knowledge assembled and the wisdom garnered in active service of the Hierarchy and of humanity. You can now live for the sake of others

and find in our work the reward, interest and compensation for all the struggle of the past. To serve has long been your aim for you have loved your fellowmen and have struggled to retain this love for humanity in the face of disillusionment, disgust at the general world selfishness and a tendency (strongly marked in you, my brother) to feel the futility of things and the uselessness of effort when confronting the present world debacle and the weight of human pessimism. Against this you must struggle.

I shall be glad to have your cooperation in this difficult work we are planning to do together. I would ask you right at the beginning for your voluntary acquiescence in the suggestions I shall make to you, at any rate until you see more clearly whither I am seeking to lead my disciples and get a more definite picture of the work which it is possible to do. I do not think that at the end of a few years you will regret temporarily falling in with my plans for the group.

In connection with my disciples, complete frankness is an essential and the good points and the weaknesses must be recognised with equal readiness. Among those whom I have been training for some time there is no attempt to hide anything from each other. They themselves would be the first to tell you of the importance, the difficulty and the value of setting up this frank relation. It is necessary that from the start of your association with my group that you should aim at a similar clarity of vision where they are concerned and they will have the same attitude towards you.

One of the things which has handicapped you all your life and which has held you back from a possibly fuller world service has been a pronounced inferiority complex. This tendency, though it has not negated achievement in your personality life and activities, has nevertheless held you back and inhibited the free inner movement of your soul, and has prevented that joy in living which should be the hallmark of the disciple. Your sensitivity is great and your grasp of world affairs and world conditions is necessarily somewhat deeper than that of *[138]* the average citizen. Yet the very depth of your vision and knowledge make you prone to feel your individual smallness and unimportance. This is coupled, as I remarked earlier, with a

sense of futility where making any major impression upon environing conditions is concerned. It is in connection with this that your personality battle must be waged. I call you, therefore, to the task of achieving a closer soul contact. This will negate the sense of inferiority. I call you also to a *cultivated* joyousness which will end in releasing you to fuller service. Will you work on these two points and follow my suggestions for the space of one year and thus aid the group whilst helping yourself?

To help you in this connection I am giving you a very simple meditation—so simple that you may be tempted to doubt its efficacy. I can, however, assure you that if you will follow it carefully for a few months or until I myself suggest a change that you will be surprised at what changes within your consciousness this very simple formula will bring about.... Keep a pencil and paper beside you as you meditate and note down your thoughts and ideas as they come to you.... I am working to key you up for future work.

NOTE: *There was no real response to the invitation to work in the Tibetan's group and though interest was evidenced in the papers, the work undertaken did not go beyond studying them.*

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To F. C. D.

January 1933

To my fellow disciple, F.C.D., who works in that loneliness which is so difficult for the second ray type, I would say the following: Your problem is twofold and when it yields to solution then your field of service—already large—will increase. You have the problem of a devitalised etheric body and also of a heart attached to many and hence unduly strained and taxed by others. There are many demands upon your sympathies. By the time you have reached the age of fifty years you should have achieved the difficult undertaking of becoming the sannyasin *[139]* in the Western world. This B.S.W. has already achieved and could help you if you, with frankness, cared to correspond with him. You have somewhat to give him too.

The problems of the etheric body will yield to treatment if the suggestions made to C.D.P. are noted and if the diet (in your case) is carefully controlled and regulated.... It is not my intention to indicate to those who work in my group the methods they should follow as regards diet. Such things differ for each individual.

You have necessarily at this stage the vices of your second ray virtues. You suffer from attachment and from a too rapid identification with other people. This can be handled if you stand steadfast as a soul and do not focus as a personality in dealing with people—both in your home circle and in your world service. You need to bear in mind that your relation is with souls and not with temporary forms and so you must live detached from personalities, serving them but living ever in the consciousness of the soul—the true sannyasin.

Carry your meditations forward exclusively in the head, therefore, except for some incidental practice in connection with the spleen (which I will give you to follow) with a view to etheric vitalisation. Your heart centre is sufficiently awakened for this life and greater sensitivity would be a handicap. The perfect fulfilment of your duty and your freedom *inwardly* from ties will spell for you that measure of liberation which will release you to fuller service. If you have questions which you seek to ask me, brother of old, I will with gladness reply.

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MY BROTHER: June 1933

Your period of difficulty and of loneliness has not lessened for you and you have found it hard to struggle along. I have not much to say to you at this time; you are coming closer to your Master and in such cases fellow-disciples may not interfere. The greatest help that I can give you at this time is to make the above statement to you and this I do. You have the persistence and the will (like tempered steel) of the second *[140]* ray and can dismiss all fear as to your capacity to weather the storm and difficulty and to win through. Nothing can stop you....

I would like to give you a special formula or *mantram* and I have chosen the following phrases to be repeated by you whenever you choose:

> "I am a messenger of Light. I am a pilgrim on the way of love. I do not walk alone but know myself as one with all great souls, and one with them in service. Their strength is mine. This strength I claim. My strength is theirs and this I freely give. A soul, I walk on earth. I represent the ONE."

Your work in my group and your power in relation to your group brothers, consists in your compassionate comprehension. You feed their love for each other and you act as a focal point for that aspect of the soul which expresses itself in understanding. You can transmit that soul quality.

~

MY BROTHER: June 1934

You stand at the verge of a real expansion of your work and for this you must prepare yourself. This, I believe, you already realise. It is, however, in the use of the spiritual *will* on your part that the release to full liberty of action will come. Your life has been a discipline, but the fruits of that discipline will demonstrate as you open the doors and also close them upon ancient imprisoning limitations. You know well whereof I speak.

First, I would say to you these words, disciple of the Master K.H. Who has also been to me a wise and guiding Teacher: Relinquish that close attention to the lives of those around you which is the easy way of working for all who are second ray disciples. Their sense of responsibility is so great and their desire to shelter and to guard so strong that they unduly cherish those who are linked to them by karmic obligation and whose lives touch theirs in the life of every day. Go your own way with strength and silence, and do that which your soul demands. Let not the lesser voices of the loved and near deflect you from your progress upon the path of service. You belong now to the *[141]* world, and not to a handful of your fellowmen. This is not an easy lesson to learn, my brother, but all disciples have some day to learn it and it is an appropriate lesson for you at this time. The call has gone out

for Servers and all who are pledged disciples must be the first to make response. This will involve sacrifice but you can be depended upon to make it.

Your health is better and will continue to be so, if you watch with care and keep the earlier rules I gave you as to diet, etc. You may find that in the coming years, your hours of sleep will be less. This will be good, not bad, my brother, for too much sleep leads to diminished etheric force. A hint suffices for the wise disciple. More air and sun, less sleep and fewer human contacts are for you the rule in the future. Into these words read their hidden meaning. Clearer I may not speak for these words will be seen by others. But should you not with clarity understand, ask A.A.B. whose problem was in some points yours. I have told her certain things of value to you but she hesitates to speak and hopes you will comprehend without too much interpretation. I think you will, for your intuition is awakened and your devotion to the cause of the Great Ones is real and you have had much experience with other people. Your main task, at this time, is to get yourself ready and in a good physical condition for the demands upon your time, your strength and your heart which will surely come....

For you this year the emphasis must be laid upon the stabilising of your spiritual routine. Should you feel able to do so and the press of work permits (you see, I make not my request imperative) I would like you to write an article upon the Power of the Dedicated Will. It is the use of the will aspect that second ray disciples have to acquire and this, for you, is an immediate problem. The will of persistence you have. The dynamic will which breaks down barriers and carries all before it is your next achievement and unfoldment. May the power and the blessing of your Master rest upon you, my co-disciple.

I seek to answer the two questions you have asked me. As regards Z, the extroverting process must continue and go forward and I make the suggestion that he wait another six months or a year before he again takes up the earlier work which occupied him. He will have much to do as your work expands *[142]* and grows and his moments of crisis will be real, for

your work will assume proportions which his cannot during this incarnation.... Let him work first of all for alignment with his soul and then meditate, for from his own soul, his true counsel must come....

Your suggestion, secondly, that there should be a centre at X of international usefulness is of real value and can be materialised if you work without haste and keep the conditioning of it in your own hands and in the hands of no one else. Meditate much upon it but take no steps until after.... In the secret place must your plans be wrought out and two men (who could be of assistance to you) have not yet been prepared; one of them you have not yet met. Think out with clarity, therefore:

a. The note that you seek to sound.

b. The work on the physical plane which the proposed centre should do.

c. The principles which must govern all action which you deem should be taken.

d. The necessary linking which should be done if the work is to be truly non-racial and planned to dispel some of the world glamour.

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MY BROTHER: January 1935

It will be obvious to you now how true were my words in my last communication when I foretold the growing expansion of your work. That has happened and the past year has seen you making many contacts and the increase of your influence in your own country and throughout the world is far greater. The decisions you make and the discipline to which you may voluntarily subject yourself will determine the scope and the extent of your future possible work. Everything lies in your own hands and in your capacity to make wise adjustments.

As you well know and as I have already told you, your problems are intimate ones for they concern your home relations and your personal, physical health. These you must solve yourself in your own way and no outsider may do more than suggest and indicate. That, I have attempted to do. The physical *[143]* weakness has its seat in a constant draining and

leakage of the etheric body. This keeps you devitalised and hence the emphasis I have sought to lay upon the need for sun and air. Too long hours of sleep increase the drainage of vitality. Sleep recharges the tired body and fits it for the next day's work, but eight hours sleep each night suffices you. Your true vitalisation must come from the soul. You will not get it from excessive sleep and this is surely proved to you, for you sleep much and yet are ever tired. Forget not that a weakened etheric body is easily drained by other people though they do this quite unconsciously. Therefore, for you, close contact with others is not desirable—not only from the standpoint of your health but from the angle of the status which you have reached upon the Path of Discipleship.

Your aura requires *sealing* (if I may use so unusual a term) and the leakage now present can then be stopped. This cannot be done, occultly speaking, until you have made some changes in your life. Close inter-mingling with the auras of other people causes in your case a constant seepage of vitality, for you are constantly oriented towards giving. Your course is obvious but more I cannot say nor shall I again make reference to this matter.

Your problem is a very real one, but by no means an unusual one; it must be faced with common sense, loving understanding and wisdom. You must take the attitude of a disciple whose work and time is needed by the world in this hour of urgency. All problems are susceptible of two methods of solution, once the nature of the problem is seen and realised. There is the method of a sudden and drastic adjustment, whereby the old conditions are abruptly ended and a new state of affairs is inaugurated. This method—though oft the best—is not easy for the second ray disciple. The other is that of a gradual readjustment accompanied by outer explanation, until in time the same condition is brought about as in the first method. This is the usual method for a second ray disciple. Between these two you must choose, unless, my brother, you prefer to leave things as they are.

One thing I will add before definitely closing this subject. When the heart is full of love and the head is full of wisdom, *[144]* nothing then is ever done that can cause distress to others in the long run. By this, I refer not to action

but to the fruits of action. A decision can be made and a line of conduct followed (and the decision can be right) but the eventuating conditions may not be harmoniously adjusted unless there is a subjective freedom from fear, a heart full of love and that loving understanding which is the truest wisdom. The man who is fearless, wise and loving can do anything and the effects will be harmless and good producing.

Persevere with the meditation upon which you are now engaged.... Meditate constantly upon the *will* —consecrated to active, loving service. It is the use of the will that is of importance to a disciple, for the rightly directed will is the controller of force and the disciple works in the realm of forces. And, my brother, not only karmically but because the same great Master has been our guide, there is work that you and I can do—both inwardly and outwardly in the world. There is true service that you can render. But your work is that of director and inspirer. Very seldom is the second ray disciple a good executive, unless the secondary ray makes him so. Executive work and organisation are not for you. You must learn to work through others, awakening them to a sense of responsibility and galvanising them into activity. By the steady power of your own inner radiance, you must hold your workers steady.

The task of finding the right people and of inspiring them is your immediate task. I would not help you and would only limit you within the boundaries of my own work (note that phrase, brother of old) if I said to you: So and so must be approached, or, there is the man I foretold would help your endeavour. You are in training as wielder of men and a guide of aspirants in the building work of the New Age upon which the Great Ones are now engaged. You must learn discrimination and understanding and right choice —through experiment, through failure and through success. All men are souls. Yes, my brother, but all men are not yet ready for disinterested service. Right judgment is a needed quality for you when considering people. For the work which you seek to vitalise, look not for the sweet, the gentle, the kind and tender because so many very good people are oft unintelligent and lazy. Look *[145]* for those strong souls who, responding to

the need of humanity and reacting to the impulse of love (which you so richly shed) are yet capable of thinking in strong terms, are vital in their planning, consecutive in their activity and who waste not time in beautiful visionary dreams. The visionary mystic senses the ideal but (using not his mind) makes no compromise between the wonderful ideas which may materialise in a far distant future and the present period of hard necessity. Look for those who may not resemble you in their second ray background, but who give you of their confidence and love because they recognise your wisdom, realise your inner link with the Hierarchy and lean on your experience and soul strength. Attract not to yourself for the work you seek to do, the sweet and feeble, the weak, well-meaning, gently ineffectual person. *Look for the strong souls through whom you must learn to work.* Look for those who can cooperate with the Plan.

Look also for your co-workers outside the ranks of the psychologically distressed and the abnormal people.... You must refrain from welding them into any structure which you may build for the Great Ones. They are not yet ready and would constitute poor stones in the building and weak links in your work. You must build for the future.

I have spoken to you thus at length because your work as a building cooperator can now begin. Symbolically, I say to you: Look for those who have blended head and heart and above whose foreheads shines the mystic symbol of the *builder* .

That you may integrate more freely and more fully in the work of the Great White Lodge and enter into a closer fellowship and relationship with the builders of the New Age is the earnest wish and prayer of your friend, your brother and your teacher.

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BROTHER OF OLD: July 1935

There has been for you lately (as for so many) a time of testing; yet it has been at the same time a condition of consolidation, preparatory to the work of building to which I referred in my last instruction. I am dealing with

“building groups”—those groups which are coming forth along the teaching line *[146]* and which are constructing those thoughtforms which will embody the new techniques and ideas. These—during the next two centuries—will change the face of our civilisation and inaugurate a period in human history in which methods will be tried and principles established which remain as yet totally unknown to the majority. That period will lead the race into a civilisation and a mutual, cooperative interplay which will bring to an end the present era of selfishness and competition.

You are predominantly the teacher and have needed to learn (and still need to do) three things:

First, you need to acquire that inner, divine detachment which sees life in its true perspective. A man is thus left free and untouched by aught that may occur. The ideal attitude for you is that of the Onlooker who is in no way identified with aught that may happen on the physical and emotional planes, and whose mind is a limpid reflector of truth. This truth is intuitively perceived because there are no violent mental reactions or emotional states of response; the vehicles of perception are quiet and therefore there is nothing to offset correct attitude. When this state of consciousness is achieved, you will be able to teach with power and at the same time possess that also which must be taught.

Secondly, you must acquire an increased ability to voice truth through the medium of the written word. Opportunity will come to you to reach the world with ideas that are relatively new; that which you write can be printed and circulated.... But, my brother, you must work for a year at the organising of your thought and material, so that you can reach the thinkers of the world with the new ideas in the field of that oncoming major science, that newer field of service—the field of psychology....

You have a capacity for clothing an idea in its appropriate garb. You could write a book which would be a synthesis of these new psychological ideas, subordinated to a central theme, which would dominate them as the head dominates the activities of the body. It is upon this central theme that the

brooding process to which you are called must take place. You must know with clarity what is the new thing which you seek to give to the world. Then and only then will the many true ideas *[147]* which ferment so facilely in your mind drop into place and form the pattern of the garment which will clothe your theme with beauty and give it expression. The writing of this book should be your main, subjective endeavour during the next few years. It must be wrought out in the crucible of energetic living and must not be the product of a seclusion, produced by withdrawing from outer activity. Your best work must be done in spite of all hindrances and because the urge to give these ideas to the world will surmount all obstacles.

Finally, continue with the task of finding those strong souls who can belong to the New Group of World Servers, if given right training. Train yourself in that discriminative ability which will enable you to find those who will warrant the expenditure of your time and strength and of your thought and energy—*from the standpoint of the Hierarchy* and of the work that the Hierarchy seeks to accomplish. Study these words, for they give you the clue to the type and quality required.

Your problems of adjustment must still continue till solved, and the processes of detaching yourself from too close a contact with the auras of others must proceed and must be carried into the field of your service to others. I see in you a better comprehension of this problem and an increased facility in application. You are learning fast, my brother, and will find ample compensation as the work proceeds. Go forward to a fuller release and, therefore, to fuller power to serve.

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MY BROTHER: December 1935

I have earlier indicated to you that your general sensitivity is responsible for much of your difficulty along telepathic lines and in connection with your physical condition. Today, in this personal word to you, I seek to let you know how well I understand all that you have lately suffered. Life has been

peculiarly hard for you the past six months for you can tune in so easily on all that is around you.

The path of the World Saviours is ever a hard one; the way of the Divine Sensitives is fraught with suffering and with pain. This is the way that you have chosen to go, and the knowledge *[148]* of this and its remembrance may help you to endure. Much help can also come to you if you will remember that there are certain lives in which the development of the equipment is the major goal. Then come other lives in which the prepared equipment is used. For you, this present life is primarily one of training and of unfoldment in connection with the sensitive, response apparatus. You are being rendered sensitive and so made aware. The power to tune in on the world pain and to be conscious of the world sorrow (and that sorrow indicates the world growth in responsiveness) is rapidly being brought about in you. But it is a phase. It takes a strong soul to know the sources and the roots of pain, lying deep hidden in the manifested world.

For you, *at this time and temporarily* , I suggest an unthinking detachment and an enforced refusal to permit the mind to ponder upon that which beats upon your sympathies from your environment. Practise this divine ignoring for the next six months. Be occupied with meeting the immediate needs of the individual; with carrying out the suggestions which I make in connection with your group work and service; and with deep, introspective reflection upon the Plan and the work of the New Group of World Servers.... My word to you today is simply one of cheer and of recognition. Persist upon the Way.

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BROTHER AND FRIEND OF OLD: June 1936

The strain of the past six months has been great. But it is now over and your problem must be to relax, not so much in the physical sense as in the inner mental attitudes. So much of your sense of inadequacy and so much of your inability to carry forward your cherished plans over long periods of time have their basis in physical disability, primarily (as I have often told you) in

a lack of vitality and not ill health. Yet the future holds for you much successful work, if right elimination of non-essential activities (with a consequent intensification of the essential and a certain measure of physical discipline) becomes possible to you. As I told you in my last communication, *[149]* the path of the World Saviours is a hard one, owing primarily to the power to suffer which the second ray type embodies. This is of course in itself the principle of manifestation and holds the key to existence. Hence, therefore, the ability of the person upon this ray to "agonise towards the goal, carrying the burden of the world, learning—through identification with others—a detachment which, as time proceeds, negates all pain." Note the paradox here involved and learn its meaning which, my brother, is your task this life.

How to discipline your physical body and how to strengthen it is your great problem and your immediate task. I mean not to infer that you are undisciplined. I seek only to point out that in the adjustments of the physical vehicle to the demands of the period and to your particular life cycle, will come for you release into service. This service will make greater effort possible with less expenditure of energy and of vitality and, therefore, less physical distress. The great psychologists always become World Saviours, because the psychological problem with themselves is faced and solved—and solved on the basis of a technique of transmutation.

There is little that I can say, for you are gifted with knowledge and with wisdom; there is naught in connection with yourself that I can indicate, for you have studied your problems deeply and I—for several years—have sought to aid you. One thing only I will say: Your problem has far less to do with your own individual equipment than it has to do with your environing conditions. It is in these conditions that you have to serve. You are excessively sensitive to impacts from those surroundings, both from the mass and from individuals, and you know not yet how to give in fullness and yet retain, how to go out to others and never leave your own poised position. *To stand in spiritual being* —as I earlier pointed out—is the clue to your problem. You need thus to stand and with greater poise. A dynamic,

mental focussing will save you from much depletion. If, my brother, you dwell ever on the plane of the mind, you cannot so easily be reached by the majority who contact you and who at present drain you of your strength. Ponder on this suggestion.

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[150] MY BROTHER: January 1937

You are about to enter upon a period of fuller service. Much of your life has hitherto been given to objective activities and you have forced yourself to meet immediate needs. Now your work should become more subjective and more far-reaching in its effect and scope. This will only be possible if you learn the difficult lesson (peculiarly difficult to you) of leaving undone much that has hitherto been done, and by the exercise of a wise and most careful discretionary discrimination. Your work must be specific and carried forward in connection with certain souls who warrant your attention because of their capacity to be used upon the Path. Therefore, your work must in the future be given primarily to disciples and not to the rank and file of people. You can, however, work with the intelligent masses, the aspirants and the probationers, through your ability to reach them with the written and the spoken word. Your task is not to reach the unawakened, or to write that which is popular. It is the more specialised task of working with and cooperating with those in whose hands lies the guiding of the "little ones." You have an avidity for service and an acquisitiveness for knowledge and for information which must now be regulated. In the past, its expression has been of value. In the present, this must be adjusted and rightly controlled; in the future, the results of this acquisition will be employed.

Once, my brother, you placed your finger upon a major need when you spoke of the "lack of fire" which you evidence. This is, as you know, partly due to physical causes, but I would remind you that a physical body such as you possess can house a fire of such intensity (owing to its refinement and its purity) that many can warm themselves at it and kindle their own little flame. Make not your physical body a deterrent or an excuse. Use the iron

will with which you are gifted and force its compliance to your soul's demands and to humanity's need.

This appeal is one that I make to all in my group of disciples. In all of you are limitations, hindrances and certain obstacles to progress. Were it not so, you would be liberated souls and not upon some division of the Path of Approach and under my tuition, as now you are. The immediacy of surrounding *[151]* need and of hierarchical request for help in world work should galvanise you into a renewed and sustained effort—emancipating you from the lethargy into which it is so easy to lapse. Disciples are prone to two things (as are all aspirants) and these tendencies they should face with courage and clear vision:

1. Lethargy or the failure to use the advice and information available for practical, experimental use.
2. Self-centredness—in some subtle or obvious form.

You will place yourself, I know, under those who, through lethargy, fail to achieve the utmost possible. I would point out to you that though you may have this liability in a physical or emotional form, you have *not* got it mentally. You are among those who take the kingdom of heaven by violence and enter therein. B.S.D. needs this mental activity in a dynamic form, even if he recognises not the truth of my remarks.

If you will ponder upon the verse which I am now going to give you for consideration, illumination may pour in. These verses do not refer to your recognised lethargy—of that you are aware and with it I need not deal. These occult phrases deal with things basic and oft unrecognised. If recognised, they are not adequately appraised. Here are the verses:

> "One star shone forth within the dark blue vault of heaven. Then another and still another could be seen until around the star were many shining points. The circle of the stars revolved and kept its place and darkness was around on every hand. Each star within its tiny orbit kept its place and slow revolved. Its contacts with the circle's edge proved adequate.

"'There is but one great circle,' came a voice, 'not many little spheres. Some stars are small and time must feed their flame. Some stars are suns and shed their light on every hand. Seek out a sun and feed its life. Shed forth your rays and live.'"

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BROTHER OF OLD: July 1937

In dealing with the rays which control and dominate your life I would remind you that it is your first ray mind that gives you undoubted mental influence. This is felt most strongly *[152]* by all who contact you. Being definitely in touch with your soul (which is in its turn under second ray influence) you have a combination of forces which is definitely useful, both to yourself and others. Your *mental body* is governed by the first ray.

Your *astral body* is as definitely a second ray aggregation of energies and hence the influence of love which you carry everywhere with you. I would remind you, however, that when the soul and the astral body are both on the same ray, there is presented always an engrossing problem of balance. There will be, in such cases, a tendency to a lack of balance in the total effect of the equipment and with this—as well you know—you have constantly to deal.

The *physical body* is of the seventh ray type but it is so controlled by your fourth ray personality that—in a most peculiar sense—it has little life of its own. It is negative to an amazing extent and this again constitutes a definite problem. Your rays, therefore, are:

1. The soul or egoic ray—the second Ray of Love-Wisdom.
2. The personality ray—the fourth Ray of Harmony through Conflict.
3. The ray of the mind—the first Ray of Power or Will.
4. The ray of the astral body—the second Ray of Love-Wisdom.
5. The ray of the physical body—the seventh Ray of Ceremonial Order or Magic.

I have an idea that the above statement will carry much illumination to you and that it will enable you to make real progress.

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MY BROTHER: January 1938

The past year has seen the many changes which have taken place in the relationship between your soul and your personality. These have now worked through on to the physical plane and have brought about definite outer changes in your life and circumstance. The uprooting to which you have been subjected should be a cheering indication to you of the emergence into a fuller life of service of a much better equipped worker— *[153]* better, because he is a freer and less clogged channel for soul force. You have now the use of a renewed and more forceful personality in outer manifestation. Upon this thought I would ask you to ponder and carefully reflect. If you do this, you will be enabled wisely to make certain needed changes and adjustments which have been your inner realised goal for some long time and which can be more easily brought about in unison with the many other adjustments which change of environment have made possible.

A period of intensified service lies ahead of you, beginning in September of this year. This, my brother, gives you an interlude wherein to think with clarity, to subject yourself to self-imposed discipline, and to heighten your magnetic vibration. Your task is not to go forth into the difficult places of the earth but to work from your own centre through the magnetic radiance of your soul. This you have always done and I ask of you no new thing but only an increased magnetic radiance, based upon an inner freedom which makes possible the relinquishing of outer shackles and chains, thus gaining a liberty which will extend through every department of your being.

In connection with the problem of service and the finding of right cooperators, I might endorse your own opinion that up till now no true well-balanced cooperator has appeared. You are asking yourself (and me) if this lack of cooperators is your own fault and if there is anything you could do yourself which would attract the right person and establish a fruitful and

enduring fellowship in the work. I would reply to this subjective questioning of yours in the following terms: Decisive action, carried forward and persisted in for the needed period of time is, for you—as yet—only in the formative stage. I refer not to your power to speak with decision to those you seek to help—physically and psychologically—for that you can always succeed in doing. I refer to the ability always to act with a wise, clean-cut decision in relation to yourself and your own immediate problems. You are learning to do this and the next two years will see you making much advance in this matter, but you are only at the beginning of your training. Always has your problem been that of the true second ray disciple. This involves the ability to identify yourself with others, their *[154]* ideas and reactions and you thereby limit and hinder your own activity from the indecision which arises from too much understanding and too great a sympathy with the personality problems and the form side of expression. When you can stand with greater firmness in spiritual being and when you can work more definitely and consciously with the soul aspect and less engrossingly with the personality, your life will simplify and certain of your unique personality problems will disappear. Then and only then will your soul call to you those who can be your true cooperators.

One hint I will here give you: Look not for those who are *potential* spiritually but who are not yet expressive, but look for those mature souls who do not need your help but who seek your collaboration as you seek theirs. You have sought for your collaborators among those you help, but there you will not find them.

It was this idea I had in mind when I told you in an earlier communication to "seek out a sun and feed its life." I gave you no suggestion to do more than let time take care of those stars whose size is small and their radiance limited. One of the difficult things for humble aspirants to grasp is that peculiar moment in their life history when they *must* shift into the realm of discriminating work. This fits them to work as we, the teachers upon the inner side, have learned to work. We work not with all who would demand our aid but leave the "lesser lights" to be handled by our disciples and the

lesser teachers. We confine ourselves to training those stronger souls, those more potent people whose lives can be "focussed in radiance" and whose response and effort warrant our endeavour. There are many gathered around you, my brother, to whom you have given much strength and teaching and whose tendency is to confuse acquiescence in your teaching and acceptance of your strength for the more difficult task of achieving divine self-confidence and innate, not borrowed, strength. Let such people *go* and—standing as a radiant centre of magnetic force—draw to yourself cooperators in the Plan and not consumers of your energy. Go through the lists of those you have sought to help and relinquish them to their own souls. Mind not their criticism but dedicate yourself to more important work—a work *[155]* which will appear when you have freed yourself from the clinging hands of well-meaning but weak-minded aspirants. Then, around the star which is your soul will be many "shining points." There have been times when I have been hard put to it to find you because of the obscuration brought about by those who surround and well nigh smother you as they cling to you. Stand Free.... Having pointed this out, brother of old, go forward towards the goal and the vision with confidence, sure judgment and the knowledge that I, who for years (longer than you know) have watched over your progress, am standing by with understanding and with confidence in you.

~

January 1939

You will note, my brother, how you reverse the problem of B.S.D. because your personality ray, your soul ray and your astral ray are all along the same line of force—the line of the second ray. I have already pointed out to you the difficult nature of your problem which is that most subtle one of the right balancing of energies. You have no third ray energy in you at all (the energy of the ray of the intellect) and this in spite of the fact of your physical constitution. It accounts for your intense feeling that you have no racial relationship to the Jews at all in spite of the fact that you are of the Hebrew race. This is a true feeling, and the only thing which relates you to the Jewish race is the fact that your mental body is on the first ray which is

the same as the soul of Judaea. The soul knows no distinctions or differences and on soul levels no problem of any kind exists—except the *problem of understanding love* . Of this you know much.

Your soul ray focusses itself in and through your astral body and your personality ray does the same. Hence your problem and hence the facility with which you can relate the soul and personality rays and can carry through their blended energies to the heart centre. The increasing use of this line of force is one of your practical demonstrations of the future. The second thing which you need to do is to take these energies of the soul and of the personality, add to them the energy of the *[156]* heart centre and then learn how to carry all three to the head centre and there blend them with the power of your first ray mind. This first ray mental power, you must learn to bring definitely down into the head centre by an act of the creative imagination and hold it steadily there....

I would ask you—as far as you possibly can—to insulate yourself from fear and from the effect of the world situation and its allied problems. The future for you is planned and you can take the right steps through the power of your illumined mind. I would ask you to carry forward this insulation along the line of love, using the ancient method which has been called “the wheel of living fire which burns not but ever heals.” This method is occult and safe and constitutes no barrier to relationships as does the building of a separative wall. The method is as follows:

See before you a wheel of fire with seven spokes. See it immediately before your eyes. Then, by an act of the creative imagination, see yourself standing in the centre at the hub of the wheel; there regard yourself as if you were that hub. From that central position, send out the seven streams of living love, radiating upon the world. When you do this you serve and are, at the same time, completely protected. This exercise can be come instantaneous and effective. It generates a protective force and at the same time makes you a living centre of light and love.

Be not distressed, my brother, but in calmness and in peace pursue your way. There is no life, at this time, without its difficult lot to bear, and what matter what it is? Love all. Serve all. Preserve your mental integrity and be not influenced by those whose hearts are bitter or whose tongues are cruel. Life is initiation and for this you are prepared. The crises in the life of the soul work out along certain lines as major initiations. I am here giving you a hint. For this too you are, as you know, being prepared. I stand behind you with understanding and with strength. I give you my blessing, my brother.

NOTE: *Under the most trying conditions, this disciple is steadily carrying on and working with K.H. and serving with the Tibetan's group.* *[157]*

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To J. W. K-P.

November 1931

BROTHER OF MINE:

I would conjure you to face the future with joy and optimism. Courage you always have but joy you lack. With you, as with F.C.D., much of the physical plane activity is hampered by etheric devitalisation, though the causes producing the existing condition differ. During the past years, I have many times conveyed to you a message the summation of which lies in the emphasis I lay on steadfastness in meditation. Etheric vitalisation lies in meditation where you are concerned and the bringing in of energy to your physical body through its instrumentality. Diet, fresh air and freedom from concern all aid the process but the main cure for you and the source of success in all your work lies in your persistence in meditation and your contemplative endurance.

The conservation of energy is wise, yet you have untold reserves upon which to draw and as yet you use them not as you might. As before I have told you, you make not adequate use of the meditation period and your physical body suffers in consequence and therefore your work. There is much to be done and through meditation you can accomplish much. You might ask me, my brother, how to utilise the meditation period so as to

benefit from it physically. The physical body will take care of itself when the source of supply lies open to use. A modification—to be made by yourself—of the attached meditation would be in order for you, omitting the detail of the stage of ascent but visualising the inflow of energy to the centres in the etheric body and the vitalisation, above all, of the heart and the throat centres. This should be carried forward in a rapid and definite manner and the rest of the meditation period should be given to group work, and to a consideration of the plans to be followed in the unfolding work of the larger group to which this group belongs.

You will comprehend what I mean, brother of mine, when I repeat to you the ancient formula:

"Out of the lotus in the head springs the flower of bliss.

Its earliest form is joy. *[158]*

Out of the lotus in the heart springs the flower of love.

Its earliest indication, wisdom is.

Out of the lotus in the throat emerges the flower of living forms.

The earliest sign is understanding of the Plan."

Joy, wisdom and the Plan! These are for you the three points which must be matured. For B.S.W. it was wisdom, strength and beauty. For you, these other three. You two are very close—closer than either of you have realised. Weakness for you both lies in the failure of one or other of the manifestations of power to flourish. When B. S. W. knows the true significance of beauty and you of joy, release and fuller service will be yours.

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June 1933

I have the same word for you again, my brother. I say to you again and yet again, "Let the *joy* of the Lord be your strength." There is much to be done and in many ways. Steps have been taken to fit you for what you have to do. Go forward as at present. Let the Plan absorb you but remember at the same

time that it works out step by step and that the true helper of the Plan is he who visions it as it may be in the cycle of the life but who also sees the small and immediate step ahead. Therein lies the difference between the mystic and the occultist.

You are in much better physical condition and your registration of joy must work out also in happiness and eventually in bliss. For you, too, today I have a *mantram* which may be of service:

> "Joy settles as a bird within the heart but has winged its way from the secret place within the head. I am that bird of joy. Therefore, with joy I serve."

You will know whereof I speak when I say that your personality detachment must develop into a deeper attachment to the souls within the forms. Thus understanding grows. There is a vice of detachment as well as a vice of attachment and the true servant of the Plan seeks the middle way. You have a sphere of potent usefulness within my group. You give stability and *[159]* you carry the gift of assured belief. Each member of my group has been chosen for what he can contribute to the whole....

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BROTHER OF MINE: June 1934

I would like at this time to make the comment—one of major importance to you—that you are now entering upon the work for which you incarnated. The members of the New Group of World Servers—e'en when they work without mental realisation (not as you do, for you know somewhat of the Plan)—are, nevertheless, working "under impression," as it is called. Their main duty, and the duty to which their souls call them, is to preserve an inner sensitivity. This they do in the majority of cases and, where there is not your background of esoteric knowledge, their intense interest in their work makes them one-pointed and dedicated to their task. Therefore, all personality reactions are subordinated to the work in hand and the lower man presents no impediments to that impression. With you, as with all the members of my group, there *is* a realisation of the Plan and an inner

determination to cooperate and this facilitates the work. For you, therefore, in the immediate future, two things are required. Your sensitivity to inner impression must grow and increase; your *will* also must be more dynamically used.

These two points I have in view as I consider the nature of the meditation which I must assign to you. The condition of increased sensitivity is dependent upon a perfected alignment and the other upon the right seizure of opportunity, upon directed skill in action and upon a sustained egoic one-pointedness. Therefore, there must be a preservation of such characteristics —with persistence—throughout the day. Your morning meditation should be of a brief and yet potent character and can best be described by the following words: Alignment. Dedication. Directed thought. Recognition of the Plan. Clear-cut realisation. Steady Will. For you, meditation is an assuming of an attitude and its preservation throughout the work of the day. My brother, we can translate all the above into four stages *[160]* which definitely relate to *your life theme,* if I may so call it. Begin always with the fourth or final stage and work through to the first:

1. You live with the idea and you constructively embody it. This is being or realisation.
2. The purpose becomes your purpose and your will is, therefore, the will of the Plan. Towards this higher will, your personal will is steadily directed.
3. This "qualifies" your life in the three worlds and you become potently characterised by the quality of the unfolding Plan. Upon this quality you must meditate.
4. Realisation of the nature, the purpose and the quality of the Plan to which it is your purpose to contribute. This conditions the form which your work will take.

Your task is to work with the Law of Supply. The demand is already there. Your work is to contribute to the success of the New Group of World Servers and to the spreading of the truth and to do this, as ever, with *joy* . As

the demands of the work increase, you must learn to preserve your physical poise and good health, by due attention to food and exercise. You must learn to live increasingly the dual life of the disciple—a life of outer activity and of inner sensitivity. You have but little to fear, for much is already accomplished upon the inner planes. The seizure of opportunity, the recognition of opening doors and skill in activity—to these direct your attention. Your work for the New Group of World Servers is now beginning. There will *not* be asked of you more than you can accomplish. Use the instructions I give you and strengthen your link with me, for that is for you also an opening door of increased usefulness. Cultivate love for your fellowmen or rather, my brother and my friend, the externalising of that love which you have in full measure. In this will lie the recognition of those who constitute the world group. Here D.R.S. is of service to you for he throws a light on people.

In quietness and in confidence go forward along the Lighted Way and with expectancy as your keynote. Preserve a readiness to handle all that may eventuate. The link between you and your Master strengthens daily. *161]*

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BROTHER OF MINE: January 1935

You face the three most strenuous years of your life and by the time you are forty-nine years old, your work will have fallen into such definite lines that you will see the Plan for future service with much greater clarity and will have acquired the desired momentum. Your work ahead lies now in cooperating with those who are the New Group of World Servers and in organising the financing through which much of their work may become possible. The work as it takes shape on the physical plane must be directed towards the spiritual uplift of the thinking people of the world in the first case and in the second place through them will come the uplift of the masses.

Your work must be largely selective and in the main educational. It will also involve the finding and the training of those who can cooperate. Workers

increasingly will be drawn to Great Britain and to the continent of Europe. From the United States of America, the teaching must go out. But Europe is the field for the educating of the world in the ideas of a true world unity and for the wise presentation of the Plan. From that continent can the inspiration go forth to the East and to the West.

Go forward into this work with sure courage and with no sense of pressure. Blend the wise methods of the present organisations with the vision of the newer types of work. This is a spiritual work in which you are engaged and it has educational objectives which have for their goal the dissemination of those principles which must govern world-living and world attitudes during the coming New Age. In the presentation of the work which the New Group of World Servers can do, certain definite and immediate possible programmes can be indicated, such as the educating of public opinion in the principle of non-separativeness. But to do this, much meditation and much clear thinking will be involved.... The technique to be followed and the methods employed to arouse interest and to evoke the needed support are for Western disciples and workers to decide and not for me, your Oriental brother. I can but stimulate your soul to clarity of perception, to wise vision, to *[162]* true understanding and to right planning. The rest of the work and the materialising of the project lies in your hands and with those who respond to the ideas presented.

As regards your personal development and training, brother of old, I can but enjoin upon you a consideration of the meditation work I gave in my last instruction to you and a renewed effort to meet its demands. You have no idea how a fresh access of power will come to you could you but discipline yourself into giving a dynamic twenty minutes each morning—prior to descending to the day's routine.... This has for years been your problem. Yet this scant twenty minutes, taken each morning with regularity at the hour of 8 A.M. would give you not only the joy you need in your strenuous service, the power and insight you require to stabilise your work, but also a larger measure of physical strength. Your body nature is so constituted that it responds to spiritual healing more than do the bodies of the majority.

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July 1935

I have but little to say to you, my brother, as last year I wrote to you in detail and outlined to you the work of the coming years. I change not that work or my suggestions, for if I did so there would be no true synthesis in the output of this group. I am working on a pre-arranged Plan of my own which was the result of several years' close observation of the members of my group. I have seen no reason to change my original ideas or plan, because you have all developed as I foresaw, though one or two of the group are learning more slowly than the rest whilst one member of my group has unexpectedly leaped ahead.

Your work is being steadily consolidated and, as you lay the foundations deep and begin the superstructure, you must guard the original idea and the initial thoughtform from all possible deterioration. The difficulty of the spiritual builders and the architects of the Plan only really begins when that which they are constructing becomes public property and subject, therefore, to criticism and outer help. Then the task of preserving the original purity of idea and of purpose becomes onerous.

[163] Be prepared for expansion of the work. But expand according to plan and not according to emergency, for you are building in collaboration with the inner Builders and the two structures must be counterparts. Ponder on this, yet be not rigid on non-essentials.

Take the tensity of your inner pressure off the work for awhile, my brother. The momentum at this time is adequate to carry the plans forward. Therefore, hold steady, brood deeply but drive not.

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BROTHER OF MINE: January 1936

Every perfecting organism must have in it those elements of life and power which embody the energy of the three aspects of divinity. It must likewise have those force channels through which the other four types of divine

energy may express themselves. This may be provided by those disciples who are on each of the seven rays indicated, or by those disciples who can, through their purity and consecration, carry any type of energy which the Hierarchy may choose to project into an organism through their agency. The New Group of World Servers is a rapidly developing organism which must be preserved from undue crystallisation and over-organisation. It must, however, express itself through all the seven ways of divine manifestation. You and your associates have—if you so choose and because we have offered you the opportunity—much to do with the right organisation of the outer expression of the New Group of World Servers. After the initial, preparatory period is over, what has been done subjectively and objectively will be so definite in its effects that the future lines of emergence and the policies and activities will be relatively stable and unalterable. This is a responsibility which must be faced.

The task is, however, complicated because the New Group of World Servers has in it so many aspirants and some disciples of whom you can know nothing; these are also working actively and under the new impulses, frequently without being aware of their affiliation as cooperators.

[164] It is necessary, therefore, for you and other members of my group of workers to hold yourselves sensitive to the new factors and to the people whose task it is—*equally* with the group to which you belong and recognise —to precipitate the new group activities, the new attitudes and the new techniques. Hence, again, the necessity for a trained inner attentiveness, not only to the voice of your own soul, to my voice and to group impression but also to the voices of those who will be attracted to the group whom you recognise by similarity of purpose, of method and of attitude. This, my brother, is not easy.

This year should see you achieving a greater inner freedom and a clearer spirit of true liberation which will express itself in an attitude of real, and not assumed, joy and peace and a less *weighed down* spirit of responsibility. It must be remembered that this is a group responsibility. Your task is the attaining of a keener and more sensitive reaction to subtle and spiritual

impression and to the group impulses of the New Group of World Servers.... As you go forward with this task, the right method of approach to those working in the New Group of World Servers will appear, the needed doors will open and the correct way of evoking interest will easily become apparent. The work upon the inner planes is already done and only the awakening of the brain and of the objective mind remains to be accomplished in connection with these individuals.

One other point remains for me to touch upon. Your orientation to the Plan is right, and you have wisdom and strength. Conserve, however, your strength and remember that right relaxation is just as much a part of the service you can render as the strenuous, unremitting work which leads to *enforced* and perhaps inconvenient interludes of gaining physical strength. The steady, unbroken, inner push, carried forward through right organisation of the outer factors of time and physical strength is essential. It is not possible, unless there is a balanced life of service, of recreation and again of service.

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BROTHER OF OLD: June 1936

You are in process of gathering together your forces for another cycle of activity in connection with the New Group *[165]* of World Servers. Forget not, all creative processes proceed with a cyclic rhythm. The rhythm set by the New Group of World Servers is a three year cycle and to this rhythm you will find yourself conforming. The end of one such cycle came in May, 1936. Another towards which we will proceed in a mounting crescendo of work and of success will be in May, 1939. The third will come in May, 1942. Have these dates carefully in mind and thus lay your plans for the future. Thus will you be working with the law and along the lines of least resistance. Make each three year cycle conform to the rhythm of creation. In the first year, lay your emphasis upon the activity of the manifesting principle, using that which appears and with which you have to work. In the second year, let the clarity and the quality of the note to be sounded by the manifesting form appear and be heard. In the third year, behind the form and

expressing itself through the quality, let the livingness and the work of the indwelling life emerge for all to see. Bear this in mind as you consolidate the work. The keynote of the first year's work is consolidation, that of the second year must be expansion whilst the keynote of the third year must be the making of a definite impact upon the public consciousness, by the sounding and the emphasising of some one clear note. If this cyclic measure is kept thus in mind, no serious mistakes will be made.... The New Group of World Servers must work in these three year cycles and the foundation of cyclic attainment must be laid. This cyclic rhythm will release from strain and yet enable the workers in the Group to feel that there is no failure. It is impossible to do good work where a sense of failure or lack of attainment is found.

One thing I would like here to point out and that is that there are many in other countries, scattered all over the world, who have a close and intimate work to do because they are actively associated with the New Group of World Servers. They have not yet made their contact with you or with those in my particular group of disciples. You must learn, as must the other members of my group, to recognise them. Where there is a recognition of principles, of impartiality in service and pure intelligent goodwill, then give freely of your time and help. Hold out the hand of fellowship. Where there is life and the *[166]* type of seed is one, then the same flower will appear throughout the world in all lands. Naught can alter the expression of the type and the genus of the manifestation. Bear this in mind.

As for you, my brother, keep close to your own soul. Walk carefully and guardedly. Tread fearlessly and joyously in the light of your soul and in the blended light of your group brothers.

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BROTHER OF OLD: January 1937

With true first ray brevity, you have replied to certain questions which I have put to you and yet these replies are—from my point of view—most disclosing. With you, as with F.C.D. and R.S.U., the main difficulty is

lethargy, based on a genuine physical disability. It is not my intention, therefore, to urge you to a greater activity but to a greater organisation upon the inner planes and greater intuitive reflection. This group of disciples has undertaken to do two things:

1. To assist the work of the New Group of World Servers in linking them, widely and consciously, to the men of goodwill throughout the world. This has to be done in order to bring in right and new conditions upon the earth.
2. To find and organise the needed funds for this task. The last is in many ways the outer expression of the first, for just as money has been in the past the instrument of men's selfishness, now it must be the instrument of their goodwill. I commend this to you as a real thought and so to continue to use it (employing an American phrase) as a talking point.

The above is simply a summation of the task immediately ahead of all of you who are seeking to aid in our work and to this task I urge you and all associated with me. The walls of difficulty must go down and success must follow effort—the united pressure of determined souls pushing through to victory in spite of real odds. This united and definite effort must be carried forward without discouragement or questioning—with due attention to the time factor and with a sense of urgency. This will *[167]* negate all lost motion and will permit no opportunity to slide. There are, my brother, many who will give their cooperation but who, at this time, sidetrack their cooperation, owing to fear or to the over-emphasis of non-essentials. I refer here to those men of goodwill who are today aware of the urgency of the Master's work but still hold back assistance in full measure. There are those also who do not realise the urgency and are unaware of the immediacy of the Plan or even that there is a Plan. They, however, when faced with the issue will give.

It is not for me to deal with this problem, as we shoulder not the responsibilities of the World Servers. I present it to you, my brother, and to my group, and I throw behind you the weight of my strength and the

stimulation of my love. One-pointed, directed effort can achieve results in spite of world conditions, misrepresentation by those who do not understand and the failure of responsive interest on the part of one's co-disciples—throughout the world or close at hand.

Brace yourself, therefore, and with the other members of my group push through. Stand steady and do not be so seriously troubled as to the progress of the work which seems not yet to move as rapidly as desired. When the movement does come, it will be rapid....

The following three sentences may aid you in handling your problem and help your progress as a worker:

1. *The sense of responsibility* shines forth in flickering flames from every soul which has sought and found alignment. Fan those flames into a steady fire in every soul you meet. Ponder on this.
2. *The sense of sacrifice* is faintly seen in every soul that loves the Plan. Teach them that sacrifice must touch the depths of giving and not call forth that which upon the surface lies or that which can be known. The unseen sacrifice must go with that which can be seen. Teach this.
3. *The sense of comradeship* is surely known by each and all of you but needs the deepening of service shared. Shew this and draw it forth. The comradeship of burdens shared, the sense of deep response to need, the comradeship of service rendered, the urge to sacrifice—teach these to those who seek to work within the Master's plan and show all three yourself. *[168]*

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July 1937

Your *mental body* , my brother, is upon the fourth Ray of Harmony through Conflict. Hence your power to harmonise, to unify and to comprehend. At the same time (thus indicating soul purpose), it took a fourth ray mental nature (with its love of harmony through conflict) to handle the particular task which your soul assigned, and the undertaking upon which you are engaged in the aiding of the Plan.

Your second ray *astral body* greatly facilitates your work, giving you understanding and harmlessness; your emotions thus do not interfere with your judgment and your decisions. But the combination of a fourth ray mental body and a second ray emotional vehicle requires careful watching so as to preserve the first ray balance as you grow older and tendencies crystallise into habits. The only way to do this is to deepen and establish the soul contact which (although of the first ray) is, as you will remember, the first subray of the second ray.

As you have already guessed, your *physical body* is on the seventh ray. Hence your Masonic opportunity and your ability to organise and to rule. I would remind you all that when the statement is made that the physical body is upon the seventh ray, it means that the atoms of the brain, in particular, are coloured and motivated by seventh ray energy. So it is with all the rays upon which a physical vehicle may be found. This provides a definite opportunity to those so constituted at this time in connection with the seventh ray, as it is coming into influence so rapidly. At the same time it provides a problem—that unending problem of the balancing of forces which is the major task of the initiate or of those in training for initiation. Viewing you, therefore, as a complete unit, your rays are:

1. The soul ray—the first Ray of Power or Will.
2. The personality ray—the second Ray of Love-Wisdom.
3. The ray of the mind—the fourth Ray of Harmony through Conflict.
4. The ray of the astral body—the second Ray of Love-Wisdom.
5. The ray of the physical body—the seventh Ray of Ceremonial Order.

[169]

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January 1938

Three words I gave to you, my friend and brother, in my last communication. They were: Responsibility, Sacrifice and Comradeship. I urged on you the task of awakening the aspirants by whom you are surrounded to an understanding of their significance. You comprehend them

yourself, but they must be exemplified, explained and nurtured in all whom you draw into the circle of group influence as collaborators and cooperators with the Plan. Responsibility you can shoulder and have always shouldered. Sacrifice you have always rendered and understood. Your values are sound on this and you want nothing for the separated self. Comradeship, you are learning and it is not an easy lesson at any time for first ray souls to master and express. The littleness of the personalities and the pettiness of individual points of view are irksome to the server of the Plan who stands, serene and detached, upon a first ray pinnacle of vision and resultant comprehension.

I have three points to take up with you and my message to you is brief. I seek not to impose upon you a definite meditation, beyond suggesting that, as you face and shoulder an increasingly wide financial responsibility, you persist in that brooding meditation in relation to the problem which I gave you a while ago. You are coming—as a first ray disciple who is proving himself—under a closer supervision by your Master. My task is now only to stand by. The three points which I would impress upon you are as follows:

1. Waste not time in backward looking nor in futile consideration of the wisdom or the non-wisdom of past undertakings. Go forward with confidence and intensity. Months of focussed and intense action lie ahead of you and, rightly carried forward, success awaits you in the gathering of the needed equipment to do the Master's work and aid the Plan.
2. Handle with care the force which flows through you as you shift increasingly into the consciousness of your first ray soul and into a first ray Master's group. See to it that your second ray personality can rightly deal with that force, blending it with love and tempering its power with *[170]* understanding. The first ray force must deal with circumstance and must *not* make its impact upon personalities. It is needed *to force issues and determine results* (note that phrase) but not to shatter and to hurt. True impersonality must be borne in mind and your personality must note its effect upon other personalities and offset its innate and oft most useful destructive work.

3. Ponder on joy, happiness, gaiety and bliss; these release the channels of the inner life and reach—in a wide circle—many kinds of men. They heal and cleanse the physical body and help you do your work with little effort, a proper sense of values and a detachment which is based on love and not isolation.

In closing I would say: I am not dissatisfied with the work which has been done by you and the workers in the field but I call you all to deeper understanding and increased activity.

For you, my brother, I have this word. Let not the glamour of fatigue and of disappointment over world conditions lead to abortive work. Fight not the glamour which seeks to impose itself upon you with your first ray indifference—a potent attitude easily assumed by you as by all first ray types. Fight it by non-recognition and by complete absorption in the immediate task; I refer to a wise absorption which neglects no due physical care nor due time for relaxation. The work goes forward in the world along the correct, indicated inner lines. The disciple who has achieved a measure of sensitivity to the Whole must learn to discriminate between aspects of that whole. You are too sensitive to the desire and feeling aspects of the world personality and the glamour of your own reaction to this. Learn to register with equal sensitivity the mass of the world idealisms and aspiring thought; then the glamour of fatigue and of innate disgust will give place to a keen interest and understanding of the glamour-free disciple.

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MY BROTHER: January 1940

The pressure of the work is heavy upon you and it still remains. I have no particular instruction to give you at this time because what has been initiated will achieve its own momentum and travel towards its inevitable conclusion. I will *[171]* only add that the effort you are making to meet the demands of the work which I have outlined, draws forth my approval and—if persisted in—should prove of *prolonged* service to humanity. I would ask you to note the word “prolonged” because you are building for the future and, in the

future, the true significance of accomplishment will be yours. Proceed, therefore, with patience, with skill in action and with an unmoved persistence.

In reference to the work of fusion at which you must arrive in connection with your bodily forces and your soul energy, I would call your attention to the fact that your soul energy is focussed in your physical equipment, thus bringing together the energy of your soul and the force of your seventh ray brain. There is, consequently, a direct alignment between soul and brain and this must be deepened, understood and utilised. Your personality energy (which is of the second ray) is focussed in your fourth ray mind. This leaves your astral body as a unity—by itself, from our standpoint of consideration—and this is, in your case, as it should be. You have a powerful astral body of sufficiently poised control to proceed with the task and the solution of personal relationships, without the undue pressure of personality reactions. Some day a study will be made of the fact that practically all reactions are of an astral or emotional nature, except the reactions of the physical mechanism to the outer tangible environment. This is not yet sufficiently noted by orthodox psychology. The reactions of the personality to the soul and of the astral body to the subjective life are of vital interest to the esotericist.

The fusion must, therefore, be made between the mind and the brain, each of which expresses one of the two major energies. That fusion already partially exists. When it is consummated, the mental goal of harmony through conflict will be superseded by the inflow of love, working with power through the brain and (incidentally) your general physical health will speedily improve. How shall this be brought about, my brother? The first stage is one of real difficulty, particularly to first ray people. It comes through the power of visualisation. That is why ritual is of value to such as you and Masonry—being on the first ray and emanating, consequently, from Shamballa—aids the process of visualisation. It gives colour and performance *[172]* of a tangible kind to inner, subjective activity. Visualisation is a powerful agent in the evocation of the creative

imagination. Let me here give you a hint. If you use this idea in the planning of the work which you seek to do for the Hierarchy and for which we are seeking to hold you responsible, and if you carry into all that work the ideal of ritual, of rhythm and of energy distribution, you will evoke a synthetic pattern, a unified procedure and a harmonious working out of the Plan.

Therefore, I would ask you to give ten minutes each day to the pictorial visualisation of your entire work and programme. See each phase of it as a lotus of living beauty, connected with all the other phases by lines of fiery energy, thus bringing all parts of it into one whole. All the different phases will form a great unity of light and love, expressing itself through the will-to-good. Be not side-tracked when doing this. Use the building energy of your second ray personality and the seventh ray energy of your brain, because through your brain, your first ray soul energy is expressing itself. You do not here *consciously* work as a soul. You work with as much soul energy as can express itself at any given time through your brain. If you worked with pure soul energy and from soul levels, you would bring in too much of the Shamballa force for the delicate structure with which you are dealing.

Precede all that you do with a definite effort to bring about the following alignments and in the following order:

1. The alignment of all personality forces with the energy of the personality, focussed in the mind nature. This means an aligned personality with the focus of the attention in the intellect.
2. The alignment of the personality with the soul. This means bringing the mind—which is focussing all the lower energies—into direct relation with the soul.
3. The alignment of soul and brain. This is brought about by dropping the personality and all its forces out of your consciousness altogether and relating soul and brain by an act of the will.

When you have done this, then swing back into the mind nature and, focussed there, proceed with the work of visualisation, as I have above

suggested. Build your picture stage by stage.

[173] Go forward with courage, hope and joy, plus understanding, my brother. Train those who work with you with painstaking care, for much depends upon them. Remember always that you do not work alone.

NOTE: *This disciple is still actively engaged in the Tibetan's work.*

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To R. A. J.

August 1936

MY BROTHER:

The press of work has led to some delay in my writing my personal instructions to you. I realise, however, that you have much real patience and hence have felt no sense of pressure. Those of us who teach from the inner side have usually to deal with two extreme positions where our disciples are concerned. We have to protect ourselves from the importunities of those who are spiritually selfish (oft unconsciously) and over-eager for development and teaching; we have also to stimulate those disciples, who are slow and cautious and doubtful to a more ready and "approaching" attitude. Those aspirants and disciples, who stand ready to be taught when opportunity offers, ought to continue steadfastly with their work even when apparently there is no inner contact. These disciples offer no strain to the inner teacher and, in the last analysis, make the most progress.

You have given your life to the craft of teaching and consequently there is now given to you a more expansive view of the underlying purpose of the planetary, educational movement. In this movement, those of you who have some inner vision and who can grasp the magnitude of the Plan to bridge the gap between the higher and lower mind can contribute much to our endeavour, for you can build on mental levels. I am pointing this out, because, for you, this inner mental work is at present essential—a mental work to be carried on in the egoic consciousness. This is neither the consciousness of the concrete levels of the intellect nor the more abstract

levels of the intuition. During the next few months the need, for you, is to work at a more instantaneous and definite alignment. To this end, you will find, at the close of this instruction, that I *[174]* have given you a meditation which makes this alignment its major objective.

Also, in order to clarify your mind in this connection, I am going to ask you to search for all that I may have said regarding alignment in my various books. Will you write them all down and then, after due study of them, will you write a paper on the nature of true alignment. In this way, you will stabilise your own knowledge and serve your co-disciples by bringing to their recollection in unified form all that I may have said. Write out each passage, my brother, in full, gathering them out of the various books and present them in ordered sequence so that the simpler instruction comes first and the more abstruse last.

You might well ask at the start of your personal work with me, what I consider your major requirement at this time. In the equipment of all disciples there is always much that is lacking and a good deal that should be eliminated. It is, however, needless and useless to attack all points at once and, therefore, I say to you at this time that your major need is a speedier and steadier *high* vibration. Your progress on the Path has been earnest and steady and your life tendency has been directly oriented towards your goal; but your rhythm, or rather, your spiritual heart beat, is slow and this should be speeded up. You must move more quickly on the Path; this will come through a more active mental attitude. The vibratory rate of the bodies differs. The astral body vibrates more quickly than does the physical, and the mental body has a higher and more rapid vibration than the astral. It is on the mental plane and in the mind consciousness that you must seek to live. This will enable you (after two or three years' work with me) to "stand in spiritual being," a thing which at this time you only do under strong mental stress and strain, for it is not yet a life habit.

My blessing rests upon you in a new way, e'en though for four years I have interiorly worked with you.

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BROTHER OF MINE: March 1937

The implications of the past year, in your particular case, are not hard to read. There has been a steady unfoldment, and *[175]* yet at times some real discouragement. There has been a renewing of your determination to press forward at all costs and yet some sense of failure, based largely upon physical fatigue and the pressures of life. No one but yourself guesses how tired you have been at times. There have been a few high moments and a good deal of valley experience, but usually the steady monotony of a career which has become an established habit and in which you long frequently for the manifestation of earlier enthusiasms. This is, however, inevitable and is one of the things which occur to disciples who are truly on the Path. The outer plane life is followed almost automatically, and much of it falls, through habit, below the threshold of consciousness, and produces thereby system, regularity, and good discipline. If this becomes the centre of consciousness, there is aridness, a longing for change and for early "excitements" (using that word in its more technical, psychological sense) which would give the sense of reality to the outer work. But this trained responsiveness to environing conditions, leading, as I have said, to right automatic habits of response, should be regarded as a liberation, setting you free for the deepening and the excitation of the inner, subjective life, wherein your centre of consciousness will become increasingly focussed. I am pointing this out to you as I feel (while I study your general condition) that this *consciousness of release* is one which you greatly need. The deep undercurrent of spiritual aspiration and mental attention to the impact of the soul is much needed by you all, and by you especially.

You have worked for some time at the alignment of the personality. This directed attention to the matter must have, and has, produced results, even if you yourself remain unaware of them. Others are conscious of them even if they cannot express to you wherein they sense the change.

To change your meditation is not my intention but I am going to give you seven seed thoughts and will ask you to concentrate upon them in your

meditation period. Otherwise keep the meditation the same as earlier indicated. These seven thoughts are as follows:

1st month—T*he Power of the Sou l* pours like a steady current through my life. I sense it in my attitude to life, *[176]* and in the light it brings as it sweeps through all the aspects of my nature. May that power strengthen my will to serve.

2nd month—*The Light of the Soul* streams forth like a beacon light upon my way; and in that light I see the light in others. I know I travel not alone.

3rd month—*The Love of the Soul* wells up within my heart; and understanding, pity, love and self-forgetfulness arise. I carry love to all I meet. I meet men's love with love and remember not myself.

4th month—*The Joy of the Soul* irradiates my life, and lightens all the burdens which those I meet may carry. The Joy of the Lord is my strength, and I develop strength in joy for others.

5th month—*The Purity of the Soul* acts like a cleansing flood and bathes my lower self in the "waters of purification." The body of desire is rendered pure and clean and strong. I can then become a cleansing force to all I meet.

6th month—*The Will of the Soul* becomes my will. I know no other. That will is love and peace and power and strength to live. It bears me on. It leads me to the Cross and to the Resurrection. Thus only can I raise and lift my fellowmen.

7th month—*The Presence of the Soul* abides with me. I walk with God by night and day. I stand with God upon the ways of men; the shadow of His Presence which is the Presence of my soul, reveals the God on every hand, in every man. I see divinity on every hand in every form.

I think, my brother, that if you ponder upon these thoughts and if you endeavour to incorporate them into the meditation upon alignment which I earlier gave to you, you will gain in power to do God's will. The two aspects of yourself—the aligned personality and the attentive soul—will march towards unity.

I give you no set work to do this time as I would have you carry out the instructions last given. However, if you care to *[177]* note each month, the significance which may appear to you in your meditation work, you would crystallise your vague reactions and make the power behind these mantric formulas your own.

One word more I would now give to you, my brother. Stand steady and know that you are *not* alone. This group of disciples in my Ashram is not as yet an integrated whole; its personnel is not yet complete; but it does constitute already a harbour of refuge upon the inner planes. The love of your co-disciples is yours. May I also tell you: I, too, "stand by" you in understanding strength.

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MY BROTHER: December 1937

I wonder if you have noticed (and when I say "you" I refer to all the disciples in this ashramic group) that nearly all of you are on the second ray egoically.... The reason for this choice of second ray souls to work in this group, is because this ray is pre-eminently the teaching ray, the ray that is sometimes called that of "light-giving influence" or the "ray of the illuminator." The task of all true educators is to bring light to the minds of those they instruct, so that they may walk more securely in the way which leads to the goal for any particular incarnation. It was, therefore, obvious that the major influence, dominating the group, would be that of the second ray. The interesting thing to note, however, is that in practically all the cases it is the soul ray which has this predominating influence. There are no second ray personalities in this group. This requires, consequently, much definitely applied activity on the part of all of you in order to cause its manifested expression.

The next thing to note is that the personality rays are—with one exception—on the line of 1-3-5-7, showing thereby a tendency to preserve balance and to offset the powerfully controlling line of 2-4-6. I want this word *balance* to be much in your minds as you study the work of the Ashram and the

group inter-relation. Only the balanced person can truly meet the need of those entrusted to him to teach or can handle with wisdom the two lines of synthesised force which are brought into conjunction in every teaching process. These two lines *[178]* are the five lines of energy which compose the teacher's equipment and those which compose the equipment of the one who is to be taught.

In no profession is the attitude of the observer more required than in the teaching profession, and in no profession is the correct handling of one's personal forces of greater importance. This realisation will produce automatically two techniques which later we can study in greater detail: the technique of controlling one's own forces so that there can be no undue or dangerous pressure, and the technique of employing pressure correctly so as to evoke response in the one being taught. This constitutes a definite science and we shall deal with it as we proceed with our study.

One of the things which I seek to do today is to give you an analysis of the rays which determine your personality equipment so that you can balance your development to the best possible advantage, and know with what forces you can work. Another point also will emerge in time and that is the nature of the adjustment you will have to make to relate yourself to your co-disciples. These adjustments will be along the lines of innate predispositions and their utilisation to the best advantage in order to bring about an understanding which will lead to good and creative activity.

Then, my brother, I will give you and all in my group a meditation which will aid you in balancing your problem of interior ray inter-relation and, in this way, we shall gather together some ray meditations which may prove of value not only to yourself but to others, if used with due care. This is a thing which I have long wanted to do.

It is known to you that your major rays are the second and the seventh. The latter gives to you, if you can but understand it and choose to use it rightly, the power to take the light which is in you and in the pupil, and apply it to

the enlightening of physical plane living, for the seventh ray is the ray controlling spirit-matter relationships.

Your *mental ray* is that of the fourth, the Ray of Harmony through Conflict, of beauty through order, and of unity through understanding. This, being on the line of your soul ray, will *[179]* tend to bring about rapid contact with the soul, via the mind, if you apply yourself with diligence to the task involved. Your whole life problem is, therefore, that of relationships, both within yourself and in your chosen field of service. This is naturally true of all, but your particular battlefield in this connection lies in the reconciling of the forces warring within your own nature and in your particular environment. It is *not* the Kurukshetra of the "pairs of opposites," wherein Arjuna sits in the middle and seeks to balance the warring forces. It is the battlefield of higher relations—those between the soul and the personality, and between what you are in this life and the environment in which you find your chosen field of service. Your personal release lies in the production of harmony through conflict, and your best technique is to produce this harmonising influence within your environment *as the result* of your inner conflict, silently waged in the shrine of the mind.

Your *astral or emotional body* is on the sixth ray, so that again you have a line of force direct from the soul. In your case, this sixth ray energy shows itself predominantly as devotion to duty as realised, and to responsibility as recognised, and not so much in devotion to persons or even ideals. This has constituted a paramount balancing factor in your life.

Your problem will appear more clearly to you when I tell you that the ray of your *physical body* is the second.

1. The soul ray—the second Ray of Love-Wisdom.
2. The personality ray—the seventh Ray of Ceremonial Order.
3. The ray of the mind—the fourth Ray of Harmony through Conflict.
4. The ray of the astral body—the sixth Ray of Devotion and Idealism.
5. The ray of the physical body—the second Ray of Love-Wisdom.

This means that your entire equipment is along the second ray line of force and, therefore, much wise balancing is required. But how can this be done? And along what line of difficulty will the problem, which this situation brings about, *[180]* be expected to emerge? I wonder if I can make it clear to you by pointing out that as the vehicles of the lower nature are on the same line as the soul influence, two difficulties will be present and should be recognised:

1. The influence of the ego or soul will come so easily at your particular point in evolution that the chances are that you will not recognise it; its vibration will be similar to the accustomed notes of your various bodies. You have, therefore, to train yourself in the art of differentiation so that you can recognise at will the various tones of your three bodies and can easily distinguish when there is present the tone of the soul, and react to its note or vibration. The secret of the power to distinguish the nuances of any particular line (such as your predominating line of 2-4-6) is through an increasing, *planned* sensitivity.
2. Where all lines of influences are related and similar, there will always be a tendency to negativity and a failure (except in moments of emergency) to assume a positive attitude—particularly towards the soul. What is needed in your case is more of the positive vibration of the first ray line of force, and to this line your seventh ray personality is the only open door. The inauguration of a regime of the *power aspect of love* would greatly help you. The understanding, identifying aspects of love are yours in great measure; much will come to you however if you use the will aspect of love through the medium of your seventh ray personality. I do not here refer to the will-to-love, my brother. That you have. I refer to the power-to-love and, through love intelligently and powerfully applied, to evoke right conditions in your environment. I would have you ponder on this and do the following first ray meditation....

Go forth to the day's work expecting and looking for the results of this first ray meditation. Know that those results are assured just as long as you can "stand with power in spiritual being."

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[181] BROTHER OF MINE: August 1938

It is not my intent to do more than to give you a few brief words, a suggested meditation and a short elucidation of certain words which should embody for you your personality goal. You have so much study, and life today is so intense and full that a multitude of words might fall on ears stunned by the noise and glamour of our modern world.

You have had a year of strain, interior strain predominantly. I believe you realise that you are the better for it. Only in the stress of circumstances can the full power of the soul be evoked. Such is the law. The coming year may show but little relief or lessening of the strain but you are (interiorly again) far better equipped to handle it.

A word upon which I seek to lay stress is *alignment* . You need to develop a straight and direct contact between soul and brain for that is the distinctive feature in all disciples of experience. You have already brought about an alignment between the mind and the brain. The higher needed alignment has been much bettered and you need not work so hard now at developing that capacity. You need, however, to employ the line of force which you have succeeded in establishing between the soul and the personality with greater frequency and more facility. The result of this would be that the significance of two other words would become apparent and you would radiate light and love and become increasingly an inspiration to others. This second word, *radiation* , should form the key of your life until next I instruct you. The peculiar type of radiation which I want you to endeavour to express is that light which reaches others upon the wings of *joy* .

I would remind you here that *happiness* is the result of achieved personality desire; *joy* is the expression of the soul's surety, whilst *bliss* is the consummation which the monad bestows upon the initiate.

Prior to your group meditation, my brother, I would have you do the following brief spiritual exercise—as the Christian mystics call it: *[182]*

1. Sound the O.M. three times as a personality, achieving alignment; then sound it three times as the soul, conferring inspiration.

2. Then, focussing yourself at as high a point as possible and using the creative imagination to your fullest capacity, see the radiation of love as light pouring from the soul and raying forth as a mental influence to others, as an emotional benediction to others, and as vital life in your aura and physical presence.

3. Sound the O.M. again three times as an integrated personality and soul, fused and blended into one.

My blessing rests upon you.

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January 1939

You have one glamour, my brother, which to you is well known. I will not give it a name for that is needless, and you will know whereof I speak. It is allied to fear and tunes you in on that potent and well developed world glamour. It is connected with your astral body and your emotional desire nature. It is very potent and of long persistence, constituting therefore, a powerful thought habit. Live as if it existed not. As you seek to function as a soul and to act as from soul levels, you will learn that things which are potent and apparent in your personality consciousness are *in fact* non-existent; they enter not into the consciousness of the soul. You will know to what I refer. I would, using a phrase with a modern significance, advise you "to forget" this glamour once and for all. Let not this glamour limit the impression which you are in a position to make as you serve within your particular sphere of usefulness. Be not discouraged (which is an aspect of your particular glamour) at failing to see the results (in this life) of the conditioning which you are imposing on other lives. Remember, as a disciple, that in this life you are establishing those relations which may not manifest in their true importance until you—as a Master—gather around

you your group for instruction; you are preparing for service many lives hence.

You are entering with renewed strength and vigour into the coming winter's work. Like many today, relief and release *[183]* appear to lie in concentration upon your life-appointed task; in the performance and the perfection of duty is to be found a sense of contributing to the assuagement of the world need. Nevertheless, that does not suffice for a disciple, as you will have discovered; yet it constitutes for you a problem.

In teaching you, I seek to do three things:

1. Give training in the initial steps of technical discipleship so that a good foundation of knowledge in preparation for initiation is laid for future use.

2. Stimulate you to such an extent that the inner urge to express the spiritual reality (which is your true self) may overcome all the inertia which holds you down—as it does so many—to a restricted spiritual expression.

3. Integrate you more closely into the group life. I would remind you that in this group (if it is to be a true nucleus of the group life of the future) the disciple must recognise that it is the united group thinking, the unified group desire and the blended group activity which conditions its expression. This, in its turn, is the manifestation of the simultaneity and the synthesis produced by the sum total of the similar thoughts, desires and plans of the majority. It is for this reason, therefore, that I give you your instructions, in the hope that they may pronouncedly condition the group thinking and in this way produce the needed subjective changes.

I have told you that you were establishing those relations which may *later* manifest. I wonder if you are proceeding in any way consciously to do so? These relations are of a nature different to those existing between you and your associates in your chosen field of work or between you and your group brothers. A disciple and later the initiate of some degree or other—from the highest to the lowest—has a twofold relation to establish and to hold:

1. With those of like degree with whom he is associated in the work. Then their united relation enables them (as a result of their group unity) to be en rapport with levels of consciousness and of activities higher than their own. This is, therefore, a group relation, dependent upon the established inter-relation of group members. *[184]*
2. With those to whom he is related karmically; or by his own choice which may not be karmic at all but a newly instituted decision; or by the choice of others opening to him avenues of contacts which he, himself, working alone, would never have made but which are the result of the *drawing* power of the group soul.

It will be of real value to you particularly to attempt to distinguish between these relations; to recognise and regulate those relations which are unavoidable and which are those definitely emerging from the past. These cannot be evaded and frequently constitute—through their interplay in the life of the disciple—a major life problem. The inter-relation between a disciple and the Ashram has also to be handled intelligently by him so that, by the subjective interplay, group fusion may proceed without hindrance and with dispatch. It is here that I would like to see closer integration and keener interest on your part. Your group attitude to your group brothers is somewhat negative, is it not? A more positive contact would be desirable.

I do not here refer to a personality contact such as the word "friendship" connotes but to an outgoing on your part to them and a receiving from them which is the higher spiritual connotation of the trite words "give and take." What do you give the group? What do you take from the group? Unless both exist there is no free circulation of the united thought and desire to which I referred above. Where these do not exist there is apt to be obstruction and blocking. It happens automatically without intention and is the result of a particular state of consciousness. This "gentle, unrecognised withdrawing" (as it has been termed) has its basis in many things. It can be a mode of self-protection, necessitated by long years of extreme sensitivity; this eventually must give place to the guarding of the group interests. It may be the result of shyness and of an inarticulate nature which longs and seeks for the

companionship of the Way but knows not how to bring it into functioning *process* . It may be the result of a critical nature, for it is the critical mind which separates and divides, as you well know. It may again be caused by a habit of loneliness, induced by inherent natural tendencies, or by executive position and the circumstances of the individual life, or by sorrow *[185]* or shock in early life experience. This must be balanced by an outgoing on the part of the soul which then shifts the whole problem of relations to a higher level of contact and brings release and the power to communicate, which is the hallmark of group life.

I would ask you to consider these thoughts with care and to ponder upon the establishment of group relations and their recognition in your brain consciousness, for it is your problem in connection with the group of which you are a part. To the exoteric relation must be added the inner. This I think you know. Such a contact should be relatively easy for you as you have four rays out of the seven active in your nature and because those rays which are apt to produce separative attitudes in the early stages of expression (the first, third, and fifth) are lacking in this incarnation.

I wonder, my brother, if you have noted the relation which exists between joy and radiation—two key words which I gave you years ago for your guidance? Radiation is a tangible substance and potency, producing effects. Your radiation or "quality of effective auric contact" is recognised and evokes reaction upon the objective plane in your immediate environment and by those who contact you. It is the subjective, consciously focussed radiation to which I here call attention. This should produce effects without physical contact, and this should constitute your *joyful* service. Joy is the most powerful impulse behind the right kind of radiation.

I would ask you: How does a Master reach his group of disciples? Through direct radiation. It is the basis of all telepathic communication, group interplay, and potent usefulness.

As an exercise to foster this desirable process of effective radiation, I would ask you for the next few months to endeavour to reach two of your group

brothers through directed thought, joy and outgoing love. Choose any two you like and seek to establish contact. I would suggest two that you do not know personally, if possible, for that will make the exercise more directly useful, and, therefore, constitute a more adequate test.... There is need for some physical care, brother of mine, and also for the cultivation of a trained poise. Much you already have as training, but much will be demanded of you in *[186]* the coming months and for this you must be prepared. Your life quality in expression is good. Intensification is all you need.

NOTE: *This disciple is still actively cooperating with the Tibetan.*

~

To I. A. P.

June 1938

BROTHER OF OLD:

The last few years have been for you years of strenuous activity and service, of personal discipline and difficulty and of hard work, accompanied by much external and interior upheaval. This you realise. It may be of some help and comfort to you if you realise also that this is known on the inner side and that none of it has been lost motion or waste of time. It has been for you a time of release and of liberation, little as you may grasp this fact.

Since 1917, I have watched your progress and your work. This will indicate to you how slowly we, who seek to help and guide our chelas, work. But it is by standing *alone* that all disciples grow and by feeling their way and discovering their own peculiar line of approach to the centre from which light streams out, and also by responding steadily and in realised loneliness to the call of duty and service. Now, however, the time has come when you can work with clearer vision, with a closer cooperation with and from the inner Centre and with less loneliness. You have now become a part of my group of disciples and these, a chosen band of brothers, are standing by you; I, too, seek definitely to make myself known to you and to draw closer to you in helpfulness and understanding. My Ashram and those of you who are

being affiliated with it are becoming closely connected and esoterically form one group.

I would ask you to realise that in this work which we are planning to do together, we work with complete and open frankness, seeking to hide nothing from each other. We will *[187]* bring into the open the successes, the failures and the weaknesses and look at them together in the clear light which comes from the Centre and in each other's presence. Such is the method of the New Age groups. The utmost impartial impersonality is our goal, for such an attitude sets us free for deepened service.

I am communicating with you, my brother, as with a trained worker and as one who has proven his willingness and his ability to serve and to make sacrifices for his fellowmen. Our objective is to function as a group, pledged to a united service in which all personalities are submerged and only the light of the soul shines forth. In that light, you will see light on your problems, both individual problems and those arising in connection with the group or in your chosen field of service. Two things I would like, however, to bring to your attention at this time and only two:

First, that as you work and serve and strive to train yourself, you must learn to "go out" more definitely to others, offering them the opportunity to serve and help in the work you are endeavouring to do, no matter how inexperienced they may be or how full of faults. Ponder on this and seek to work *our* way, for this is ever what we, the teachers and guides on the inner side, have to do. We offered you opportunity and you must also offer opportunity to others.

Secondly, be not weighed down or over-distressed by the weight of the ignorance and the lack of development of the masses whom you see around you. The psychic atmosphere of the countries in which you work is peculiar and most difficult for the disciples who are working in connection with us, the workers in the Great White Lodge. It is easier for chelas who work in connection with the . . . . . Brotherhood (a branch of our activities). Such chelas do not, however, work with the intelligentsia or with the pioneers of

the race or with the *thinking* aspirants. They work with the quality of spiritual aspiration to be found in the herd, in the mass, and not with or in the individual. They do not work with the type of person whom you can reach. I mention this because I know well the deep discouragement which can assail you as you react to the massed psychic impression. Release yourself from *[188]* it in the assurance that the Great White Lodge is working for the aspirants and that the . . . . . Brotherhood is working with the illiterate and ignorant masses. It is one work but delegated to different groups who work in the closest possible association.

I am assigning you no special work at this time, for your time is fully occupied in service. I suggest a meditation to you....

~

BROTHER OF MINE: January 1940

I would suggest to you that your major danger at this time lies in a glamour which is the result of loneliness. There are certain glamours which work out as the result of a too close and restricted inner, spiritual life and an imposed introspection. Having no one to whom to talk and being far from your spiritual brothers, you are much alone; and being in a position of the one who teaches and who gives, you stand somewhat isolated and have withdrawn yourself—perhaps unduly, even if unavoidably—from the personality angle. This results in your creating a potent thoughtform of aspiration, of spiritual interpretation and of spiritual aims and goals. But this constitutes a thoughtform, my brother, no matter how lofty in nature, and can result in a pronounced glamour and a glamorous control in some form or another. It can speak to you and condition your psychology and of it you should be aware and so on guard; you should recognize it as your own creation, to be conditioned and controlled by you and not vice versa. You will, I think, know to what I refer.

Free yourself from this glamour for the sake of the service you have so efficiently rendered to us. Learn to recognise that the time limit is brief and that for you (as for your fellow disciples and for A.A.B.) only those things

must be done which are of service to the whole and which are already set in motion. The initiating of new endeavours when the time in which to complete those for which you are responsible is relatively brief can constitute a glamour of a most handicapping nature. I thank you for what you have done in our service and I ask you *[189]* to go forward along the lines you have already so firmly established.

NOTE: *This disciple is still struggling, under conditions of great loneliness and in one of the Latin countries, to carry out the Tibetan's work and doing so most successfully.*

~

To S. S. P.

May 1934

MY BROTHER:

We are to work together for a while and I seek to help. Your first objective is to set up an understanding relation with your group members and with myself. No groups belonging to the Masters or affiliated with Their Ashrams, such as are now planned under the new impulse emanating from the inner side, can function adequately unless there is willing and voluntary cooperation between the units who compose the group. This is not always easy.

You have been asking yourself on what grounds have you been chosen out of the many possible aspirants to do this particular work? Partly for karmic reasons, my brother—a karma that has touched mine at various points, and partly because the inner light has been fanned to a flame by your faithful adherence to the ordained duty. This warrants a further fanning of that flame by those of us who are seeking helpers in the outer world. Your objective is and has been service. This we know and to increase your capacity to serve is my objective. Are you willing to be taught and will you voluntarily attempt to conform to my suggestions? You can at any time cease to work and can drop out at will. There is no compulsion in this work of service which love of humanity and of the Great Ones calls forth.

Your attention has not primarily been fixed on the art of healing, yet you can —if you will—heal with potency those emotional ills which are deep-seated in the astral body; this latent and unrealised power of yours must be developed and brought to usefulness. Some people heal those afflicted with physical ills. Some work in the field of psychology and deal with those *[190]* troubles which have a more mental basis. Others (and you amongst them) can aid in stabilising the emotional or astral bodies of those distraught. This I can teach you to do. But first of all, we must get you into a better organised condition so that you can present to your soul an aligned and clear channel through which spiritual force may flow.

For a while the focus of your attention must be upon the heart centre. To this end, a meditation which you will find in this instruction will be of service to you if you will work at it for the space of six months....

Your main difficulty and the main hindrance to your usefulness lies in the over-activity of your mind; this does not make you especially critical of other people but it does keep you yourself in a constant state of questioning and of bewilderment about the fundamentals by which humanity lives. A questioning of the unanswerable is a waste of time, my brother. The attempt to define the undefinable and to measure the mind of immensity is futile. Work, therefore, at the production of that inner mechanism of contact which exists as yet only in embryo within your personal ring-pass-not. Remember that only through right meditation, useful thinking, and the practice of harmlessness can this mechanism be duly developed. When developed, the futility of your questioning will be seen, for you will *know* the truth and the truth shall make you free. Think with simplicity.

I give you, my brother, a special piece of work to be done during the next six months. In my various books and writings I have referred much to healing and to the new developments in relation to the etheric body. Will you go through all of them and cull from them passages which have reference to healing in any form and to those passages which deal with people connected with the healing art. Thus will you serve me and my group

of disciples and make that which I have said more easily available in compact form for the group use. This will be a real service.

To you I give this message: Seek not the reason yet for all that does appear, but learn to love and do. Work from the heart and not from the head and balance your unfoldment. With heart and head aligned, the healing force can flow with power through you to others.

~

[191] MY BROTHER: November 1934

I have but little to say to you this half year, so brief a time have you been working in this group. The doors of opportunity have opened wide for you, for your increased stimulation (through your group affiliation) has so enhanced your potency that your vibration attracted attention where your words on occult matters would have fallen on deaf ears. Herein is your field of service and herein lies your test. Particularly for you the word *magnetism* should be considered. You have some definite magnetic power. This you know. But through which centre will it flow, and via which body? I give you here a thought and I indicate to you a field of awareness, concerning yourself, that you should learn to master. Some day you will be forced to face the issue and decide from what plane and through which body you will work. Will you be mentally magnetic, and stimulate the mental bodies of those you serve, or will your magnetism be astral and feed the emotional nature of those you contact? Animal magnetism is *not* what interests you, but that which you have can be consecrated, through reticence and control, to service. Egoic or soul magnetism should be your goal, and from that point of soul influence you can some day work. But as the soul makes magnetic all three bodies, you must learn control and right use; otherwise soul force, pouring through that which is uncontrolled, will inevitably destroy.

Keep on with the same meditation. Later I will give you an entirely new mode of meditation, if you proceed with this as desired. I would ask you to keep careful monthly records. They need not be long but must be sincere. Note specifically and accurately your emotional effect upon:

a. Your family.

b. Your associates.

c. Those to whom you lecture or preach.

d. The lives you touch each day.

Note this, brother of old, and enter on your record in your spiritual diary. Thus will you learn to work and understand.

[192] Study again with care what I said to you a few months ago and may the clarity of light guide your heart, your thoughts, and aspiration.

~

MY BROTHER: June 1935

During the coming six months I am going to ask you to do two things: First of all, concentrate your energy each day and do not dissipate it in so many unrelated activities. A wise conservation of energy and the elimination of non-essential activity is for you desirable at this time; it will bring about an inner organisation of your forces which in a year's time will greatly increase your usefulness in service.

Secondly, I want you to lay emphasis in your meditation on the simple, and apparently elementary, stage of alignment. The work of watching each day your use of energy, and your meditation practice in alignment will produce in you a greatly increased efficiency. Your alignment is weak. Your motives are all that could be desired from the angle of your knowledge; your devotion to the cause of humanity is equally right; your liking for your fellowmen is very real. Your mind is active and alert, and you are deeply interested in life and in all that concerns human relations. But your coordination and your alignment are not good. The coordination factor is that which governs the integration of your personality—mental, emotional and physical—whilst the alignment factor is related to the control by your soul, and the establishing of a direct line of contact between your soul and your brain, via your mind.

Figuratively speaking, there is a lack of steady contact between the mind and the astral body. Here is the weak place in your alignment. When you are mentally alert, which is quite often, a temporary coordination is set up and there is what one might call a momentary alignment. But the moment your mental activity ceases there is a complete break. You then function as a sentient, emotionally vital and active person, with the mental nature remaining outside the lower alignment.

I told you earlier that you could work as a *psychological* healer. This is true. But your knowledge of modern psychology is as yet weak; you should read and think more definitely along *[193]* academic lines for that will aid in bringing about the needed integration and coordination.

In the production of alignment during meditation, I will ask you to do the following exercises, in breathing and in focussing. You know well, do you not, my friend and brother, that the more disciples are aligned and coordinated, the greater will be their power in service.

Therefore, attempt the following breathing exercise, paying particular attention to the interlude, and to the line of thought which you carry forward during these interludes. This is, for you, a somewhat difficult task, yet the interlude should be the easiest and most effective part of the meditation work. An interlude, properly held and utilised, is one of the preparatory steps towards that occult phenomenon, called by the oriental teachers, *samadhi* ....

Then meditate deeply during the next six months on the following six phrases, holding the consciousness as high in the head as possible, and attempting to hold the mind steady in the light and aligned with the brain.

1st month—May the light of the soul illumine my mind, and shed a light upon the way of others.

2nd month—May the love of the soul control my lower nature, and guide me in the way of love.

3rd month—May I act as a soul in all my ways, and thus awaken others to a right activity.

4th month—I teach the way to others. I seek to contact souls, not minds.

5th month—As a soul, I serve my fellowmen.

6th month—I place the torch of truth in other hands, and from my torch they light their light.

If you follow these simple suggestions, my brother, you will be surprised at the results which will appear in a year's time. Simplicity is the way of soul growth. Be simple.

Each month, write a simple summation of your thoughts and service as you work with the monthly seed thoughts. Endeavour to make these six papers of real mental value to others, and also see, if possible, that they have a magnetic value *[194]* and that they breathe out, not only mental understanding, but also an emotional appeal. Attend likewise to the form in which you cast them for that will be the symbol on the physical plane of your inner alignment.

~

January 1936

I have very little to say to you this half year, my brother. The meditation work and the exercises assigned to you in your last papers were intended to cover your work for the period of one year.... I would ask you to study your last instructions with exceeding care. All I intend to do is to give you a new series of seed thoughts. Your coordination is better, but your alignment is still weak. One of the objectives, which you should have steadily in view, is the constant cultivation of the attitude of the observer, of the one who assumes and holds the position of the perceiver. This you are beginning to realise, for I note in you a closer attention to the daily duties of the disciple, and a more observant attitude towards yourself, and towards what you do and say and think. This reaches, likewise, to your life on the astral plane, and you are becoming aware of the dreams and experiences in the hours of sleep. Remember ever, however, that these also are a part of the great illusion. The goal is to develop the powers of observation which are those of

the soul, and the cultivation of the power to register, through the medium of the brain, the thoughts of that divine Perceiver.

In order to achieve this attitude there is no need for you to subject yourself to constant criticism. Each day, however, subject yourself to a brief and exact analysis. I suggest for your personal use a form of evening review.... Have the thought of the divine Perceiver as you work over it each day, and seek to see yourself in the light of that spiritual perception. It is not necessary, my brother, to do this at night, if the hour, fatigue or your duties should render it inconvenient. Do it once in the twenty-four hours and do it with care.

Disciples everywhere have to work hard at the task of self-perfecting for the world situation demands trained and skilled workers. No group can be used in world service that is not working in perfect accord and this harmony must be attained *as a group* . It must be brought about, not through the process *[195]* whereby people withdraw within themselves and thus inhibit that which upsets group equilibrium, but by the process of loving self-forgetfulness. You have within yourself a good deal of steady staying power, and you have also a definite capacity to radiate. Use these powers as a contribution to your group life, and, by means of your loving radiation, strengthen the group structure, and stimulate the group love. This is something I ask you definitely to do.

My brief instructions to you can be summed up as follows:

1. Keep your meditation as heretofore.
2. Follow carefully the review work assigned you.
3. Above everything else pay close attention to reaching me, if possible, at the time of the Full Moon and give to the five days thereof your constant thought. I am anxious to see a greater emphasis built up this year in connection with your contact with me, your teacher and your friend.

One other point I seek to make, my brother, whom I hope to see drawn into a closer relation of service. This point may be regarded by you as in the

nature of a criticism. From my point of view and lucidity, it is the pointing out of a hindrance to your progress; it is in the nature of a stone or rock over which you might stumble as you tread the pathway towards the light. You have, as you know and as I have told you, a very critical mind; you are full of response to, and recognition of, the weaknesses and frailties of your family and associates. Let not this grow upon you, but let it cease, for it builds a barrier between you and them, and obstructs and hinders your service.

The seed thoughts on which I would ask you to meditate are as follows:

1st month—The heart as a radiating centre of love.

2nd month—The radiance which shows itself as joy.

3rd month—The will, as directed by love and expressed in freedom.

4th month—Speech as an expression of a heart at rest.

5th month—The power to dwell, unmoved, at the centre.

6th month—The personality, as a reflector of the light of the soul.

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[196] MY BROTHER AND MY FRIEND: December 1936

One of the secrets of true life, which is beginning to emerge in your consciousness, is that of *being* . It must take the place of *doing* . Life has so arranged itself for you that activity is the way of expression and the line of least resistance. The pressure of the times in which you live and the need of the world have definitely forced you to be active in a fairly large environment. So do our souls arrange for us the major ways of life! But there is slowly dawning upon you the realisation that by “standing in spiritual being” (more than by any specific activity) you can express the deep basic trends of your life, and make yourself of value in your surroundings. This is predominantly your life lesson and, my brother, you are just beginning to learn it.

For you, *radiation* is the keynote. And you can radiate. For you, the goal is to be a channel and no more and no less. This is the outstanding requirement

and demand of your soul from your personality. This, I believe, you already know, and a study of your soul and personality rays should make clear to you why, in this life, this is so.

The ray of the mind, the fourth ray, is the controlling ray of your personality, and that means that the power to react to soul illumination is yours. The goal of your meditation should be *light* . I would point out, however, that in your case it is one of quiet reflection and inner recollection, preserved at all times. This permits you to be a channel for the inflow of light to your personality and, through your personality, to your environment.

I am not, therefore, going to give you a definite meditation upon light, but am going to ask you to make light the subject of your daily review. I call it not an evening review as I care not when you do it, as long as you do it once within each twenty-four hours, taking one or two of the questions in the review, reflecting deeply upon it during the next six months. Then each month answer one of the six questions I here set you, one question each month.

1st month—What, to me, is the practical meaning of the word, light? *[197]*

2nd month—In what manner can my life be illumined?

3rd month—What is the factor producing illumination, and does this factor function normally in my life?

4th month—What effect will an illumined mind have upon my daily life?

5th month—What effect should my life as a Light-bearer have upon my environment?

6th month—Am I in touch with other Light-bearers, and in what manner?

Let your replies to these questions be brief but full. Yes, I mean exactly what I say, my brother, *"brief but full"* for this is largely a question of terse terminology but of concise definition. Continue also with the group meditation, but write those brief reports, not only for your own illumination but also for the enlightenment of your group brothers.

In connection with your personality rays, I would point out that the ray of your *mental body* is that of the fourth, which facilitates your task of responding to the light of the soul, for it gives you a mind nature which can react easily to your second ray soul, for it is on the same line of force. At the same time, it makes your mind a focal point for soul force in your fifth ray personality, which is itself a mental ray. The building of the antahkarana should constitute for you no real problem.

Your *astral body* is on the sixth ray. This gives you a one-pointed attitude to life and primarily, in your case, to the things of the spiritual world. You are definitely "on your way" and with a quite satisfactory simplicity are going forward. This ray also enables you to make a fairly facile soul contact, should you so desire. Your rays, therefore, are:

1. The soul ray—the second Ray of Love-Wisdom.
2. The personality ray—the fifth Ray of Concrete Science.
3. The ray of the mind—the fourth Ray of Harmony through Conflict.
4. The ray of the astral body—the sixth Ray of Devotion or Idealism.
5. The ray of the physical body—the third Ray of Active Intelligence.

[198] What, therefore, constitutes your major difficulty, for you are not satisfied yourself with your progress, and rightly so?

The main reason lies in your fifth ray personality, wherein the emphasis is laid upon the critical, analytical mind. This leads you to watch and criticise and to argue with yourself and with circumstances. It also lies in your third ray *physical body* which, again upon the mental line, increases the activity of your critical personality. It is yourself, however, whom you mainly criticise, but this can be as wrong and as unnecessary as criticising others. If you will let your soul influence your personality more definitely, working through your fourth ray mind and your sixth ray astral body, studying and utilising these lines of least resistance, you will make rapid progress towards that goal you have set yourself in this life—the integration of soul and personality.

Be not discouraged, my brother. If you and all your group brothers will work on these ray ideas and deal with yourselves as unified *wholes* and not with yourselves as composites, you will soon be ready for group work in healing. For this I am planning.

REVIEW ON LIGHT

1. What constitutes a review?
   a. What, in my estimation, would constitute a reviewing of my day with the idea of Light predominating?
   b. In a review, am I asked to re-do or re-experience, or should I assume the attitude of the Onlooker, who stands "steady in the *light* ?"
2. Am I capable of learning to walk in the *light* and thus finally of achieving illumination?
3. Can I see myself mentally as standing in the *light* of my soul and do I know the meaning of steady reflection?
4. If I use this review on *light* as it should be used, what will be the effect in my life, and what will be the effect in the life of the group whom I serve?
5. Can I honestly say that I know how to stand aside as a personality and turn the *light* upon the problems of my daily life? *[199]*
6. For what reason do I want to walk in the *light* ?
   a. Because I seek personal illumination?

   or

   b. Because I want to help in enlightening those around me?
7. If this review work is a definitely scientific method of bringing about subjective results with objective changes, what will these results and changes be?
8. What basis can I find in my study work which would indicate that I could be illumined and thus intensify my capacity for service and my increased usefulness upon the Path?

9. Is my progress upon the Path of importance? Why?
10. If it is true that the blind must advance by *touching* , but that those with sight move by *seeing* , and by keeping free and unattached, why then, having sight, do I not walk more definitely in the *light* ?
11. Is my mind the organ of vision for the spiritual man, and am I offering this organ to the higher self to use?
12. Can I hold the mind steady in the *light* ?
13. As I review my day, what part has illumination played?
14. How do I define the phrase "*light* of the Soul"?
15. *Light* is a quality of the soul. In that light,
    a. Can I forget the fragmentary personal self?
    b. Can I recognise the one self in all selves?
16. We are told that there is an archetype, a pattern, a ray, a goal and a *light* which shines from the Path.
    Realising this, do I know anything of the freedom from worry which should enlighten my way?
17. In what manner is the *light* reflected in my life?
18. Do I recognise my fellow pilgrims on the way of *light?*
19. Can I draw consciously upon the *light* when others need it?
20. I am the redeemer of the lower nature. In what manner does *light* aid this redemption?
21. Has there been one moment this day in which the *light* has poured through me?
22. The nature of the soul is *light* . Experience of this *light* is achieved through mind control. What does mind control signify to me? *[200]*
23. By what problems and on what occasions is the *light* in me most easily evoked?
24. Have I brought *light* to others today?

25. If I did demonstrate *light* , did I do it consciously or did it just pour through me?
26. What activities and qualities of my lower nature need to be eliminated if the *light* is to lighten my way?
27. What is the main hindrance to my enlightenment?
28. In what manner can I use the *light* in order to help my fellow-men?
29. In what way can I most truly serve my fellowmen?

~

MY BROTHER: August 1937

During the past six months, you have made definite progress and are now far more of a strength, inner and stable, to my group than you have ever been. Preserve this stability and this freedom from criticism which you have in some real measure achieved, seeing to it that this stability does not crystallise into a static condition or this freedom from criticism does not interfere with the quality of free analysis.

This group of disciples is more aligned, and integrated, than it was and if this integration proceeds and rapport is more strongly established, we can indeed proceed to work later on. This work is, in the last analysis, dependent upon certain rightly established rapports:

1. Between the group members and myself, your Tibetan Brother.
2. Between the group, as a whole, and the Hierarchy.
3. Between this group of chelas and other groups in my Ashram.
4. Between the individual members in the group.

I would ask you to ponder on these matters.

I have said that I would deal with the rays of the personality vehicles during the coming instructions, so that you can realise your individual problem more easily and, therefore, more quickly fit yourself for service. As you know, your personality *[201]* ray is the fifth and your mental ray is the fourth and the ray of your physical body is the third: 5-4-3. These are the

Rays of Concrete Knowledge, of Harmony through Conflict (wrought out, therefore, in your case in the mind nature) and Active Intelligence. It will be apparent to you then, if you think clearly, why your physical vehicle is such a good response apparatus to mental impression, and why your life problem is tied in with the physical plane location or environment where your personality finds itself. Your problems come far more from your circumstances and your environment than from within yourself. Is this not so, my brother? This is not so usual a condition as might appear. You are singularly free from inner complexes but also singularly responsive to outer circumstance. Ponder on this, because it will make your way of life more clear, and will greatly facilitate your progress on the Way.

The inhibitions to the free play of the light of the soul through you in your environment are not be found in any particular mental or astral reaction but in the response your entire personality makes to your outer environing conditions. That response produces an outer swirl of forces in your aura wherein comes opportunity for your fourth ray mind to produce harmony through conflict, and skill in action, which is the true significance of the subsidiary names of this ray, called frequently the Ray of Art or Beauty. It is the ray of creative living, and not creative art. Creative living produces beauty and harmony in the outer life, so that others can see the achievement.

How can this skill in action be produced? How can this predisposition of yours to produce harmony in spite and because of conflict be facilitated? By a strongly mental meditation which will bring in the light of the soul, which, in your case, is love-wisdom, and bring it in such power that the combination of wisdom and of skill in action (in order to manifest harmony) will produce the emergence of the inner pattern into the outer theme of your daily living. I would point out to you that you are more strongly on the wisdom line than on the love line, and, under our plan of individual analysis, you would be listed as on the “Buddha Way” more than upon the “Christ *[202]* Way.” To work this out effectively, you should concentrate your attention upon this theme of *wise and skilful living* , as it expresses itself in your environment. This will tend to extrovert you very considerably, to

focus you on physical plane living, and to bring your brain consciousness (and consequently your outer activities) into line with soul wisdom and soul desire.

There is no particular need for you at this time to pay much attention to your astral or emotional condition. Focus your inner attention in two aspects of your nature: the soul and the brain, through the use of the illumined mind. You will see, therefore, why I asked you the questions I did in the last instructions, and required your defined answers.

I will give you a fourth ray meditation which must be carefully followed by you until you next hear from me. Do this meditation rapidly, at a point of tension and of fusion, and do it dynamically with all the power of your illumined will behind it....

Proceed with confidence, my brother, knowing that all is well. You have two major physical plane problems which are well recognised by you and are known to me. Solve them, if possible, during the coming six months by the aid of the thoughts which I have today given you.

~

BROTHER OF MINE: May 1938

It will, I know, be a source of great satisfaction to you that some in my group are starting definite group work in healing. You are on the active line and it will be of peculiar benefit to you to thus cooperate, for it will do more to integrate your personality and your soul into one functioning unit than any other one exercise. For this reason, I do not intend to do more than give you a short breathing exercise which I would ask you to carry forward regularly before doing the group meditation. This exercise will aid in swinging your various bodies into a rhythm which will facilitate the downflow of the healing force which—in this group work—must come from the soul. The group is not really working (as does the average healer), with the etheric prana....

[203] This exercise will build up a closer group rapport and is in the nature of a special service which you are rendering to the group, and will establish

a kind of rhythmic impact upon the patient, thereby weaving a path of light to him along which the healing energy can flow.

Your last instructions are full of suggestions to you which should become clearer and more helpful as you study them and bring to them a growing inspiration. I would ask you to study them in the light of your gained experience and the new assignments given to my disciples.

There will be for you several important changes during the next two years, both in your life and your environment. Be prepared to recognise them and to gain from them that inner development which the right handling of the presented situation should—and will—give.

This is all I have to say to you at this time, my brother.

NOTE: *This disciple is still loosely affiliated with the Tibetan's work and is still, on occasion, in touch with the Tibetan. Of him, the Tibetan remarks that this affiliation is permitted because "he lived fully up to the light that was in him and that his failure (if so it might be called) was due to the fact that he was at the very beginning of the Path of Discipleship."*

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To C. A. C.

August 1937

MY BROTHER:

You have been asked to serve in my group of disciples for three reasons. It might interest you to know what they are, for then you can serve more intelligently, and that is ever your desire. I give them to you in order of their importance, beginning with the least important at the present time and yet, perchance, with one which you can most easily recognise.

1. An ancient karmic link with me, your Tibetan Teacher, and also with a co-worker, in a chosen field of service.
2. A basic and lifelong interest in the field of education. This will make our chosen theme for study to have much significance and interest for you. *[204]*

3. A definite and recognised inclination towards all that concerns the New Age. It is this consciousness of the new incoming influences which has brought you into a New Age group.

I am glad, my brother, to have you associated with this group and I believe that you will benefit much, as well as bring much of benefit to others. Such work as you are now undertaking brings with it its own difficulties and problems. These are not yet particularly apparent as the group is only in process of integrating and the true group problems (to which I am here referring) can only emerge after the group brothers have worked together for some little time. They are problems of temperament and occasionally of injudicious action, problems of understanding and of interpretation, and also problems of application of the peculiar New Age teachings to the present time. This latter problem involves also the problem of right compromise, and a true sense of the time values.

The life period ahead of you is that of the *sannyasin* , of the one who—having tasted to the full of life experience—is now dedicated to the life of spiritual values and to their teaching to others. Ponder on this.

I am assigning you no special work. I would ask you to study the instructions I have given to this group with care and with as much speed as is consistent with careful study and understanding. You can then take up the work intelligently along with the other group members, and proceed with them to the next step and the next unit of teaching.

I know you have thought much upon the subject of which rays condition you and which forces are available for you to use. Let me tell you what are your rays and the dominant forces with which you have to work in this incarnation:

Your *soul ray* is the first Ray of Will or Power, as is also the ray of your *physical body* . Hence, if you so choose, comes the facility and ease with which your soul can impress your brain. This tends also to make you very intuitive, though not at all psychic. It gives you—again if you so choose—organising power, and the use of a dynamic, spiritual will which can carry

you through and over all obstacles. Use it, my brother, with greater frequency—not on others but on yourself and in connection with anything you seek to do in the working-out of the Plan.

[205] Your *personality ray* is the second Ray of Love-Wisdom and this enables you safely to evoke and use your first ray Will, for it will then be inevitably modified by your personality focus. You will note, therefore, how this tends to make you fairly well-balanced, when you act as a personality or as a soul.

Your *mental body* is on the fourth Ray of Harmony through Conflict and this, at times, upsets your balance and your equilibrium. Your desire for harmony sometimes produces short-sighted vision and you tend to act precipitately. When this occurs, you later discover that you initiated conflict instead of having instituted harmony, as had been your original intention. But you can learn much thereby, because, in the last analysis, the fourth ray governs humanity itself as well as this planet, the earth; your fourth ray mind can always, therefore, put you in touch with the world of men, and do it with greater safety than can your emotional nature. This fact, coupled with the wisdom and love of your personality, should aid you greatly in the task of working with people which is your chosen field of endeavour and expression.

Your *astral body* is, as I dare say you have suspected, upon the sixth Ray of Devotion. This gives you idealism, devotion to causes, your power to sacrifice and your determination always to produce good out of seeming evil. This latter characteristic is outstandingly yours. I would like here to call to your attention that there is a lack found in your equipment of the modifications of the first ray line of energy. You have none of the forces of the third, fifth, or seventh rays in you at all. Balance is preserved through your first ray aspects. Therefore we have:

1. Your soul ray—first Ray of Will or Power.
2. Your personality ray—second Ray of Love-Wisdom.
3. Ray of the mind—fourth Ray of Harmony through Conflict.

4. Ray of the astral body—sixth Ray of Devotion.
5. Ray of the physical body—first Ray of Will or Power.

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MY BROTHER: August 1938

I feel that if you had to define just what the past year of experience and service has given you that you would register it *[206]* as a sense of greater inner certitude and assurance, particularly in service. You will find that assurance is held before you as the goal of your spiritual endeavour. You have made much progress towards this goal lately and your first ray soul can anchor itself firmly in this personality quality and can do so with safety as the grace of humility is fundamentally natural to you.

Your field of service is growing, which is ever the reward of service rendered. You have now also gained a release from much ancient responsibility; this should leave you still more free for the future. What the future can hold for any person, it is not possible these days to foretell, for planetary conditions are such that no forecast is unalterably correct—not even for a member of the Hierarchy. For you, there will be the need for decision on various points and to this end I call your attention to another quality which is *Consecration* . Let all changes take place in your life as the result of right decision which must, in its turn, be based on a true soul orientation and dedication. Decisions must not be made as the result of any outer influence.

You might ask me at this point upon what a right decision should be based and I would reply in the following terms:

1. On that which offers itself to you as spiritual opportunity but which can be carried out without relinquishing right and inescapable obligations. I say *right* obligations and not personality inclinations.
2. On that which will give you a wider field of service so that all your powers and gifts and acquired talents may be called into play and give you that rounded out development which will equip you for your next life of activity.

3. On that which can be done best by you and by no one else. Doors open and close and the disciple in training has to cultivate that spiritual, instinctual response which will enable him to know through which door his soul desires him to pass.

The only exercise I am going to give you at this time is to ask you to take five minutes, prior to the group meditation, for pondering on the familiar words, "In quietness and in confidence shall be your strength."

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[207] MY BROTHER: January 1940

The glamour which constitutes your major limitation is in a peculiar sense a time glamour and affects you in two ways. One way affects you in strict relation to yourself and of it no one is aware; and the other affects all that you do on the outer plane of appearances and of daily living. In the adjustment of these two and in the attaining, first of all, of a mental attitude towards *time as immortality* and, secondly, of a command of time so that it is the agent of creative beauty in your life, you will master the last lesson which this particular incarnation has been intended to teach you. I do not desire to be more explicit.

As you steadily study time from the forward looking angle and time in reference to the future, you will discover an emphasis which needs altering in your thought life; as you study time in reference to the daily task, you will bring into your output of service to humanity and for us, a directed synthesis and an enhanced potency which is at present lacking. A sense of time and of its relation to the soul is one of the most absorbing and useful studies of the disciple; an understanding of the relation of the past to the future and their united effect in the present will create one of the levers which will open for you the Door of Initiation. I believe, my brother, that if you will meditate upon this that you will conclude—as I have done whilst studying you—that control of the time factor is the main need at this time. It will be for you to give a name to the particular glamour in connection with threefold time which is your main hindrance. Work at this problem during the coming year

and, as you work, clarification will come. You will note that I am not here dealing with faults. At your particular age, life habit, developed tendencies, acquired good, and unconquered faults are firmly established. Go forward with your equipment *as it is* in full self-forgetfulness but seek to establish a rhythm in connection with time which will eventuate in a re-organisation, a fuller service and a more effective expression of the soul. Study, if you care to do so, the significance of rhythm as it produces melody and causes harmony.

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[208] BROTHER OF MINE: July 1940

You have had much of strain, difficulty and mental readjustment during the past year, but then who has not in these days of world strain, world difficulty and world adjustment. I would point out here that *enforced adjustment* (from which there is no escape) is one thing and simply involves acquiescence, the cultivation of a willingness to accept with understanding that which may not be avoided. There is another form of adjustment which grows out of conditions which are self-initiated and which are based on the effort to handle your own life and a capacity to recognise the place and time to effect changes and, ruthlessly and as a soul, bring about those conditions and situations to which the personality—under the urgency of the soul—must adjust itself. One situation, the first, is based upon the past, under the Law of Cause and Effect. The other is based upon the fore-knowledge of the soul, sensed by the intuitive personality and concerns the future. To both, you bring a certain type of equipment and this is the thing of practical import.

You will note how this fits in with my comments on *time* found in my instruction to you last January. I might almost call this the second lesson upon the right use of time which is so essential in your case, though not exactly in the sense that your personality would apply my words. Time has to be grasped by you in its cyclic nature and in the inevitable swing of the pendulum between past and future as they both affect the present; secondly, in the adjustment which you have to make *in the present* in relation to these two. Later, as you come to know yourself more wisely and to comprehend

the working out in the present life of the established habits, qualities and tendencies brought into expression *in past lives,* you will find yourself increasingly being conditioned by emerging tendencies which are the effect of soul contact and soul impulse. These concern *the future* . You will then come to a fresh understanding of time and to a sense of the urgency and importance of each moment in *the present.* It is this process of interplay between that which has been, that which will be and that which *is* at any given moment which creates you, the personality, and *[209]* this is for you the most needed concept. It serves to give importance to the present and also directs the future. You may perhaps wonder why I emphasise this question of time in your particular case. There is always in each disciple at any given moment of his incarnated life some one aspect of development which is of more importance than another. The right understanding and the right use of time is for you the major significant lesson. When understood and relegated to its rightful place and when wisely used, you will experience an amazing release. The implication of these words is far deeper than you might think.

These basic requirements in a disciple, expressed and understood, are conditioned by the quality of the energy pouring through the etheric body. I have given to each of you an analysis of your rays, five in number. Later, I will endeavour to show you all the state of the etheric body which is the prime conditioning factor as far as physical plane expression is concerned. This body is the aggregate manifestation of all the energies at any one moment which may be concentrated through the seven centres. It is these centres which indicate to us who watch the point in evolution, the immediate limitation, need and the inherent possibilities. The response of the physical body is purely automatic to the impression or impulses coming from the vital body. This in itself is responsive to certain sources of energy —these may be one or other of the personality vehicles, the personality note or the direction of the soul, producing impression in varying degrees.

During the coming period until such time as I give out the next group instruction, I would ask you to discipline your time, making each moment count; I would ask you to perfect each life episode and event (which is only

another word for *time*) so that they are as constructive in expression of the group will as you can make them. This, you will never regret doing.

As regards your personal meditation, we will pursue the same theme. You have a capacity to use the will and at the same time to be inclusive (more inclusive in your consciousness than you yet are in expression) which is very real. The one calls into activity your soul; the other deepens and sweetens your personality, and I think you will be the first to admit that both these qualities are desirable.

[210] PERSONAL MEDITATION

1. Relax and focus yourself in the soul. Then sound the O.M., breathing it out upon the world of men and saying to yourself inaudibly:

"The *will* of God moves the world." This is the thought lying behind your use of the O.M.

2. Then ponder upon the significance of *time* as an expression of the will, realising that this expression is a thought—instantaneous and effective—in the mind of the planetary Logos. Think out carefully some of the implications of this last statement.

3. Then say slowly and thoughtfully:

"The past has gone. I am that past. It makes me what I am. The future comes. I also am the coming destiny and, therefore, I am *that* . The present flows from out the past. The future colours that which is. I make the future also by my present knowledge of the past and the beauty of the present. And, therefore, I am *that I am* ."

4. Sound the O.M. softly three times.

I am responsible for this work and I would ask you to proceed as indicated and, my brother, to trust me, your teacher and friend.

NOTE: T*his disciple was given the opportunity to work but did not carry through and resigned early in the work.*

~

To I. S. G-L.

March 1934

MY BROTHER:

There are several things which I seek to say to you today and several suggestions which I seek to make. From a work and life of much outer usefulness, you pass now for the remainder of your life to one of intenser, interior application. Your work will be increasingly subjective, and this in no way *[211]* will mitigate your usefulness which should increase as the years go by. Later, I will indicate to you some work which can—with advantage—prove of usefulness to your fellowmen but the time is not yet.

You, as well as two other disciples in my group, are starting to work with me at this time with a most definite end in view. You are all of you very individual, and you have for years stood alone. To work as a unit along your chosen line of service has been your task. For all such souls, it is a problem to be faced when the time comes for their identities to be merged in a group soul and their personal isolation is thereby infringed and negated.

With you, however, this isolation is not the result of any separative tendency of the lower mind, for that is offset in you by your deep-seated love of the Masters and of humanity. It is the result of the essential loneliness which has beset your path, as it does the path of all disciples, and the development of that instinctive reticence which is an aspect of the necessary equipment of all who are struggling towards the Portal of Initiation. The vow of silence which all disciples take must still be kept, but the power to share knowledge, experience and the gains of illumination must at the same time be cultivated; in the light which streams forth from the centre of Light, all that concerns the personality and service must stand revealed. All secrets must fade away, yet the revelations which come as one progresses along the Path must be held in the secret chamber of the heart where none may see them but those who share the same secrets. The reticence to be cultivated is that of relationship with the group of Masters and the Hierarchy, plus the knowledges you share with those who walk shoulder to shoulder with you

upon the Way. You withhold also, as dangerous, knowledge which you may have from those who are not yet upon the Path of Discipleship. It is skill in action and in the distribution of information which must be developed. I mention this so that you may know the rightness of your attitude but also in order that you may gather the fact that the present cycle of loneliness is still objectively true but subjectively ended. Do you understand what I mean, my brother?

You have two handicaps and they must be considered. One *[212]* is your physical condition and the other is your emotional polarisation. This latter condition is largely responsible for the first one, as you yourself know. As you learn to shift the force of your soul from below the diaphragm to the higher centres (which is the problem of all disciples in training) your physical condition will be alleviated. One of the first things, therefore, which you will have to do is to close the solar plexus centre to the entrance of forces from the astral plane, and open it to the entrance of forces from soul levels, via the head centre. You must learn to function also more powerfully from the centre between the eyebrows, the ajna centre.

The heart centre and the solar plexus centre are the two centres which are the most developed in you; next comes the throat centre. How shall we bring about the change from the solar plexus centre to the ajna centre? Through right meditation, my brother, and right breathing. I will ask you, therefore, for the next few months to follow the suggested routine below for a few minutes—fifteen at least—each day. This need not interfere with any meditation which you may choose to do, provided that you see to it that you preserve always a point of focus in the head. All your work with me—at any rate for the present—must be done in the head. *There* must the consciousness be held steady. I would suggest that you work as follows:

1. Start your meditation work *by imagining* (great is the power of the creative imagination) that you are consciously carrying the forces, entering the solar plexus centre, to the ajna centre.

   a. Inhale as you count six and imagine as you do so that you are gathering up the force of the solar plexus centre (through an act of

inhalation) to the head. Picture it as rising there—up the spinal column.

b. Then, as you count eight, think of those forces from the astral plane as being lost and merged in an ocean of intelligent love. On their way up the spine, they have been blended with the active force of the awakening heart centre.

c. Then exhale for six counts and as you do so realise that these forces are pouring out through the centre *[213]* between the eyebrows on to the world of men. The centre between the eyebrows is that of the integrated, dedicated, threefold personality. Therefore, you have:

Inhalation . . . .6 counts — Gather the forces up to the head.

Interlude . . . . .8 counts — Forces blended and fused.

Exhalation . . . 6 counts — Blessing the world.

Interlude . . . . 8 counts — Realisation of work done.

Later we might increase these counts but this suffices for the present and for the beginner who may read your instructions. This will aid in the closing of the solar plexus centre and in stabilising the emotional body; incidentally it should improve your general physical condition.

2. Then, holding the consciousness steady in the head, at the close of the final interlude, say the following invocation:

"May the energy of the divine Self inspire me and the light of the soul direct. May I be led from darkness to Light, from the unreal to the Real, from death to Immortality."

3. Then, still holding the consciousness in the head and visualising a sphere of deep electric blue, vivid and living, say the following words, endeavouring to realise their significance as you say them:

"I stand in spiritual Being and, as a soul, I serve.

"I stand within the Light, and as the light shines throughout my form, I radiate that light.

"I stand within the love of God, and as that love streams through and from the heart, I magnetise the ones I seek to aid."

4. Ponder then for five minutes on the spiritual significance of the following four words: Stability, Serenity, Strength, *[214]* Service, taking one each week for a month; for the space of six months build them into your very nature, thus aiding the work of closing the solar plexus and transmuting its force.

In a voluntary obedience to the suggested work (and not to me, my brother) will come for you increased power to live with joy and serve. This is, I know, your high and consecrated motive. Keep the link with me through the power of thought and not through love and devotion; that you already have, my friend of olden days, and you need not further unfold that aspect of your nature. Build up your physical body through relaxation, much sunshine and quiet. Read much and study primarily along the lines of international interest and those things which concern humanity as a whole. You are on the first ray where your personality is concerned, and broad general schemes and the wider plans are for you easy to grasp. See the world picture whole and shift the focus of your attention from the small, individual man to the larger Plan. Investigate the psychology of groups. You have wide knowledge as to the psychology of individuals. Study now world psychology and mass movements. Together we go forward to a wider realisation and my work with you as an individual is not so much to teach as to stimulate. My blessing rests upon you.

~

MY BROTHER OF OLDEN TIME: August 1934

I am myself feeling my way with this particular group of my disciples. I find it necessary to work slowly. I seek not to change the work assigned until the group is more developed. In every small group of disciples there is always one among the members of the group who has a definite point of contact that brings in the integrating force, just as a Master, at the centre of His Ashram is the integrating, cohesive energy. You can serve in this way with

this group of disciples because you have for many years followed the Way. You have, therefore, a specific responsibility to the group which you fulfil by holding yourself steadily in the light, by constantly lifting up your heart unto the Lord of your life, and by constituting yourself a *[215]* channel of light and love to your co-disciples. This I ask of you. This is all that I have to say to you today.

~

MY BROTHER AND MY FRIEND: March 1935

(For such you have been for many lives, e'en if your present physical brain registers not the fact.) The past year has been a hard one for you, as it has necessarily been for all who are sensitive and whose physical bodies are ill-equipped to stand the modern pressure or to carry the inner, spiritual force available. It has been particularly hard for you also to establish the inner link with your fellow disciples and this you have realised and it has troubled you. The difficulty is due to the fact that your polarisation is essentially that of the man devoted to the Hierarchy and whose link is established with that Hierarchy. Your orientation—esoterically speaking—is towards Shamballa. I use that phrase because it connotes something definitely intelligible to you. I seek not to be more explicit, for you will comprehend the significance of what I say. You serve and love your fellowmen because we, the teachers on the inner side also serve and love them; your approach to humanity and to your co-disciples is via Those Whom you serve upon "the Lighted Way of the Lord of Life."

You work with human beings and you seek to integrate into this group of mine because I, whom you know and love, have asked you so to do. This is of assistance to you but there must be for you a still greater achievement. As you realise the status of your soul, you must come to the understanding that you *serve with us* and not simply because you are asked to serve. Give to your group brothers of that great gift of love which is so fundamentally yours but which is as yet only in process of finding full expression. Your problem is summed up in the word which I earlier gave you. I told you that you were shifting egoically from the sixth Ray of Devotion on to the second

Ray of Love-Wisdom—the ray whereon I myself am found. Your first ray personality gives you power with men and this power you know you possess, and you have endeavoured to use it wisely. Your sixth ray soul-polarisation has served to enhance *[216]* the dynamic one-pointedness of your first ray force. Now that condition is beginning to change and during this transition period you suffer much. But you have the task of making this transition and of embodying the love-wisdom force before the close of this life and, my brother, it is one requirement that you *can* fulfil. You can also guard yourself from too much suffering over others and over general life conditions and in this wise detachment your first ray energy can aid.

From the angle of the mind, this soul activity and change of focus will force your idealistic tendencies to find expression in *teaching* . Idealism is the major gift of the sixth ray force. Teaching is an expression of second ray energy. This combination of idealism and of teaching is for you the way.

From the angle of the emotional body, this transition marks a vital change from personal to impersonal work. This capacity to be impersonal has been greatly developed in you by your first ray lower nature which renders you easily impersonal—if you so choose. But for you the lesson of all disciples must be learned which is to be impersonally personal. That is not easy of attainment. An attached detachment is for you the goal. It is in order to aid you in learning this lesson that you have been placed in my group of disciples, which can (for the time at least) provide the "playground" for your soul. To love your co-disciples, impersonally to identify yourself with the subjective life of the group and to work in rhythm with them is somewhat difficult for you, but most valuable. I ask you to attempt it, my brother, and to pursue this objective in spite of all personality objections. In a few years' time, you will better understand my plans for you.

From the angle of the etheric body, this soul transition or refocussing of energies from the soul plane will produce the transfer of energies, gathered up and poured through the central clearing-house of the solar plexus centre —through that midway station between the higher and the lower centres—to the head and heart. This will be carried forward as you seek to live more

consciously in the soul realm and to be more definitely oriented—as a soul —to the world. This will in no way change your outer activities but will surely produce a deepened relation to your fellowmen. Increasingly will you see them in *us* and *us* *[217]* in them. Ponder on these ideas for I seek to see you working with even more effectiveness and liberation.

I have already indicated to you your responsibility to my group of disciples and your function in my group. The power through which this particular group will integrate must come through you. Each of my disciples has something to give to the group as a whole.... I tell you again that the force which expresses itself in loving, magnetic, coherent energy must pour to all of this group through you; upon this task I ask you to meditate.

The only meditation which I would suggest to you is along this line. Ponder deeply on group work and study carefully all I have said on group activity and the technique of the new groups. This experiment in group activity which I am attempting to initiate is of real potential value; for the furthering of its success I seek your aid. Make the idea and the ideals of group work in the New Age your major study during the next six months. You will not regret so doing.

~

MY BROTHER AND MY FELLOW WORKER: November 1935

For all disciples, in the truest and the most significant sense, the past few months have constituted an intense period of trial, of testing and of suffering. From this you have naturally not been exempt. Let not this, however, sadden you and do not ponder too deeply upon your reactions to all that has happened. That you could weaken under it or that you could in any way relinquish your fiery aspiration has in no way caused me anxiety. Of this, there is no fear. But that the strain could become so heavy that all your powers would be given simply to standing steady and that you would have no strength to live joyously—that is a point which I have definitely considered.

There is no cause whatever for discouragement. Today, in this hour of world stress and need, we are looking for disciples who can live joyously and with no concern as to their individual capacity to measure up to opportunity. We look for those who are caused no bewilderment or anxiety as to their failure to measure up to opportunity or their failure to live up to their own vision of discipleship. Live up to *our* vision, brother of *[218]* old, and know that time is of no moment and that the soul grows and expands its flower of life as it reaches towards the sun. It sends its beauty and aroma forth into the world of souls and hence into the world of men.

One hint only would I give you at this time. Your one-pointed devotion is known and the powerful vibration of your aspiration is realised. Let devotion now be transmuted into an all-embracing love to all beings, so that that love can enfold within its radiation the seen and the unseen, the known and the unknown, the loved and that which needs loving. Such is the attitude of consciousness which radiates from the Lord of Life.

Watch your physical strength somewhat and live not at so high a tension. Relax a little during the coming months and foster those lighter moments of relaxation which give to your soul opportunity to attend to its own affairs upon its own high level. Then it can return in greater force and with a more potent vibration to its habitation—the threefold personality. This the disciple is apt to forget in the intensity of his longing for soul contact, for illumination and realisation and for conscious contact with his Master. That contact, remember, when once established upon the Path of Discipleship, is never broken. Stand, therefore, upon this belief and relax and play at times.

As has been my habit in relation to you, I am leaving you to handle your own meditation. I *suggest* , however, that you centre it around the problem of group life, in its pure, essential meaning and that you seek to work out the rules for group living which I have laid down.

~

MY BROTHER: October 1936

This has been a year of inner expansion for you and one which has brought you an increased capacity to see the vision with clarity. One of the goals for all true seekers is the development of "true insight" and this is becoming a nearer goal for you. You will know within yourself to what I am referring.

As you know, I find it useful to indicate to all in my group *[219]* of pledged disciples their five determining or conditioning rays so that they can work with intelligence at the fusion of

a. The various personality rays.

b. The personality ray with the soul ray.

There are two major factors of paramount interest to all aspirants and—in your case—the task is made somewhat difficult because you have to add to these two tasks the work of shifting your soul ray from the sixth Ray of Devotion to the second Ray of Love-Wisdom. This is not an easy thing to do without an interlude of intense difficulty and of energy disruption, accompanied oft with loss of personality balance. You have, however, nearly completed the task and the worst part of the process is over. It had primarily a physiological effect upon you which showed itself in the difficulty you had a couple of years ago. At that time, as you know, I endeavoured to help you. That condition is now definitely ameliorated. The psychological implications are to be found in the transference of the psychical energy you wield from the solar plexus centre to the heart centre. In terms of living expression, this means that you can transmute devotion into love, and idealism into proven wisdom. Is not this your immediate aim, my brother?

As you know, your soul ray is the second ray, for your basic nature is essentially love-wisdom. Your personality ray is the first, the Ray of Will or Power. That has been for a long time subordinated to the past ray of your soul, that of devotion to the soul, to the Hierarchy, to humanity as well as to yourself. Your problem of personality emphasis has changed from that of the continuous impressing of your personality attitudes, ideas and desires upon your environment (as was the case in your last life) to an occasional cyclic and almost violent emphasis upon some individual. This is now only

occasional (relatively speaking). You are learning to leave others free—a hard lesson for a first ray personality, animated as yours is by knowledge and *goodwill.*

The ray of your *mental body* is also the first ray. This means that your intelligent mind can dominate at need and can be far more powerful in expression than it usually is. It is always an interesting and an easy matter for the soul to control and *[220]* illumine the mind when the first and the second rays are as closely related as they can be in your case.

As your *emotional body* is, however, on the sixth ray (as was your soul when you came into incarnation) *it is there* that the emphasis of the soul has been and *there* has been for you the line of least resistance. Now the line of least resistance should be the mind, and your major objective in life and in meditation should be the mind, and increased illumination—this in order to render increased service to your fellowmen. Hence the meditation which I have outlined for you and which I would ask you to follow. It is brief and powerful.

Your *physical body* is also on the first ray, so you can see how powerful a combination you have for service, if you can truly comprehend your problem and work with a sense of synthesis. It is not so much the mystical union, my brother, to which you should aspire for that is progressively proceeding, but an intensified illumination of the concrete mind. Therefore, your rays are as follows:

1. The soul ray—the second Ray of Love-Wisdom.
2. The personality ray—the first Ray of Power or Will.
3. The ray of the mind—the first Ray of Power.
4. The ray of the astral body—the sixth Ray of Devotion.
5. The ray of the physical body—the first Ray of Power.

It is this powerful first ray combination of forces in your equipment which has produced the emotional instability of which you have ever been conscious. But the shift of your soul energy on to the second ray will now

most definitely offset this and lead to a condition of focussed stability. This will probably also better your physical condition.

I would ask you to do the following brief exercise:

1. Endeavour to focus yourself in the light of the soul through the practice of alignment. You must realise:
   a. The soul is light.
   b. Light is reflected in the mind.
   c. Then automatically you become one of the Light bearers.
   d. The light shineth in a dark place. *[221]*
2. Make a conscious alignment then of the vehicles with the soul, holding these thoughts in mind.
3. Then, consciously, hold the mind steady in the Light.
4. Give five minutes to:
   a. A dedication of the personality to the service of the Light.
   b. The assuming of the responsibility of a Light bearer.
   c. Seeing the Hierarchy of Servers with which you are definitely affiliated as a power-house of Light.
5. Give five minutes to meditation. Note down any thoughts which may come into your mind on the beam of light from your soul.

~

MY BROTHER AND MY CHOSEN FRIEND: August 1937

The past few months have been difficult for you. They have involved decision, changes, much misunderstanding in certain quarters and a deeply sensed loneliness. If you will study what I have earlier told you anent your rays, you will see why this is so. There is in your present life make-up or "presented appearance," an over-balance of the first ray attributes. Your personality ray, your mind ray, and the ray of your physical body are all governed by your first ray energy and this presents a very real problem because it predisposes you to the following conditions:

1. A loneliness which is based on a sense of isolation. This is due also to the sense of isolation which the first ray always gives. It is essentially the ray of detachment. This is, for you, offset by your soul ray.
2. Owing to the fact that first ray energy in your case is focussed in your personality and in two of its mediums of expression, you wield—owing to the unbalance—an undue power or effect upon all you meet and seek to help. Fortunately for you, and also owing to the quality of your soul ray and to an achieved measure of control, your effect upon those you seek to serve is good. You *[222]* are, however, definitely aware (are you not?) of the powerful influence you can call into play and thus affect other people's lives. You know also the powerful reaction you can evoke from them. This is the effect of first ray force when focussed upon the physical plane. It provides both an asset and a problem. You came into incarnation this life to learn to wield this force rightly and, in the effort to do so, you have in many cases inhibited its outer expression, sometimes with disastrous results (oft of a psychical nature) upon yourself.
3. Your emotional nature has been the clearing-house for all this first ray energy; this will account to you for much of your inner experience and for much that you have suffered and do suffer.

Having pointed this out, I would add that this powerfully polarised first ray personality gives you the power to do three things:

First of all, to storm the Kingdom of Heaven and take it by violence and consequently—in this life—to force certain issues and bring certain soul objectives to fruition. Be, therefore, encouraged.

Secondly, to make possible certain forms of service in your personality life. Earlier I have used a phrase to that effect when teaching you that "your intelligent mind can dominate at need." This was a statement of fact; one of the ways in which you can rightly use the first ray energy, predominantly yours, is by forcing mental issues and making yourself do what your soul or the Hierarchy asks of you....

Thirdly, your first ray personality makes it easily possible for you to dominate those you meet. This would have been dangerous for you to attempt in your last life, for love did not so powerfully control your reactions. It is not dangerous in this life *if* you hold on to love and avoid the outer forms and techniques of authority and control, thus developing wisdom and practising impersonality. Your motives are seldom at fault. Your methods are somewhat first ray methods, forcefully applied at times; this damages those you seek to help.

This particular life has been a crucial and difficult one for *[223]* you but you are equal to the task your soul assigned. It will remain so and there is for you (as is always the case for disciples at a certain stage of unfoldment) no cessation, no easing of the situation and no periods or interludes for real rest or pause. Do not, therefore, look for them. Pass on triumphantly in the love of your soul and the power of your personality.

Guard your health, my brother. Stand closely with your chosen fellow disciples. Your link with them is strong. See also that your astral body is not the recipient of too much first ray energy but protect it from that inflow by an active concentration of your mind upon your chosen field of service, and develop an increased inflow of soul wisdom. Concentrate upon wisdom which, in relation to the astral body, means the unfolding (through love) of the intuition. The pure expression of the love of the soul is not so difficult for you to express but it is hard for your emotional nature to handle it. Is this not so, my friend and brother?

~

MY BROTHER AND CO-WORKER: April 1938

I have but little to say to you or to any in this particular group of my disciples at this time. I desire most earnestly that the group integration may be strengthened by the understanding performance of the group work. That in itself will bring fusion. That fusion will work out in the strengthening of the group relation and the stimulation of the individual in the group—an aspect of the work which is oft forgotten but which is of real importance. To

this stimulating of the group and of the individual, you can contribute much and your ability so to serve will increase....

Again I would ask you to watch your health but principally—in these days of strain and of difficulty—your astral health. Will you say each day the following mantram:

"Within the circle of the will of God, I stand.
Without the radius of the world of glamour, I take my place
And there I stand. *[224]*
Before the open door that just reveals a different lighted *way*
I take my stand.
Before *the presence* I will take my place and there will firmly stand.
And standing, see."

Three words stand out in this mantram and to them I will call your attention; the *way* , the *presence* and *sight.*

My blessing rests upon you at all times.

~

January 1940

How shall I approach you, my beloved brother, at this time and how indicate to you your prevailing glamour without, at the same time, so wounding your sensitive nature that I shall do more harm than good? And, I ask myself, how much revelation is needed by you, for, are you not aware of two glamours which prevent the full expression of your soul and hinder the ripening to perfection of your truly dedicated life?

Ponder upon these words as you pass through the "intruding seclusion" of the coming months, for so your personality may regard the adjustments of your soul. I will but give a name to your two glamours and will leave you to deal with them or not as may seem best to you. Upon your method, however, of aspecting them will depend much of the effectiveness of your future service for us. To that service you are unflinchingly dedicated, and

from that service naught will turn your steps. But delay might eventuate until the needed lesson has been mastered.

One of the glamours which controls you is that of the highest level of the astral plane. One of the Masters has called it "the glamour of the rose of aspiration as it pours through the solar plexus and not through the heart." Another is the glamour of the Burning Ground which can so engross the attention of the disciple or the initiate that his spiritual place thereon, the results of the clarifying fires and the heat of purification become the all-absorbing theme of the personality and, brother of mine, the personality *must* be lost to sight in the "glory of the One."

[225] Need I further elaborate? Is not my meaning clear to you, even though to no one else? I stand with you and will continue to stand, for whether I am on the burning ground or on the mountain top, whether I am silent in the secret place or surrounded by the surging crowds of humanity, it matters not. The lessons of divine indifference, once mastered, release the soul to union with the One. Surely it might be said that He Whom I and you and all disciples serve, the Christ, demonstrated in Gethsemane His sensitivity to that lesson and also His mastering of it.

NOTE: *This brother is still actively cooperating with the Tibetan.*

~

To L. F. U.

August 1937

BROTHER SERVER:

I have watched you for some years now, little as you may have suspected it. It was under my definitely applied impression that you found your way into my group of disciples in which you now work, and at the same time you found your destined field of service. I am glad to welcome you into this group of students. The personal touch is wise with you for you neither fear nor crave it.

In the life of every aspirant, there comes a life wherein he finds the group to which he belongs. I refer to the inner group of disciples and the outer group of servers with whom he can and must cooperate. When these two discoveries synchronise (which is not always the case) much time is saved and the opportunity is great. This has been the case with you, and this I believe you are beginning to realise.

Your soul ray, my brother, is the first, and your personality ray is the third. Owing to the pressure of the times and of the work for this immediate cycle, you may have heard it said that I am relieving some of the Teachers on the inner side and thus setting Them free for wider and more exacting service. I am handling some of Their pupils for Them and preparing some *[226]* of Their aspirants (whom They have been watching) for the stage of accepted discipleship. In this last category you now find yourself. It was the coming under my influence subjectively that led you to the realisation that the deepening of your love nature was, for you, the next step in your equipping yourself for service. Your ray combinations necessitated this and my second ray influence, therefore, helped. There is not an aspirant in the world who could not well intensify his *divine* love nature, not his astral emotional love nature. But you need to comprehend always the reason for any development and hence my explanation.

You have come a long distance quite rapidly upon the Path lately, and have definitely increased both your vibratory capacity and your influence. Some years of potent service are possible to you and again another explanation is in order. He Whom you will some day know as your Master when admitted in full consciousness into His group of disciples (the Master M.) is the head of all esoteric schools in the world at this time. Hence you can see why you found your way into my group of disciples and why also you are working actively and fruitfully in its executive and organisational end. It is in line with your inner group force and this, rightly understood and used, can make of you a useful focal point for the Master's energy in the place where you have chosen to serve. You must learn to differentiate, therefore, as time goes on and your sensitivity increases, between:

1. The vibratory influence (incoming and outgoing) of your own soul.
2. The vibratory influence (incoming and outgoing) of this particular group of disciples.
3. The vibratory influence (incoming and outgoing) of the esoteric schools.
4. The vibratory influence (incoming and outgoing) of the head of all esoteric groups, the Master Morya.

This you will not be able to do for some time yet, but the developing of this type of sensitivity is, for you, a needed unfoldment, and will come eventually, if you will follow my instructions with care, and let true love increasingly sweep *[227]* through the lower personal self. It can sweep through, my brother, because (as you rightly feel) you do know somewhat of the nature of love. It is, however, one thing to love, and another thing to be a channel of the love of the soul and of the group.

Your sphere of work is clear to you, and there you are both needed and useful, which is all that you desire. The keynote of your daily work should be *understanding* , just as the keynote of your work with yourself on all three planes should be *fearlessness* , with love colouring all your life. These are the three words which express what should be the colour-tone of your life expression from now until the call comes for you to serve on the other side of the veil of life. Ponder on these three words—understanding, courage or fearlessness, and love—for the remainder of your life of service, for "as a man thinketh, so is he."

We will now change your meditation and for the future, until I again make a change, I would suggest the following:

Meditation Work:

1. Alignment with the soul and a definite conscious polarising of realisation as high in the head and as high on the mental plane as possible. Then pause.

Visualisation Exercise:

2. Then look out, in your imagination, over the world of men. See that world as one of light, with here and there intensifications of the light in certain localities or centres or areas.

a. Then imagine this web of light with its radiant centres of force as pulsating to the rhythm of the world aspiration.

b. Regard yourself then as the onlooker, but also as a channel, among the many channels, for the energy of the spiritual Hierarchy, focussed for you through the Master Morya, and stepped down to you through me, your Tibetan brother.

c. Use then the set of phrases which embody your aspiration and which appears in your replies: *[228]*

"Love is the incentive of our aspiration on the Path;
Love is the substance of our living in the world.
Love is the light and the light of freedom for all creatures;
Love pulses through the universe in a divine rhythm.
Love is the consciousness of God."

d. Imagine, as you do this, that the energy of love is pouring through the web of light, stimulating each of the many, many centres into greater radiance.

3. Then sound the O.M. breathing it forth into the personality.

4. Next, do some mental work in meditation, holding the mind steady in the light; carry your service in my group and any other aspect of your work in the world into that light, seeing it all as part of the one *great service.* For you, intercession is peculiarly useful, for it tends to promote understanding.

5. Seek then to get in touch with your group brothers, holding them too, *as a group* , in the light.

If you so desire, on two days in the week, you can follow any meditation which you find useful and helpful. I seek to leave you free.

~

MY BROTHER: February 1938

You have for some time been working on the meditation assigned. You have made progress—more progress than you yourself can perhaps sense. I say this to you for your encouragement. In the regimentation and the regularity of your life and in the steady rhythm of your service, high moments of realisation and of exaltation become relatively rare. Points of crisis, of spiritual crisis, may lack. I point this out so that you can see to it that in the inner life there is potency and dynamic impulse, e'en when the outer life seems moulded to a pattern. It is a needed pattern, because it makes your service possible. The moment a man sets his hand to the plough and starts upon his ploughing, from that moment until he has completed his *[229]* task, he remains internally free but outwardly bound. So it must ever be with the servers in our work.

But climaxing moments are of importance and the pursuit of an even tenor is not usually good for a disciple, if overlong perpetuated, especially at the point of evolution at which you find yourself. It is good for the aspirant who is working upon the control of the emotional body and the attaining of astral equilibrium. It is not so good for the pledged disciple whose career should have in it—as did the career of the Christ—the valley and the mountain top experience, and the cave experience also with its loneliness and its period of introspective culture. Therefore, my brother, I call you to a more dynamic living than heretofore. The attainment of the outer attitude in your chosen work has been good. The inner orientation to the soul as love, is also good. Let there be no doubt in your mind upon this point. But paralleling this steady progress must come an increasing crescendo of experience, and a more vivid interim living. I think you will apprehend that whereof I speak because I speak in terms of your own desire.

For the coming year, keep your spiritual diary in *terms of crisis* . Create not these crises for yourself. They are not of a physical nature, nor need they be emotional. But they should be mental and of the soul. If these crises occur within the astral body they produce a contraction—which is incident to selfish concentration, to that pain or pleasure which comes when there is the satisfaction or the negation of that which is demanded, emotionally or

sentiently. Is this not so, my brother? But the crises of the soul are expansions, registered by the inflow of love and light. They are mentally recognised crises of inclusiveness. These lead one on and prepare one for the later more vast expansions which we call initiations. It is these expansive crises in the various aspects of your nature which I ask that you watch and register and record during the coming year. Note in which body or vehicle of experience they occur. Note, too, your reaction to them and their after-effect in your personal life and in your service. You will find this of major interest.

You are in a position where you can be of much service to others. Your usefulness depends upon your ability to achieve a constant inner growth and progressive realisation and your *[230]* consequent capacity to meet all who seek your aid in a spirit of love, free from personal criticism and with the intelligent reticence which is so pre-eminently one of your characteristics. The intensification of the potency of your aura (your personality emanation) is most desirable for it is through the right use of the aura that we stimulate others to renewed effort, or slow them down to less potent expression. This intensification is dependent upon the quality, potency and tempo of your subjective life. Hence the earlier suggestions I have made to you.

As regards your meditation work, I would change it somewhat. For the next ten months, the following procedure will be desirable. See to it that by the time the sun moves northward, you will have so assimilated the procedure and accustomed yourself to the form that that aspect of the meditation will be automatic and your inner attention can, therefore, be given to the significances of the work assigned. The objective is to enable you to pursue two lines of activity accurately and simultaneously.

Meditation Work:

1. Give five minutes to alignment consciously achieved and to the withdrawing of your consciousness to as high a point as possible.
2. Then take five minutes for complete silence, of both the inner and the outer man. The breathing, if correctly followed, should greatly aid in

this.

3. Then inaudibly and in the achieved silence, sound the Sacred Word, the O.M., listening as you sound it, and imagining it as being sounded by the soul. The soul breathes out the sound and passes it through all three bodies and thus out into the world of men, carrying love and power.
4. On receipt of these instructions and having in mind their general tenor, choose six short passages which should constitute your seed thoughts for the next six months. Choose them from any source you prefer but choose them all at once within a few days of receiving this. If you prefer, you can use the following six symbolic sentences which I have chosen for you. I have chosen them for you *[231]* because—rightly used and understood—they can act as focal points for spiritual energy, breaking up that which hinders and pouring a cleansing tide through your personality. You seek to be a channel and you long adequately to serve. This I *know* . Be willing, therefore, to let the "forces of light" enact their will within your life, e'en though you awaken with surprise to unknown and unrealised aspects of yourself—both good and not so good.

   First month . . . A barrier of stone. A flood of cleansing water, and then the Vision. The pilgrim then can chant: I stand in love.

   Second month . . . A boat at rest upon a sea of blue. And then a tidal wave. But after that the calm. The boatman chants: The storm has brought me here.

   Third month . . . A mountain top. Snow with a fold of sunshine. A group of pilgrims on the upward way. One pilgrim chants: In love we walk the Way.

   Fourth month . . . Three birds upon a tree. A searing wind and pouring rain, and then the nightingale—the bird who sings close to the heart of God.

   Fifth month . . . A gate of brass, a golden portal and then an ivory door. Three gates, but only two are shut. Pass on, oh pilgrim on

the Way, and find the open door.

Sixth month . . . The rising dawn; a cool breeze and a shaft of light. A weary pilgrim and then again the vision. He chants: I stand in love for ever.

5. Then mentally carry your group brothers into the light and see the whole group functioning as a unit and held together by love, mutual understanding and corporate vision and united service.

~

[232] BROTHER OF MINE: November 1938

Little as you may like to hear it or to recognise it, I wish to tell you that you have made more real progress the past year than in any previous ten years. You might ask me how I know this and in what way I can register this development? By the breaking up of old adhesions (to use the language of surgery, and the soul is a most efficient surgeon) and the disappearance of ancient crystallisations, it becomes apparent to me that the power of your soul is making itself felt. That is good. But I would point out to you one thing that all aspirants are apt to overlook, and that is that the successful application of soul force to the personality life will always produce over-stimulation in one or other of the bodies and that this must be guarded against and definitely offset.

You have a curious combination of rays with which to work, my brother and my friend, but a correct understanding of the five forces which control you in this incarnation should do much to enable you to make a right approach to the life work which will be yours in your next incarnation. This particular life which you are now experiencing is simply a preparatory one. In the earlier part of this life you worked definitely with what you inherited from a previous life, following the lines of least resistance. This culminated for you in certain aspects of creative work, but it was only the fulfilment of innate capacity and most definitely personality achievement, and not soul performance. Forget not, however, that personality achievement is, in its right place and time, divine achievement.

But the point for you to grasp is that this later part of your life is pronouncedly preparatory training for creative group achievement in your next life. One of the problems which we, the teachers upon the inner side, have always to face is how to lead our chelas to the recognition of the temporary and relatively unimportant nature of any one particular life. You had, up to the age of forty-three, no real group sense. You came into incarnation to gain it and found your way into group activity. This proved to you a place of soul satisfaction at times, and of conflict many times. And, my brother, you have made real progress in the evocation of group consciousness. It has been *[233]* peculiarly difficult in your case, owing to the two major rays which control you—the first Ray of Power, of isolation, detachment and the sense of uniqueness, and the third Ray of Intelligence, which is apt to bring with it the sense of pride of intellect. This latter you have most successfully controlled. But in this particular incarnation, every step forward in soul control must be taken through the facing of certain tests connected with your line of least resistance, and must be taken with the eyes of the mind wide open, so as to avoid the pitfalls of aloneness, and of separation. This I think you know.

Your problem is further complicated by the fact that your *mental body* is on the third Ray of Active Intelligence which is also your personality ray. This does two things for you: It definitely facilitates the integration of your personality, and it also enables you to contact your soul with relative ease, if you so choose. Nevertheless, it also emphasises all the third ray faculties and capacities of your personality—critical, analytical, separative, prideful and full of self-interest—and, as you are definitely going through a process of rapid integration, this produces situations which require most careful handling and watching.

Your *astral* or *emotional* body is on the sixth Ray of Devotion. This brings in the conflicts of idealism, and constitutes for you the crux of your life problem. It enables you also to bring certain offsetting tendencies to your personality and mind rays which are most valuable.

As your *physical body* is also upon the sixth ray, your brain is consequently most responsive to your astral impulses, particularly along the lines of idealism. The combination of these two sixth ray forces in your equipment are your only points of contact (in this incarnation) with the great second ray lines of force. You should bear this most carefully in mind and cultivate the higher or group idealism assiduously and earnestly, for it is through this idealism that your entire personality life expression can arrive at the needed balance and recognitions.

~

MY BROTHER: March 1939

Your glamours are not many or potent, for you are more *[234]* subject to illusions than to glamours, being so predominantly a mental type of disciple. The question in my mind which I bring to you today for answering is whether the mental emphasis which you impose upon all your daily living, both inner and outer, may not within itself constitute a hindering glamour, thus handicapping the full awakening of the heart centre. Much have you done in the past five years anent the increased sensitivity of the heart. Yet the rationalising intellect can still impede the receptivity of the heart to life and circumstance and, above all, to the dominant appealing note of humanity itself and as a whole.

Are you strong enough to participate, with no barriers up, in the present world sorrow, world distress and world awakening?

The heart of humanity is now coming to life and that in itself constitutes a problem.

The combination of a trained mind and an awakened heart is the objective of the disciple who at your stage of development is in preparation for initiation, and the relation between the two is oft forgotten. It is one of an unrecognised glamour, owing to the fact that the achievement of intellectual balance can temporarily upset the truer balance of the whole man. As I told you some years ago, the heart afire with love (not with sentiment or with emotion) is your life goal and this must be achieved not by stifling the

intellect but by an intellectual perception of the significance of the loving heart, plus an active understanding of the significance of human suffering, leading eventually to participation in it. It is this relation of the trained mind and the awakened heart that constitutes the true burning ground and a study of the human situation at the present time would indicate the correctness of my proposition.

~

MY BROTHER AND FRIEND: June 1940

You are one of the few in the group who have—consciously or subconsciously—made a strenuous effort to develop the qualities as indicated by me. Love, you are rapidly developing and expressing and much that seemed inexplicable to you in my earlier emphasis (when starting work with you) now seems *[235]* clear to your perception. The need for fearlessness will be recognised by you in a different light if you study with care any communication which you may receive from me at any time. On this subject, I will say no more for you will comprehend whereof I speak and the reason for the brevity of this communication. Understanding grows apace in you. One hint, however, I will give. Let it be the understanding of the point of view of others and not so much *your* understanding or their understanding. You need, if I might so express it, to cultivate a close identification with others and not to cultivate the effort to understand. Ponder on this. I have no more to say to you in this instruction and the reason for this is known to you.

NOTE: *This disciple is still working with the Tibetan.*

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To I. B. S.

March 1932

MY BROTHER:

You have entered my group of disciples for a certain specific training and in that word “training,” you have the keynote of your intended

accomplishment. The training to be given calls for no enforced obedience but it does entail the submission of the personality to the will of the soul and not to that of the lower desire nature, no matter how fine or aspirational. I seek to indicate to you modes of unfoldment and to give you hints as to capacity. Beyond that I have no function.

You have been working and serving for years, and it is that service and that aspiration which have carried you forward into definite training for initiation. In a certain sense, therefore, you have been accepted as a chela and to me has been assigned the work of safeguarding you. I say "work" with deliberation and ask you to ponder the phrase I employed. How long you will be preparing for such a step in the expansion of your consciousness is of no importance and I ask you to forget it. But it is of importance that you get out of this opportunity its utmost usefulness.

You may well imagine, brother of mine, that it is not my *[236]* intention to waste my time or yours in feeding pride with flattery or in holding out to you a vision of a notable future. The physical plane realities emerge out of a true, inner, spiritual development, and if you are sincere (and this I do believe you to be) you will welcome the plain speaking and truth—no matter how temporarily humiliating you may find it to be. If all is ultimately to be revealed as men develop the powers of the soul, it is time we learned to know one another as we are and to regard exposure as a means towards eradication.

You have two main difficulties and before you can go forward into a greater liberty these must be, in some measure, overcome. The one that looms the larger in your consciousness is that of the physical plane handicap of an unstable digestive system. The one that looms the larger (in the consciousness of those who seek to help upon the inner side) is an over-emphatic personality, with its attention focussed on the personality and on its doings, instead of being focussed upon the inspiring soul.

The result of this tendency is an excessive intensity of vibration which wrecks and shatters the mechanism. Your sixth ray personality produces an

intense adherence to your ideals and to the truth, as you see it; it produces also a one-pointedness which has led to a focussing of energy in the head. This has been intensified also, owing to our western civilisation being immersed in the thoughtforms of the Piscean Age—the age of the sixth ray which is still with us. When the first ray energy of the soul pours in and blends itself with the sixth ray force, the shattering effect is increased and the personality carries more force than it can handle. That energy is also unevenly distributed and goes primarily to the throat and to the solar plexus, causing a disturbance and an upsetting of the balance of the forces in the body. This, in its turn, produces a disturbance in the alimentary tract and when this disturbance becomes an established habit, a very real problem is presented.

You ask: What shall, therefore, be done? I will give some suggestions which you can follow or not as you choose.

1. Lose sight of yourself in loving other people and feed not personality satisfaction in a constant managing of their affairs. *[237]*
2. You have a gift of love and understanding. Use it as a soul and not so much as a personality.
3. Learn to put first things first and do not pay so much attention to the small but engrossing details, presented by circumstances and by other people. These feed personality satisfaction as you handle them with your undoubted efficiency. Sit back and let the life aspect work in you and in others.

Your digestive difficulties will be much aided and might disappear when you have established a constructive relation between your soul and your personality and when you can live in your heart and not in your solar plexus.

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BROTHER OF MINE: November 1933

This is simply a very brief notation. You have made some progress in relegating the personality to the background and you are now more inclusive than heretofore. See to it that steady progress is made in that direction. With

an aspirant as tried and focussed as yourself, I need no easy words with which to apply the truth. I can speak with directness and with certainty of attention to that which may be said.

The progress you have made warrants my giving you a meditation to be followed with care during the next few months.... And now, brother of old, I say to you (as I say to all aspirants in training for discipleship): Learn that occult reticence which produces inner power and outer silence. Speak less and love more....

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BROTHER OF MINE: March 1934

What shall I say to you now as the time comes when again I can communicate with you? My heart is with you and I have an understanding of the way that you have come. Your very intensity and your strong aspiration have led you into difficulty and you are the victim of your virtues and of your occult inexperience. Do you not know, my brother, that the disciple *[238]* is ever *balanced* in endeavour and runs not to extremes of any kind? Yet balanced effort has not characterised your work the past few months. You have been swept by an emotional thoughtform and the effect of the astral energy has been to increase the emotional devotion and the physical nervousness which have ever handicapped you. The effect of true teaching, emanating from mental levels, is to stabilise, to mentalise and to ground the disciple in spiritual being; to *be* is for you the goal.

It is not the function of the true teacher ever to criticise. It is his function to watch over the chela and in the light of wisdom and compassion to aid him with instruction. I have today a few things to say to you and they must be briefly expressed because your fatigue is greater than you realise. You need rest and care. This is owing to excessive emotional stimulation which has been thrust upon you; this comes from a group of well-meaning aspirants gathered around a thoughtform of myself to be found on the higher levels of the astral plane. It is only a thoughtform which they see in a glamorous light

and such thoughtforms of the teachers are often to be found and are purely astral and not real.

First, I would say: Be not discouraged but admit the failure of your intuition. Be, however, true to yourself and if you feel, my brother, that the position is not as I have stated it to be, then abide by your own decision and be true to your higher self. That is the matter of the greatest moment—personal truth and integrity. This decision may lead you to continue to form part of my group of disciples—a cooperation which has been interrupted the past few months—or it may lead you to work in conjunction with the group which has lately so powerfully influenced you. But be true to the situation as, in sober meditation, you see it; no higher attitude can be expected of anyone.

Have in mind, however, that your physical body is not strong enough to stand the pressure of two vibratory groups and (until such time as you make your choice) we will hold the work you do with me in abeyance. The choice is entirely yours; you are utterly free to act as seems wisest to you and there will be no criticism from us entailed in any decision you may make.

Secondly, should you desire to continue with my instructions, *[239]* then discontinue acting upon the instructions which have been going to you from this group whose focus is on the astral plane. Resume then the work I outlined for you earlier which you have lately neglected and follow my instructions in detail and with meticulous care.

In connection with the meditation work and the energy you gather, will you remember that this will not stimulate your nervous body at this time but can become a group asset. The effect of the work you have been doing with the group which is working under the influence of glamour has been to feed your devotional nature, to emphasise *your* development, *your* training, *your* work, *your* need and what is thought of *you* . None of it has been of any value to this group of disciples to whom you had pledged yourself or to your associates in service with whom you have been for so long affiliated or to those connected with you in your current daily life. It has indeed produced a separating effect between yourself, your group and your surroundings. This

you know well and it is distressing you deeply. Your failure to conform to the requirements of my Ashram has not aided either, has it?

All the work that I seek to do with you and my other disciples has been with the objective of intensifying their group relation, to deepen their group love and to bind them together as a group. For this is *group* work which the Hierarchy and those associated with it do, and my group is not one wherein personal training is given in order to bring about personal growth. Let me emphasise this again, my brother. I am not training you so that you can grow. I am training a group of disciples so that they may function as a unit, and as a welded totality. That subjective inner unity has been neglected by you whilst you wandered down a byway of high grade personality and emotional beauty but which in reality belonged to the world of illusion and not to the world of light and of vision.

Your great sensitivity made this easy. Your latent love of power facilitated your delusion. Your failure to conform to group requirements precipitated the coming of the glamour. But your inner link is strong and your aspiration vital, if you will but see truly and act strongly.

The next thing that I want to say to you is that your etheric *[240]* body (which expresses itself through the nervous body) is in a rent condition. Forget not that these thoughtforms of power sap and drain those who attach themselves to them. You have much ground to regain physically as a result of the past few months....

Again I say: Be not discouraged. By our failures and our reactions to glamour, we learn to tread with confidence the Way of Light. By our falling into criticism, we can gauge our soul quality. Neither criticism of those who lead my group and with whom you have been affiliated, nor criticism of those who lead the group upon the astral plane which has brought you into the realm of glamour, will do more than reveal to you that personality reactions block the way of the soul. In the last analysis, your problem is not which of these two lines of teaching you will accept or which of certain guiding personalities are my representatives. Your problem is whether your

intuition can discern between a soul vibration and the vibration of a high grade astral form. Your Tibetan brother and other individuals do *not* count. If they count with you, then you are in error. It is *truth* that counts and the associating of yourself with the highest truth you can contact.

I have written to you thus, my brother, because I sense the tension of your nature and your bewilderment at the situation—one which you had not foreseen and which causes you deep distress. Relax and be at peace. Thus will you make right decision. In the light of eternity, these little happenings (and how small they are when looked at in the right light and—dare I say it? —with a sense of humour!) disappear. Go forward with fresh courage. Learn from the past but refuse to be held by that past. Do not let the words or the influence of anyone lead you. May the light of your own soul lead you from strength to strength and reveal to you a purity of motive which will flood your life with love.

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BROTHER OF MINE: September 1934

For you today I have a very simple message and a simple instruction. I would say to you in the words of the initiate, Paul: *[241]* "Forgetting the things which are behind, press forward." The glamour which enveloped you has gone. It has gone, my brother. You are now suffering primarily from fear and from humiliation. These are both destructive and unnecessary. You were the focal point for the glamour but you were also the focal point for the group love, which you aided much in awakening. Dwell somewhat upon this.

You are entering now upon changed conditions and your life will take a different line of action in the future. For this you must be prepared. But all ways are ways of service, and in service and in the helping of your fellowmen there comes for you the way of liberation. Be concerned with the group work and its rightful processes. Your soul will prove your guardian. Continue to give your physical body rest and sleep. Feed it normally and sanely and play no experiments with it as you have so oft and foolishly done

in the past. Keep busy with the Master's work and with happiness enter upon and accomplish each day's task.... Your offering to the group is the providing of opportunity for service. You must learn to be served as well as to serve, for in so doing, your personal will is broken and the higher good substituted.

~

February 1935

We can now, brother of mine, begin to do more definite work. E'en yet, however, you must proceed with care and for another few months I would suggest that you do no work, except that which I may here indicate. The rent in the etheric body, which reduced you to such a serious condition early last year is now *sealed* , but it would take only a little to re-open it again if you were subjected to undue strain. It was through this rent that the glamour entered in such full force and worked such temporary havoc in your life.

This testing glamour can serve the entire group of my disciples as an illustration of much that you will later study. Hence good is being wrested from seeming evil. Evil itself is but an illusion, for it is the use that is made of motive and opportunity by personality separativeness and selfishness which constitutes evil. From right motive and the same circumstances *[242]* good may emerge. If no other result eventuates, this past experience will serve to make you and your co-disciples far more cautious in the future and less prone to leap to conclusions. Glamour, when it is of such a definite kind, is most convincing and of a seeming reality. This is a definition of the word "glamour," and the word "seeming" gives the clue.

I have said that it is my intention to deal with each of you with utter frankness. We can, as a group of disciples, begin now our real work and can regard the past cycles as simply preparatory in nature. The objectives before each of you are to submit to such a discipline and to unfold your spiritual natures with such purpose that you can contribute much to the work of my Ashram. Each of you must work towards such a relative perfection so that your contribution may be of value and in no department of your nature can

you cause hindrance. We are working towards a matured and synthesised group activity—as are all the Ashrams of all the teachers—and shall some day achieve it, but in this particular affiliated group the conditions for such work are not yet present. Work steadfastly, therefore, at self-improvement and at the elimination of those personality faults which stand in the way of the general usefulness.

My brother, for long you have occupied the centre of the stage in your own thought. You are not jealous in the ordinary sense of the word because your pride refuses to permit the usual form of jealousy. But you are ever conscious of being in the centre of your circle of human contacts and have a feeling of resentment—oft unrecognised—when this is not the case. This was one of the main factors in your humiliation last year. Such an attitude is easy of achievement and simple to hold; it is the line of least resistance for your personality. My word to you today is *decentralisation* . You must struggle to shift your mind away from yourself as teacher, friend, wife, worker, or disciple of the Tibetan; you must cultivate that understanding heart which will make you more aware of others than of yourself. A hard saying and one not easy to express in thought and life! In the last analysis, your problem is the subjection of your sixth ray personality to your first ray soul impulse. A study of the sixth ray characteristics will help you here, particularly if you remember that (being a disciple) it will be your sixth ray vibration *[243]* which will cause you the most trouble and along which glamour will easily enter. It is, for instance, your personality fanaticism and your personality devotions (both to people and to ideas) which need *tempering* if your first ray power is to manifest. Your fanatical devotee *will* must be superseded by the *purpose* , ordered and steadfast, of your first ray soul. In this last sentence is for you the key to your future unfoldment. The steely, brittle, determined, dynamic will of the devoted aspirant must change into the steadfast, powerful, calm purpose of the soul, working through the disciple. The soul is fluid in adjustment but undeviating in aim. Likewise, the brilliant fanatical devotion to this, that or the other person or ideal must give place to the gentle unchanging love of the soul—the love of your soul for the soul of others. In this lies for you a hint and your future success. I

think you will realise whereof I speak. In conformity to soul impulse mould your life and shift out of the realm of high desire and aspiration into that of settled purpose and an undeviating attachment to reality.

You can resume your active study work and your meditation work as outlined by me below.... When you are meditating see to it that you are relaxed and sit not so fiercely erect as is your usual custom. Rest back somewhat, achieving comfort and self-forgetfulness.

The meditation given will produce a needed reorganisation of your inner bodies and this will give fruitful results in your other contacts as well. The above is all that I have to say to you for the present, my brother. May the peace of your soul, the love of your co-disciples and the benediction of your Master rest upon you. Give to all the best that you have to give and fret not over results.

~

MY BROTHER: November 1935

The past year of effort should have prepared you for changes and for increased usefulness in service. That your will is directed to service is well known to me and to your fellow disciples but your field of service should be greater at this time than it is. Wherein lies the difficulty? Why are you not more *[244]* potent in helping others than you are? Shall I tell you why, my brother?

The reason is to be found in the difficult combination caused by your two rays in expression—the sixth ray and the first. When your sixth ray personality can work, free from the influence of your soul ray and be one-pointedly directed towards some determined programme, there is no hindrance in your physical plane expression. When your first ray ego can likewise so work, then much will be accomplished by you. But, at the present time, your first ray expression in conjunction with your sixth ray personality produces more destructive work than a manifestation of the divine purpose of your soul. In your efforts, for instance, to help people, your sixth ray devotion is apt to frighten them away from you and your first

ray power oft shatters that particular inner body which is for them their weakest point; you are then left as ever the "one who stands alone." This is characteristic of the beginner in the conscious life of a first ray soul. Is this not oft the case with you, my brother? It is not that people do not love you, for they do; it is not that you do not love them, for you do. It is that you are too dynamic in your approach and the force that flows through you destroys as quickly as it builds and drives away by its "blast of out-going power" that which you sought to attract and which has been temporarily attracted. You lose so many people out of your range of influence, and this you well know and it bewilders you. The fault lies primarily in you and not in them.

You see, my brother, I am seeking to begin your training as a worker; hence my emphasis upon this first ray characteristic of your soul (as it vitalises your sixth ray nature). You must begin to handle it wisely if you are ever to be of use.

In an earlier teaching, I endeavoured to awaken you to the risk of constantly assuming the position of the "one in the centre." That attitude, as well as the one to which I today refer, is also distinctive of a first ray soul and the presence of these two attitudes (of the one in the centre and the one who stands alone) are indicative of the fact that your first ray soul is beginning to assume some control over your personality. Is this not a real encouragement? You are on the verge of seeing the results *[245]* of your work with your own nature. If you can accept that which I have to say in connection with the destructive aspects of your soul contact, you can save yourself much difficulty and trouble and save other people too. You might rightly ask me how and in what manner you can offset these tendencies. I can but reply to you with simple and ordinary truths—so simple and so ordinary that their scientific value is easily overlooked. I say to you: Lose interest in your personality life, in its contacts and affairs by substituting a dynamic interest in world work. Do not arrive at this detachment through an intensification of your sixth ray personality attitudes; we do not desire to have fanatics in association with us. Arrive at it through a deepening of your love nature as it includes others and excludes your own lower nature. I say

to you: Work with detachment and, because you are demanding nothing for the separated self, all things will, therefore, come to you. You will not then stand alone but will function as an attractive magnetic unit in group service. Here, therefore, lies your immediate problem. You have to learn to be decentralised and to step out of the centre of your own picture. You have to learn to be magnetic and to build and not destroy. Ponder on these suggestions and work simply, quietly and happily at your problem.

You are facing strange and new contacts and hence you can, if you so choose, expand your field of service. Forget not, however, that every expansion of consciousness, resulting in increased scope for service, is to be taken at a cost and for this you will have to be prepared. But you are a strong and steadfast soul, provided you can keep a poised and steadfast attitude of mind and emotion and preserve yourself free from personal ambition. Then you can win through to your goal.

Leave people free and seek not to influence them or to impose your ideas upon them. Your interpretation of them and of their need (no matter how close they may be to you) is not necessarily correct. Leave people free in all respects—with the freedom that you demand and expect for yourself. May I, in all love and tenderness, suggest that the ideas, methods, formulas and ways of living which seem right to you (and *are* right for you) may be entirely undesirable for others and that, if you force them on those others, their *souls* may remove them from *[246]* your influence in the cause of freedom to expand. In this suggestion lies for you the clue to much that is destructive in your best effort and this should convey to you the method for your and their deliverance.

You may now resume your full quota of work and I suggest for your consideration the following breathing exercise. Please continue with the same meditation. Do a simple breathing exercise each morning and as you work at it, regard it as your meditation process, and so run a dual line of thought and work. Proceed as follows:

1. Inhale on 8 counts, and as you do so, say to yourself, retaining the entire process in the head and on mental levels: “With self-

forgetfulness I gather what I need for the helping of my fellowmen."

2. Then follows an interlude of 12 slow counts, during which you ponder on the strength, the wisdom and the love which must be shown to your fellowmen.
3. Exhale on 10 counts, saying: "With self-forgetfulness, I breathe out love upon my fellowmen."
4. Then comes an interlude of 12 counts in which you ponder upon love to all beings.

Then repeat the process, only this time carry on the work entirely in the heart instead of in the head.

~

February 1936

I was correct, was I not, my brother, in telling you in an earlier instruction that changes were to take place in your life and environment and circumstances. You have seen much and travelled much since that time. What has been the gain up to this moment? Do you feel your inner life enriched? Are you less introverted and more self-forgetfully outgoing? Always you went forth to the helping of others but never did you forget your position as the helper; therefore, there was always the unconscious drawing of the one to be helped to you yourself, in a personal sense and frequently a subsequent rebound away from you. Do you lead them now to lose sight of you in the vision of their own souls?

[247] These are questions which you alone can answer and they still hold for you indication of a needed task. Liberation for you lies in submergence in your group of fellow disciples and in the elimination—as I have earlier told you—of your sixth ray fanaticism. Along this latter line you have made much progress and are much to be commended. Now the life of the first Ray of Will or Power must sweep increasingly into prominence. For you, it is not so much the imposition of the will aspect which is needed but the understanding of the Plan and your consequent intelligent cooperation with that Plan. But it is the plan for humanity and not the plan for you as a

partner and cooperator with the greater Plan. In your personal reading and study for the coming months, I suggest that you search out all references to the Plan in my books, noting the aspects which are of immediate import and dealing not with the plan for the coming race and for the distant future. Then list briefly and concisely the salient points in the Plan; be not prolix and train yourself to a brevity which in no way negates lucidity.

Proceed with the breathing exercises I assigned you for they are producing in you much needed changes. Adhere closely to my instructions and carry forward the work; it should now be automatic. Note how, in doing so, you are carrying forward three lines of activity simultaneously:

1. A physical activity....
2. An imaginative activity which sees the above moving of energy in an ordered rhythm and which visualises it as being raised.
3. A thought activity which is subjectively and steadily aware of the dual process and of its objectives. The objectives are to organise the energy body and so order the forces of the body that a mental effect is achieved.

To all these, a fourth activity might be added—that of the Observer, of the soul on its own plane, perceiving or looking on at the development of this triple functioning. Forget not, my brother, that all disciples must learn to be conscious simultaneously on all three planes and to carry on consciously several activities. This exercise should train you in this facility. I would remind you that there is often a deeply scientific *raison [248] d'être* for the exercises and suggestions which I may give. They may not be apparent to you at first but your ignorance in no way negates the efficacy of that suggested; the inner work of organisation can proceed easily e'en when there is no understanding of the reasons for which it is done.

As to your meditation work, I seek at this time to change it. You have followed for a long time that which I gave you earlier. I now suggest meditation work to be most carefully followed and attempted with due watching of the effects. This entire meditation is to be carried forward in the

heart—*not* in the physical heart but in the heart centre between the shoulder blades and in the etheric body. Thought must be kept off this location, however, after the first definite focussing of the consciousness in the etheric body. Here is the meditation:

1. Alignment with the soul, to be carried forward as rapidly as possible until it becomes eventually almost instantaneous. Then say with deliberation: I am the soul. The soul am I.
2. Then centre your consciousness in the love aspect of your nature, the energy which flows through the heart centre and endeavour to keep it steadily there. However, forget about the fact of the heart centre and keep the mind predominantly upon the love aspect of the soul. Say then: I pour out love upon the sons of men.
3. Then for fifteen minutes ponder upon the nature and significance of love.
4. After pondering the subject of love for three weeks each month, you can (during the fourth week) study with care the thoughts that have come into your mind in connection with this theme. This you can do from the following three angles:
    a. Of right or of wrong action in the expression of love.
    b. Of motive, high or low, in the expression of love.
    c. Of soul activity in the expression of love.

The sixth ray expression of love is usually idealistic and fanatically applied; frequently, true love itself is lacking and there is the imposition upon others of what the person himself thinks is love. It was the second ray energy *[249]* of love which, in the case of Christ, dominated His sixth ray Personality. Slowly and gradually, this domination must begin to take place in you.

The rest of the meditation you know, and it need not be recorded here.

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MY BROTHER OF OLD: August 1936

I am anxious that you should realise that at the time of the full moon this year one cycle of training and of integration closed and a new one started. The keynote of the cycle which passed was discovery—discovery of weakness, not a negative discovery but one which was fraught with responsibility; discovery of your fellow disciples and of your brothers, as pilgrims on the Path; discovery of the goal and a consequent pledging of yourself to that goal; discovery of the work to be done and discovery of the Plan. All these discoveries have come to you and have unfolded in your consciousness during the past few years. You have learnt and known much. Now a new cycle begins and the keynote of that must be *integration* with a view to its essential nature, its dominant need, and the work to be carried forward during the next few years. How shall this integration be achieved?

As I study the disciples in this particular group, affiliated with my Ashram, I ask myself if it is possible that they can swing into the needed rhythm and so learn to work together as a unit. You are all so intensely individual and not only so, but you are proud of it. You are deeply and subconsciously satisfied with this separative attitude. The group rhythm, the group unity, the group integrity and the group synthesis are secondary in the consciousness of several of you to your own individual development, to your own attitudes, and to your own personal points of view.

I have only three disciples in this particular group who are free from this weakness and who are primarily concerned with group life in contradistinction to the individual unfolding life. The remainder are individualistic still, but not *group* members, integrated into the group. In saying this, I state to you your *[250]* problem. I realise that you love your co-disciples and that you have a real devotion to me, your teacher; you love the path which leads to light but you and the others are still the dramatic centres of your own lives and you are too much the forceful actors upon your own stage, on which you each seek to play a leading part; subordination to group life, so necessary a factor in the work to be done, is as yet unappreciated. The reason for this is that you are dwelling as yet upon the astral plane; *there* is the focus of your consciousness. It is a high level of

the astral plane but until you can shift to mental levels and there learn to hold the mind steady in the light, your sense of proportion must inevitably be wrong and the first and necessary things will not hold the first and necessary place.

I seek to do two things with each disciple in this particular group:

1. Point out the particular predisposition to the group life which exists in you and on what it is based.
2. Indicate wherein you can integrate more closely into the group and thus feed the group life, not simply drawing sustenance for yourself from the group.

As I make this statement, I ask myself how frank I can dare to be and how far I can go with my instructions to you. Is it possible that you would all accept my point of view, for I cannot call it criticism? Criticism is always destructive, no matter by whom it is given. The indications of a needed change in attitude, proffered to you in love and from a deep-seated desire to see you all freed for fuller service is surely in a different category. May I, therefore, speak to all of you in freedom? And will you give as much attention to my words as you would to an older, loved and trusted friend? I ask for no more than that. I have no intention to coerce you. I only desire to help, to aid you in a liberating process and to see you walking with joy in the light.

What, therefore, is the note of my specific message to you, my brother? What is the thing which you primarily need to learn which would govern your attitude to the group and which, when learnt, will integrate you more closely into my group? Simply this:

[251] You can serve my group most and yourself best by achieving *impersonality where your personality is concerned* . When you are free from the glamour of personality, then you will integrate into your group in a new and effective way. You will be of value to my group and will feed its life because you will be a channel through which hierarchical life can flow and not simply be a recipient of that life as you now are. In the above sentences

your whole life problem is summed up. It is I.B.S. who loves and serves; it is I.B.S. who speaks wisely and who works for me. The focus of your attention on your training and your life demonstration is: How far am I, I.B.S., complying with requests? What use am I, I.B.S., making of this information? What results am I, I.B.S., getting from my meditation practice? What phenomena do I, I.B.S., register at the time of the full moon? Always I. Always I.B.S. Read back, brother of mine, over all the reports you have written about your work during the past two years. Gather them together and run with rapidity through them so as to get their general trend and note if my words are not warranted.

Here lies the crisis for you. Here is indicated to you what your next step forward into the light should be. The question now arises as to what you should do, how you should proceed and how work towards liberation from the "I complex." Let me, for the sake of clarity and in order to be concise, list the stages through which you must go:

1. Refuse to dramatise I.B.S. Go on with your work, plan, teach and study, but do it in self-forgetfulness, being urged thereto by group needs, by world need and by my need of help in the work I plan.
2. Learn to do this by pondering upon the soul, by strengthening your soul contact and by bringing about a more stable alignment. Learn to think always in terms of the group and not in terms of I.B.S. This is bound to take time for a rhythm which has been thus established over a period of years is not easily broken and dissipated. Old rhythms take some displacing.
3. Pay closer attention to the evening review and change from the one which you are now doing to one on impersonality....

[252] If you will with faithfulness carry forward this work, you will free yourself from the grip of personality and there will not then exist in you those barriers to group integration which are now found. Having pointed this out to you, my brother, let me add that you have no real cause for discouragement for you have made real progress. You have much, as a soul, to give. Once you have freed the channel from that which today clogs and

hinders, you can greatly enrich the group life and give much to your fellow disciples. Go forward, therefore, with joy into a richer service and a more true self-forgetfulness. The breaking of the influence of sixth ray energy, as it expresses itself in your personality life, is not an easy task but it is one to which you are equal. Earlier I definitely laid the foundation for what I have here said to you for you will remember that I referred to the sublimation of your personality.

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MY BROTHER: February 1937

Your replies to the questions which I asked were honest. It is not wise, however, for you to continue the process of introspection too closely for your analytical mind is functioning adequately these days and the danger of over-functioning is ever present. In a life given to teaching (such as yours is), whether it is teaching physical plane matters or giving esoteric instruction, the teacher has ever to practise the divine art of decentralisation. Being by force of circumstances placed at the centre, the inner attitude cultivated must be that of a planned, peripheral attention, an identification with those to be instructed and loss of the constant sense of the little self. The practising of detachment from self-concern and self-conceit which the onlooking soul evinces is no easy task, particularly for one of your temperament. How can it be achieved.

The terms of release are so simple, my brother; the art of conformity is so hard. What are these terms? I will list them with brevity, for you need not, after all your training, that I should elucidate:

1. The focussing of attention in the head. *[253]*
2. Alignment of the bodies through correct and supervised breathing and eventual abstraction. Ponder on these two requirements for you can use them now and study also the ancient words of Patanjali who deals fully with the subject.
3. Identification with others and then the final losing sight of the little self. See, however, that in this case, right motive controls.

4. Intense dynamic interest in the theme of the moment, free from fanaticism and boundaries, realising that—rightly handled—all themes are of spiritual moment.

You should only evidence interest in the self during the hour of the evening review which I would ask you still carefully to continue. It is of real profit to you.... Life for you at this time holds much of service. See to it that you crystallise not. As one gets older in the physical sense (a thought which you ever evade, my brother) there is always the tendency to become set in one's life rhythms and objectives; the life theme is steady and the danger of rigidity is very real. See to it that you keep flexible and fluid and *learning* all the time. Teach, my brother, from *the living experiences* which you undergo and not from an accumulated series of life episodes. This thought warrants your careful consideration. Only thus can your words and your life influence carry to others that living fire which can set their lives ablaze with divinity. Choose not the subjects of your service but serve all who seek your aid. Seek them not yourself. In that last thought lies for you much of future understanding.

One thing I seek to say to you, but I can only convey my thought in words that are necessarily vague. It is not my task to cast too much light into the future. This I will say, however: Mould your life upon the pattern of the sannyasin and hold on to no physical plane attachments. If you do, they will fail you and the pain in thus holding will hinder your feet as they stumble upon the Path. Walk free, my brother, and hold to nobody and hold no person to you in the bonds of attachment. Can you be a true sannyasin and stand in life alone or with only your brother disciples as comrades and friends? In the developments of the next two years see that these words of mine constantly recur to your mind, for thus will you handle the eventualities *[254]* of life relationships in a spiritual manner. Should you be able to see life's circumstances rebuilt around you or see them crumble to nothingness with equal equanimity, then your field of service can enlarge. You will have no interest in the affairs of the little self. Seeing this, the many little selves will come to you for help.

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MY BROTHER: September 1937

What I have to say to you can be adequately covered as I consider with you the five rays which govern you in this particular life. Since I last communicated with you, your life has opened out increasingly along the lines of service to your fellowmen and to us. One word I would say to you in this connection: Let not that service take the place of your soul in your waking consciousness nor let the satisfactions—which inevitably come—supersede the longing for the bliss which the soul experiences and which produces a magnetic rapport with the world of souls. Live ever in the secret place of the soul and keep always silent.

You have for many years reflected upon the relationship existing between your first ray soul and your sixth ray personality. You have realised that for you (in this incarnation) only love and service must govern your life expression, if the ambition and pride of the first ray, and the fanaticism of the sixth ray with its glamour-producing characteristics are to be offset and balance achieved. This relationship is your major problem. Let us further complicate that problem by the recognition of the ray qualities of the three bodies! Perhaps, however, complication will be simplified and a study of the more detailed personality tendencies may reveal to you sources of strength and produce clarification. It is of value to know the lines of least resistance.

Your *mental body* is on the fourth ray and this can definitely be a help to you if the energy involved is rightly used, because—though it means the achievement of harmony through conflict—it also swings into action another second ray attribute, thus aiding in the work of "sweetening" your nature, if I may use such a banal word. As this ray controls your mental body, it places you, symbolically speaking, in the warrior caste and *[255]* leads you to fight, e'en if it be purely idealistically, or at times under the influence of glamour.

Your *astral body* is a real problem because it emphasises the ray of the personality; it too is on the sixth ray. It should be remembered that the rays

themselves have their secondary attributes and just as the sixth ray—expressed in your personality—can lead to the fanatical following of the ideal (whatever that may connote to you) so the same ray in the astral body produces the expression of devotion. In your case, this devotion constitutes for you the seed of selflessness. This devotion where you are concerned is not devotion to your own selfish interests but it is for you a great extroverting factor. It leads you along the way of service. When, however, two instruments or vehicles *and* the soul are on the same ray, then the problems of the right balancing of forces emerges and this has been very real in your case, has it not?

You have a third ray *physical body.* This gives you contact and brings you down to earth, a thing that a sixth ray person predominantly needs, particularly when highly developed. It aids you in expression upon the physical plane; it makes a focal point for the manifestation of the soul, for it is peculiarly the ray through which the third aspect of divinity sweeps into expression; it can produce the potency of personality expression but it can also prove a definite hindrance.

In summing up, therefore, it might be stated that your rays are as follows:

1. The ray of the soul—the first Ray of Will or Power.
2. The ray of the personality—the sixth Ray of Devotion or Idealism.
3. The ray of the mind—the fourth Ray of Harmony through Conflict.
4. The ray of the astral body—the sixth Ray of Devotion.
5. The ray of the physical body—the third Ray of Active Intelligence.

This will make apparent to you the lines of energy which are coloured by the two major rays of our solar system: In your case they find their expression through rays 4 and 6, and through rays 1 and 3. This is helpful to know, is it not?

[256] One hint I will give you, brother of mine, at this time. Guard your health during the coming years and thus make increased service possible

and also keep fluid in intent, in purpose, and in activity. As time goes on, you will comprehend to what I am referring.

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MY BROTHER: February 1938

The coming year will see you facing two basic decisions. What they will be is not for me to indicate. Through recognition of the decisive crises in life, the disciple gains the strength to stand alone and detached, and, through the ability to stand detached, comes the power which the divine Observer can wield if he does not identify himself with circumstance. One of the things which will emerge during the coming century will be a better understanding of the Law of Cycles. There will then eventuate a comprehension of the life rhythm with its high moments, its dark and depressed hours (I speak not in terms of emotional reaction but of the alternates to the moments of altitude) and its difficult interludes wherein understanding is wrought out through the action of applied reason. It is particularly wise for sixth ray people to master the Law of Cycles and of rhythmic growth, for their predisposition to fanatical and violent activity can be offset by wise handling of the life rhythm.

You have passed through a period of expanded service; it has carried you far from the life intent of earlier years and new relations and new forces motivate your days. See to it that enough of the old conditions and the old relations are preserved in order to guarantee continuity and stability. I seek to word the teaching which I give to you and your co-disciples in this group in such a way that perception may come to those for whom the specific teaching is intended, yet nothing need be said which would foment curiosity in the minds of the other disciples in the group.

You have travelled far during the past six years and your life trend (and by this I mean your spiritual life trend) is now definitely established. I use these words in order to express the idea of the soul's intention. Can you cast your mind back to *[257]* the year in which that orientation became definite? Such retrospects have real value, my brother.

I seek today to deal with the mental problems of the disciples in this group. I told you earlier that your mental body was conditioned by the fourth Ray of Harmony through Conflict. This ray has been a factor which has resolved many of the difficulties set in motion by your sixth ray personality, focussed and made more powerful by a sixth ray astral body. The personality is always predominantly allied with or focussed in one of its three aspects. I will endeavour to show you now the vehicles through which the soul ray also outstandingly expresses itself:

1. Soul energy, in your case, seeks expression through the vital or etheric body.
2. Personality force is focussed in the astral body.

A little reflection upon these two facts will make clear to you wherein your life problem consists. It has been the problem of fusing and blending the personality so that the energy of the soul may control from mental levels, and so employ your fourth ray mental body that the over-activity of the vital and the astral bodies may be overcome. It is helpful to know this, is it not? There are certain great aligning qualities which are brought into play when the soul can grip and control the vital body, but they demonstrate more as physical vitality than as qualities in consciousness. This I think you know. During the remainder of your life, if you will work with and control (as a soul) your mental body, you will enter into your next incarnation with the control of the personality centred in the mind. That means a greatly expanded consciousness and far more power to serve—power adjusted to the need which is faced.

What, my brother, are the characteristics of a fourth ray mental body? Let me list a few of them for you, leaving you to make your own application, in truthfulness and understanding. *[258]*

Destructive	*Constructive*
An inner mental battle	The resolution of the pairs of opposites.
Many antagonisms	Non-partisanship. The Middle Way.
Prejudice	Tolerant understanding.
Personality unity and synthesis	Group unity and synthesis.

Destructive	*Constructive*
Discord, interior and exterior	Harmony within and without.
Environal problems	Environal peace.
Imposition of the personal will	Expression of the will-to-love.

There are, of course, many other qualities and tendencies but I have enumerated those of the greatest usefulness to you. I would remind you that the fourth ray is, when a part of the personality force equipment, the expression of the will-to-love (either in the material sense or in the spiritual). It is, therefore, allied to the first ray, through its will emphasis. It should not be so difficult for you, consequently, to shift your soul emphasis into the "mind area" and *from there* control the physical body instead of controlling it (as is now the case) by a great effort of soul control from soul levels. This is a hint to the way of release for you.

However, as you seek to bring about this emphasis, remember always, my brother of old, that it must be the will-to-love which is essential to you; it is to this end that I suggest the assigned meditation. I would suggest that you concentrate upon this fourth ray, with its keynote of the will-to-love, expressed in harmony whilst in the midst of conflict. In your next incarnation, you should function through a second ray personality but this will depend upon the success of your present effort and upon your ability to grasp the outlines of your task. You have, therefore, to transmute your sixth ray devotional and fanatical tendencies into spiritual love and strength; your one-pointedness must be based on an inclusive orientation. It has, hitherto, been based on sixth ray aspiration. In the future, it must be founded on intelligent conviction—a very different thing, my brother, and mental in nature.

I would ask you to make a careful study of all that you can find anent the fourth ray in *A Treatise on the Seven Rays* and make definite application to your own mental unfoldment and a practical interpretation of its desired effects in terms of your own life. You should ask yourself the following question: What will be the effect, in the personality life upon the physical

[259] plane, of an established alignment between my first ray soul, my fourth ray mentality and my physical brain?

I assign, therefore, the following meditation:

1. Achieve alignment, conscious fusion and stability.
2. Then definitely and consciously shift your attention into the mental body....
3. Next, consider the pairs of opposites with which your personality must deal in this life. Do this by the aid of your fourth ray mental body.
4. Visualise these pairs of opposites as two high mountains, separated by a narrow pass between them; this is, for you, the symbol of "the narrow way."
5. See these mountains, standing on either hand, one in the shade and the other in the light. See the narrow way between as a golden pathway. Then picture yourself as "passing between." As you do this remember that your soul is observing you, the personality, progressing on this Middle Way.
6. Then take the following seed thoughts for careful reflection:

   1st month—I stand in light, the One Who can observe.

   2nd month—The distant, wandering one, who is my little self, I call to me.

   3rd month—Between the Pillars of the Way, I pass. I leave these twain on either hand.

   4th month—The Middle Way leads to a bridge and on that bridge I stand.

   5th month—And on that bridge I meet my Self.

   6th month—And thus the two are one and harmony is now established.

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MY BROTHER: February 1939

In my last communication to you, I dealt very thoroughly with the problem of your "manifestation within the planetary life" (as it is esoterically called) and discussed your ray equipment *[260]* at some length. You have, as sincerely and earnestly as you could, endeavoured to make the information of use in bringing about a better presentation of your soul's objective through the medium of your daily life. This I have not failed to recognise. You have found, have you not, that one at least of the decisions to which I referred is already confronting you. The issue as yet remains undecided for the task of relinquishment is not easy. I would suggest to you that that which has to be relinquished may not be that upon which you are at this time laying the emphasis. I would remind you also that the Law of Sacrifice is ever followed by the Law of Re-Appropriation in the spiritual sense. Upon this fact I would ask you to ponder.

The world today is in such a distressing condition that the major need in every country is the appearance of "steadily shining points of light" which can illumine the way for others, dispel the gloom and produce right reaction, based upon a clear seeing of the issues involved. The smaller happenings of an individual's life can aid him to gain facility in thus seeing and shining. In this task of dispelling the gloom, those of you who are working in my group of disciples can help set the way, aid in determining the pace and so swell the numbers—small as yet—of those who constitute the "lighted points." To do this adequately requires a personal and group decentralisation which few of you as yet possess but for which you are struggling and must continue to struggle.

The cultivation of a divine indifference as to where you are and what you are doing would be of peculiar value to you and you would profit much if each night you meditated for five minutes upon your capacity to demonstrate this needed spiritual detachment.

I would ask you also to follow a very brief meditation so that there may come about a more easy fusion between your soul and personality, between these two ray energies—one of which conditions you in space and the other determines you in time. The problem is not an easy one, because your first

ray energy—combining with and subduing your sixth ray forces—will produce a great stimulation unless you adhere closely to my instructions. The effect will be felt in your astral body. This *[261]* stimulation is not desirable and must be avoided by you at all costs. If, therefore, you find that the use of this meditation produces an increased expression of sixth ray force and that you are becoming increasingly potent astrally, increasingly "devoted" to what you are doing, increasingly critical and irritable and increasingly fanatical—then promptly discontinue its use. Work only in the heart centre when using this suggested form and be sure no thought shifts down to the solar plexus—that open door to the astral plane. Make a short, quick alignment with the soul. Know yourself to be, in truth, the One Whose nature is spiritual detachment and isolation (not separativeness or division), then pause and stabilise yourself in that consciousness. In the secret place within the heart, let the personal self meet the real Self face to face and let it there dedicate itself to the service of the soul with deep consecration, devoted love and fluidic intent. By fluidic, I mean the willingness to do what the soul requires, when registered and recognised by you as the next duty.

Let not the glamour of attainment of your service goals, brother of old, blind your eyes to the need for further and constant training. The disciple oft becomes absorbed in the work to be done to such an extent that he forgets that the outer life of service will become arid and full of personality unless it is paralleled by a growing sensitivity to the impulses of the soul. That soul is love and understanding. Cease not to work at the problem of true spiritual perception and be not so occupied with the task of service that you neglect the lessons which you yourself must learn. Live as you teach and keep your values clear. You have done good and faithful service and helped many. Take help yourself without unduly emphasising in your own consciousness your own need.

NOTE: *This disciple has never wavered and is earnestly endeavouring to work for the Tibetan and to tread the Path of Discipleship under His instruction.*

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To L. D. N-C.

April 1939

BROTHER OF OLD:

[262] And what shall I say to you, fiery warrior in our work? Just this: In quietness and in confidence shall be your strength and in an all-inclusive love lies your opportunity. This, I think you know. You have made real progress in swinging free from the limitations of a sixth ray personality during the past three years. I have watched you now for seven years and you have broken loose in great measure from certain very definite handicaps. That which hinders you now is mostly old habits of thought and speech and these too must go. They must go, not through a drastically imposed inhibition, but swept away through the inflowing tide of love.

You have a difficult combination of rays, my brother, and these have powerfully conditioned your life. Your egoic ray is the first ray and your personality ray is the sixth Ray of Devotion. Power, will, devotion, idealism, fanaticism—such is the combination. Fortunately for you, in your last life, your personality ray was the second ray of love and so it had been for several previous lives. This has greatly aided in off-setting the dynamic destructive effects of your sixth ray force. Of this you should be very glad.

Now you are entering slowly into a new cycle of activity. Let it be distinguished by love and by no desire for anything for the separated self. You might reply to this by saying that you believe yourself to be free from all such desire. But, brother of mine, were you so free, you would not suffer so much over people or over the frustration which always comes—and always will—until the disciple no longer cares for success or non-success, for appreciation or for non-appreciation. Ponder on this and search your heart more closely. You are on the verge of real release and I tell you this for your comforting and help.

To carry forward this new service to which you have dedicated yourself, you need the releasing power of the tide of love which *is* the soul. Forget not that

you are on the power ray. It is *the power of love intelligently to serve* . Let these words be the keynote of your reflection and endeavour for the next *[263]* few months. I will give you a meditation which will facilitate your effort....

I have also suggested that you do the attached review on Detachment. You will find it profitable to use for a while. Go forward in peace, and with assurance, my brother. You have much to give; much wisdom, much experience and much understanding. Often, however, you "stand in your own light," and your personality interposes itself between the real spiritual self and those whom you seek so ardently to serve.

NOTE: *The pressure of life in Europe during the world war, 1939, has made it impossible for this disciple to continue at this time.*

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To R. V. B.

November 1931

To you, my brother, my words are as follows: You have this life stepped out into a greater measure of release than was anticipated by your soul or by Those Who watch upon the inner side of life. The day of opportunity opened for you and you took it. I have sought within your aura for that with which I should deal and my message for you is perhaps an unexpected one—the message of *speed* . Not hurry nor the rushing forward into experience with undue haste, but the steady, conscious quickening of the vibration which leads to power. Your outer demonstration gives not full expression to the pulsating life within; the activity of your soul is limited by your physical plane movements. More rapid coordination between the inner and the outer is needed and this at no cost to your achieved poise nor your really fine efficiency. You will know whereof I speak for, in your high moments, you annoy yourself by your slowness of response to the things which are inwardly sensed. You have poise, courage and knowledge and the "way of the disciple", which the disciple has to tread, is known to you, but the cells of the physical body need more rapid sensitising and this through the

bringing in of energy and not through diets or *[264]* other physical plane means. For the next six months send the energy you may contact to the throat centre—not to the physical throat, but to the centre which lies back of the physical organ up the spine and yet outside the physical body altogether. This fact should be remembered by all disciples. The seven energy centres are to be found about three inches behind their locations as usually denoted. If this is borne in mind, much physiological danger will be avoided. Rapidity of spiritual reaction in all the cells of the body is the word for you, brother of mine....

Go forward in strength (which you have) and in peace (which is yours) and in poise. For you, breathing exercises will do much.

~

BROTHER OF OLD: June 1932

You have carried much responsibility and done much work with fortitude, and you must now remember that all periods of strain are but preparatory to the handling of still more work with increased efficiency and speed. Of one thing I would seek to remind you. All disciples who are being trained for that stage called by the inappropriate name of “accepted disciple” are being taught to use their own magnetic vibration to gather to themselves those who will constitute their own group, those whom they can specifically help. This work, they are taught by being put into a position of trust in relation to their fellowmen. Your work is, therefore, the work of training people to be workers and so fit them to be cooperators with the Plan. You will contact those who need you not as a leader or teacher. They will be those whom you know and feel require training and help. They have to be taught to work inclusively and to be animated by intelligent love. Take them into your aura and hold them in the light. Note their increase of capacity and later their individual reaction to you yourself. By this you will arrive at an understanding of your vibratory, magnetic capacity. The soul’s nature is love and love is the great attractive force.

In reference to my comment anent "accepted disciples," I would remind you that, after all, the Master accepts no one. *[265]* He only recognises achieved capacity and ability and then endeavours to use them for the furthering of the divine plan. Disciples need to enquire, therefore: Does the love aspect in my nature draw people to me personally so that I can help them or does it set up a *soul interplay* between them and me? This is something that I would have you study and do. The extent of your magnetic radiation could well be doubled and is not yet equal to the power latent within you.

The mantram which I have chosen for you is intended to embody a statement of your life purpose. It is as follows:

> "I know the Law and towards the goal I strive. Naught shall arrest my progress on the Way. Each tiny life within my form responds. My soul has sounded forth that call and clearer day by day it sounds. The glamour holds me not. The Path of Light streams clear ahead. My plea goes forth to reach the hearts of men. I seek, I cry to serve your need. Give me your hand and tread the Path with me."

Your usefulness to my group is that of emotional poise. See that you lose it not, whate'er betide. It means more than you can realise to your co-disciples.

~

MY BROTHER: January 1933

Since I last communicated with you, you have had many conditions to face which have inevitably promoted growth and developed your intuition. This latter faculty is steadily awakening and for you one of the ways of externalising your inner awareness is through the use of a spiritual diary. Gather seed thoughts out of your consciousness and deepen your grip upon these thoughts by putting them on paper and enlarging upon them as you write. Your meditation each day can be made to serve such a purpose also and the two requirements for right meditation (where you are concerned) are the formulation of such seed thoughts and definite visualisation work....

The reason for the meditation which I am giving you is to foster a close intuitive recognition of the reality which lies behind the group of disciples with which you are now associated *[266]* through your relationship with me. Another is the stimulation of the throat centre through which you must learn to work during the third stage of the meditation work assigned.... Watch the meditation work with care and communicate with A.A.B. should you feel the need of advice.

Your contribution to my work you know. You have to present a stable focal point; you must be a wise guide and friend and you must hold steadily the reins of government with self-effacement and yet with true insight. This is the task for you, my brother. You must also foster impersonality in those who work around you; this can only be accomplished as you yourself learn to be more impersonally personal. Impersonality is not hard for you but the more difficult task of *personal* interest and contact is to be achieved, for you will unfold by that method. What you have done is known and recognised, brother of old, but for thanks you look not.

~

MY BROTHER: June 1934

The door of opportunity—growing out of the intensified effort of the next two years—opens wide for you. You have perhaps noted, as you have read the instructions given by me to my group, that I am somewhat changing my approach and giving each of you a slightly more intensified *personal* interest. The reason for this is that at the beginning of this fourth year of our work together, I am forced to recognise your sincerity as a group and your willingness as individuals to conform to the requirements. This sincerity and willingness have been voluntarily given. This warrants a greater effort on my part—an effort called forth by the group itself. My time is most precious at this period of world activity but I am willing to cooperate with the group if they continue to evidence willing service. Given a little more personal training, the result may be out of all proportion to the effort on my part.

Bear in mind that as I think of you (when communicating with you at the time of the full moon each month) it will inevitably produce a stimulation and a pouring-in of energy. This is only now constructively possible. We, who teach, have *[267]* to guard our disciples from the potency of the group which we represent. The risk of over-stimulation is always real and present. It is for this reason that you will find it of value to study with care all the instructions which disciples in my group (whom you may know) may be willing to share with you. My spiritual interest and its consequent effects in energy form are spread over the entire series of teachings, given individually or to the group as a whole. In this way, the potency is somewhat stepped down; the group becomes more closely integrated and the life of each disciple, the problems of each and the achievement of each become part of the group life, the group problem and the group achievement. I commend these words to you for consideration—life, problem, achievement or, presenting them as a duality, life-consciousness and form-activity.

In this connection (for I choose my words with care) I would remind you in particular, my brother, that the wise disciple regards all outer expression on the physical plane of experience as *achievement* . There is no essential failure. At this stage in the life of the disciple, there may be a failing to meet the requirements with perfection; there may come cycles of aridity and of a seemingly static condition; there may be times wherein the sense of futility is deep and real. But none of these will be lasting. The grip of the soul upon its instrument, the personality, is too strong for these cycles to be more than transient episodes.

I am not proposing to change your meditation work at this time. Continue with it as outlined to you in my last communication. Seek for the symbol to be found above the head of each of your co-disciples. This is an interesting form of work and for you at this time most developing. Bear in mind that in the interplay of love (that which goes forth and that which is given back) will suddenly come revelation. A few hints at this point may prove useful to you:

1. In the linking of the heart and the ajna centres will come increased ability to do this work. This linking will come as you pour out love to your fellow disciples and as you endeavour to focus your consciousness between the eyebrows (the ajna centre). It is here that you have failed in technique....

2. Direct your thought energy (which is the carrier of love *[268]* energy) to the ajna centre of each of your fellow disciples....

3. Study with care the instructions given to your fellow disciples, and seek to fit more definitely into the general plan. You are inwardly freer than heretofore and must endeavour to keep your personality life free and simple. I think you will know within yourself wherefore I am emphasising to you, at this time, the two words: Freedom. Simplicity. They are, for you, the key to successful service. Let nothing and no one remove you from your achieved inner poise. Yet turn not your back on aught of joy or happiness which may come your way and that may increase your efficiency in the work—the place wherein your soul, your karma and your link with my group have placed you.

The speeding up of your vibratory capacity has proceeded satisfactorily. If you can maintain this increase through the power of your meditation, you will bring your inner bodies into such a rhythm that the demands of the future will find you equipped to meet them.

That you may with steadiness and joy go forward to the work of the coming year and that you may give to the group the measure of your strength is my prayer for you.

~

BROTHER OF OLD: July 1935

I gave you in my previous instruction much upon which you can still work. There is much that you have not yet fully grasped and I would like you to re-read what I said with renewed care and understanding. With the exception of two of this particular group of disciples, all are in training for greatly extended service and that service will begin to take form very shortly....

Until that time arrives, work at an intensification of your understanding and heightening of your vibration.

In the daily round of duties and of detail comes for you the opportunity *to transfigure life in terms of accomplishment.* In these words are to be found for you the objective of this life's endeavour. True accomplishment involves a life of steady radiance and stable uniform activity; but, brother of mine, in this activity and general accomplishment there must come—*[269]* as the years go by—what I might call *crises of achievement* . There must be culminating moments when the uniform activity climaxes into hours of dynamic crisis. Then one cycle of work ends in some direction or another and a new cycle of activity commences in the same place and within the limits of the same general endeavour; this is consciously recognised as a new beginning. Unless such moments of crisis occur, the life simmers down to a general dead level and (even if useful) offers not the chance for an extreme effort with its consequent need to draw upon the full resources of the soul.

The routine of the daily demands can usually be met by the technique of an aligned personality and in your case this is particularly so. It must, however, have in it—if it is to be adequate to the demands of this day and period of opportunity—those moments wherein the personality demands the full cooperation of the soul. Every such moment of fusion increases the personality potential and its vibratory influence; it also initiates those unfoldments that profoundly and deeply change the rhythm of the life. In these days, all working disciples must learn to use their entire equipment and every aspect of their physical nature, the whole man in the threefold world of human evolution.

One point might here be noted. The extremity of the disciple in service finally draws out the interest of the soul. After the third initiation, the extremity of the soul (speaking symbolically and conveying no true meaning to the aspirant) evokes the cooperation of the Monad. Thus service is the scientific mode, par excellence, to evoke spiritual integration and to call forth the resources of a divine son of God. I am emphasising this to you as I

seek to have you note, during this coming year, the points of crisis in your life which are the outcome of the pressure to serve.

Note these in the following way and ask yourself the following questions, entering the relation of the crisis in your spiritual diary:

1. What was the form of service which produced the crisis?
2. Was it in the field of the emotional or the mental life?
3. What steps did I take to produce a fuller soul experience in order to meet the necessity? *[270]*
4. Did the crisis produce any definite after-effects of a relatively permanent nature in the lower bodies?

During the next few years such crises are possible. It is also possible that two of them may pass unrecognised by you. Therefore, my brother, watch with care your daily life and note the moments of opportunity wherein, given a little more stimulation, your field of accomplishment may expand and your vibratory rate be increased.

~

January 1936

As you have seen, my brother, I am not making any vital changes in the work of the group now. An increased momentum in service and a more rapid spiritual reaction at all times should constitute the major emphasis from now on. I have told all of you so much during the past four years that (should I now cease my instructions) you have, both as individuals and as a group in my Ashram, sufficient teaching and information to carry you along the Path for a very long way. But I continue with my task of awakening each of you upon the subtler planes in order to intensify the contribution to world aid that you can make and to stimulate you, as a group, to avail yourselves of the world opportunity for service.

Go forward, therefore, with the same work as outlined in the previous instructions; during the next six months take as your seed thoughts for meditation three sentences out of that earlier teaching:

1. Transfigure life in terms of accomplishment. True accomplishment involves a life of steady radiance.
2. There must ever be crises of achievement which will draw upon the full resources of the soul. These must be demanded by the personality.
3. Understand the technique of an aligned personality, for the extremity of the disciple in service draws out finally the interest of the soul.

You will ponder upon these ideas during the coming months, remembering that they embody your needed lesson and your *[271]* ultimate achievement; and that they also indicate in a most amazing manner the work and the achievement of the New Group of World Servers.

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BROTHER OF MINE: June 1936

I would commend you today for work accomplished silently within yourself. How much has been done, only you yourself can gauge. A steady re-adjustment has gone forward in your life and in your grasp of the work essentials, and you have succeeded in freeing yourself inwardly from much of the detail work with which you have been confronted. This was my desire; in the future, you can do much towards an aspect of my work which makes the rest of it possible. I refer to the financing of the work which I have planned. Cooperating with those who are endeavouring to procure the needed funds for the work to be done during the next few years will strengthen you inwardly and eliminate that fear which still tinctures much that you do. This fear to which I refer is not due to lack of courage as it is to fear of definite action, of clear speech where individuals are concerned, where the need is for a direct appeal and a straight presentation of the facts is warranted. This fear is being overcome; for this I have much commendation for you because this fear went down into the very roots of your being; it is basic in the form life and also in the specialised activity of the second ray type and is coincident with your second ray ability to react sensitively to others. It is, therefore, a problem to you of peculiar difficulty, as it is a soul expression and not a personality one.

This whole question of money is one of the greatest difficulty at this time and also one of the utmost simplicity. The difficulty is due to the wrong thought which, for generations, has been brought to bear upon the problem, leading to wrong attitudes, even among the most devoted disciples. The attitude of humanity to money has been coloured by greed, by grasping for the lower self, by jealousy, by material desire and by the heart-breaking need for it which—in its turn—is the result of these wrong attitudes. These wrong attitudes lead to *[272]* the disastrous economic conditions which we find all around us. They are effects of causes which are initiated by man himself. In the re-generation of money and in the changing of man's attitude to it will eventually come world release. If this cannot take place, then some dire condition will arise; money (as we know it) will vanish off the earth and the situation will have to be met in some other way. Let us hope that this will not be needed but that it will be possible to change the thought of humanity where money is concerned so that it will be regarded as a great spiritual asset, as a definite spiritual responsibility and as a means to real world work. The custodians of money will then shoulder their responsibility without fear and with due understanding. At present, they hold on to it through fear of the future and distrust of each other. The key to the right expenditure of money and to its correct use can be summed up in the following statement to which I would ask all of you to pay attention:

As money has in the past ministered to personal and family need, so in the future it must minister to group and world need. Each unit has, in the past, attempted to act as a magnet and to attract to itself that which will meet what it regards as its need—using personal activity and labour, if of no influence or education, and financial manipulation where that was possible. Groups in the future must act as magnets; they must see to it that they are animated by a spirit of love. I give you a thought here which is capable of much expansion. *Need, love and magnetic power are the three things which —consciously or unconsciously—attract money.* But they must all manifest at once. The need in the past has not always been real, though it has been *felt* (such is the world glamour and illusion). The love has been selfish or unreal; the demand for things material has been for that which is not

necessary to health or happiness. The magnetic force utilised has been, therefore, wrongly motivated and this process—carried forward over so long a time—has led to the present dire financial situation in the world.

By the transmutation of these factors and the expression of their higher correspondences—through right love, right thought or meditation and right technique—the financial requirements *[273]* of the new groups and of the New Group of World Servers *will* be found. I would suggest that an elaboration of these ideas should be disseminated among all whom you know who could help. I would ask you to ponder much on these ideas for, in the education of the intelligent world servers, this question of money and of right attitudes towards money and right meditation upon money must be boldly faced. The emphasis laid by certain large groups on meditation for the raising of funds (usually for personal use or for the selfish ends of their own particular organisation or group) has been based upon this emerging concept of the *group use* of money. Being, however, selfishly and personally interested, the money was thought of in relation to the individual and not in relation to the group. This attitude must and will be changed.

One thing more I would ask of you, my brother, and of the group who read my words. Money is the manifestation of energy. All energy can be applied in differing ways, being in itself an impersonal and blind force. It can be selfishly or unselfishly used. That, in itself, constitutes the main difference. Motive and creative thought determine the magnetic power of any individual, group or centre. Determine your motive; see that your group ideal and group love are dominant; use skill in action; this will involve right preliminary meditation, plus correct thinking; then you will find that that which you need will be forthcoming.

I have little of a personal nature to give to you at this time. With you as with all the group there is much knowledge. You have been given and taught much, both by your own souls and by myself in instructions and in my various books. It is not possible for me to continue ceaselessly telling you that which you already know in theory and which you need now to work out in practice. That working out lies with you individually; when you have

worked out that which you know, then more will be forthcoming. I can, however, teach you somewhat anent the newer aspects of group work and this I seek to do and you seek to know.

One thing only would I say to you at this time of a personal nature: Rest much this summer; be much out of doors and lay *[274]* the foundations for work in the coming winter months by much quiet thinking in the open air.

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BROTHER OF OLD: January 1937

Again there is little that I feel the need of saying to you. You are responsive to much teaching upon the inner side and a form of definite reflective intercourse has been established between

a. Your inner, psychical nature.

b. Your soul.

c. Your brain.

This should be gradually developed and cultivated. It is one of the major integrating forces and an adjuster of right conditions.

There is only one thing that perhaps I might at this time emphasise for you and I can do it best in certain occult sentences which I have chosen for you and which take the form of four dynamic injunctions. If you grant them an obedient acquiescence and an intelligent understanding of their meaning, that obedience will increase your vibratory rate and, consequently, your magnetic influence. It will also hasten or quicken your practical output upon the physical plane and enhance your value in the work which you, as a member of the New Group of World Servers, are seeking to do. Let me phrase them for you without comment:

1. See your outlines clear and let no haze of any kind veil the sharpness of their contours.
2. Let both aspects of the truth emerge within your consciousness—the good, the bad, the true, the false, the real and the illusion. Face both, for both are facts—the one in time and space and the other in eternity.

3. Live on the mountain top and walk there with your brothers. Thus keep the vision clear above the fogs of earth.
4. Fear not to speak the truth, whate'er it be. You love enough.

~

[275] BROTHER OF MINE: July 1937

As you study your rays, the reason for the close relation between you and some of your fellow disciples will emerge into your consciousness more clearly. It is a relation not only of age-long mutual service and of understanding but also of analogous energies and forces and similarity in use.

Your *mental body* is on the fourth ray; hence your power to harmonise and to avert conflict, thus acting as a calm centre in the whirlpool of activity with which you are surrounded. This is your dominant contribution to the work; I would have you ponder on this and intensify your effort to play this part and above all to play it dynamically. It is a vital service which you can render, my brother, and you have hitherto rendered it with success. I would have you render it more consciously and, therefore, more dynamically.

Your *emotional body* is upon the second ray and your development along this line is sound and good.

Your *physical body* is on the third ray; it is here that your major problem lies. It is closely connected with your mental problem which is that of an increased dynamism. The dynamic power of your soul must pour through your fourth ray mind, galvanising it into a renewed, inclusive, loving, harmonising activity. Be more outgoing (as a part of your self-initiated training) to those, for instance, with whom your daily lot is cast. They need help. Give them of that help freely and fully. The third Ray of Activity which governs your physical body is unduly quiescent and should be awakened by the soul to increased coordinated purpose.

The following rays must, therefore, be taken into your consideration as you seek to live as a soul and to coordinate your personality:

1. The soul ray—the second Ray of Love-Wisdom.
2. The personality ray—the fourth Ray of Harmony.
3. The ray of the mind—the fourth Ray of Harmony.
4. The ray of the astral body—the second Ray of Love-Wisdom. *[276]*
5. The ray of the physical body—the third Ray of Active Intelligence.

You will, from this tabulation, notice the relation existing between your personality ray and your mental ray and that between the ego and the emotional body. These indicate to you lines of least resistance.

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MY BROTHER: January 1938

The four injunctions which I gave you earlier have done their work, have they not? You see yourself more clearly now and know yourself, for you have the various aspects of yourself more definitely visioned—the good, the bad, the true, the false, the real and the illusion. This clearer vision—envisaging some aspects hitherto unrealised—will necessitate your living on the mountain top, and in the clear air there to be found to see life *true* , your task and your co-disciples as they are. You have needed this more definite discovery of yourself in order to advance towards greater usefulness. Some of this knowledge has come to you during the past year, awakening you to certain values, revealing to you many hidden things within yourself and others, and consequently bringing into your life new complications and emerging personal difficulties.

I shall have more to say to you later when the adjustments necessary to your chosen change of circumstance and of life have been made and quiet has settled down again. These periods of upheaval and re-arrangement come at times—sometimes soul induced and sometimes as personality events. They must be lived through, the veiled lessons learnt and the possible expansions of consciousness induced. We facilitate or hinder these expansions by the moves we make; we hasten or delay our growth by our enacted decisions. The true disciple, however, proceeds upon his way *at any cost* and naught can arrest his progress on the Path.

I have asked myself what I can say to you at this time that will be of definite value. Four things—brief and to the point—come into my mind as I look at you and feel for you a sense of *[277]* gratitude for your past consecration to the Plan and a sense of hopefulness for your future service.

First: I would say—Deepen your consecration and put first things first. Let nothing and no one stand between you, the vision, the Plan and your fellow disciples.

Second: Prepare for complications in your life, for now you travel not alone. Your life has been relatively free up to this time, but the choosing of a comrade must and does in every case bring other issues and other values into being. Upon the planes of soul and mind, you still must stand alone and if you grasp this from the very start you will not find the complications of any great importance. They will only evoke a greater emotional livingness and understanding; this you have needed much and this you now can have. This also you can handle wisely if you live upon the higher arc and do not descend into the world of glamour and illusion. Remember, my brother, there can be equality in love and purpose (from the basic and the essential point of view) but not equality of inner understanding or of point achieved upon the Path. The disciple can do much for the probationer from the angle of the soul. The probationer cannot do the same for the disciple.

Third: Go forth upon the future way with courage and no fear. Stand in strength beside your fellow disciples, intent with them upon the chosen path. They stand unfailingly beside you.

Finally, my brother, become more definitely a radiant centre of magnetic life, fusing the people with whom you may work through love and understanding. That is a hard and difficult task for it means bringing together in the bonds of service many elements which might not otherwise fuse and blend. This involves an understanding, an analysis of human beings and a slow and patient work. As your work may grow and its boundaries extend, you will be faced increasingly with the perplexities and difficulties

incident upon human relationships. These must be handled with impersonality, love and silence.

Seek to integrate others into the service of humanity by yourself standing in spiritual being and radiating love and wisdom. I repeat again for your consideration and help during the coming months the third phrase which I earlier gave you:

> "Live on the mountain top and walk there with your brothers. Keep the vision clear above the fogs of earth." *[278]*
>
> Preserve your meditation as you are now doing. My blessing rests upon you.

NOTE: *This disciple is working steadily in the Tibetan's Ashram.*

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To D. A. O.

August 1933

BROTHER OF MINE:

I have refrained from writing my personal instructions to you earlier than this as I felt your need to think things through, and your strong inner urge to be left free to work out the concept of this group work in your own way. Group work in connection with the spiritual life is not, for you, easy. Your life training as an artist in your own field has taught you to work on the physical plane in group formation. It is in the field of esoteric endeavour that you find in yourself an antagonistic reaction. There is in you, and rightly so, a determination to be yourself and to stand alone and on your own feet. This determination of yours is sound. It has met a most needed demand of your own soul. It has been necessary for your personality to be forced by your soul to go the lonely and isolated way.

But it is this very quality of yours that I desire to weld into this group; it can be offered by you in service to the group. It is in this participation in a subjective group endeavour—loosely organised on the physical plane and intended to remain an *inner* group condition—which will give you

opportunity to express for others the gain of your life experience. Therefore I would ask you to remember, my brother, that one of the contributions that you can make to this group of fellow aspirants is the attitude you hold to organised forms. Another is your power of intuitive perception and your capacity to sense reality. I call your attention to this. I am taking earnest students into my group, not with the sole intent of giving them esoteric training, but also for what they can bring to each other in the perfecting process. This group in my Ashram is composed of human beings who are oriented towards the light, who *[279]* have made progress on the Way, and yet who still have individual limitations, character defects and over-accentuated personality traits. There is a tendency to find one's peace and relaxation in a well-intended spiritual withdrawing and isolation; this is ever a limitation of the mystic temperament. Is it not so?

In any group which has for its objective the development of the intuition, there must appear the concretising faculty of the mind. This the intuition must both offset and at the same time use. The mind emphasises form and the building of forms. The intuition is formless, and yet the ideas intuited must express themselves through form. From this concretising faculty, owing to your sense of beauty and your sense of the essential values, you are singularly free. For you there must be the lesson of the equal divinity of form and of form building, with the creative work of organised detail in every balanced production. Beauty is, after all, as much of divinity as can be expressed through any one form. Remember that form and life are *one* . There is naught but life in manifestation.

Your power to intuit, therefore, will aid the group, so regard your work as a service to be definitely rendered.

Emotional stress and strain and your intense love of beauty have been the principal training elements in your life. Oft you have been bewildered and your fellowmen bewilder you at times. Seek for one year to bring to bear upon them and upon yourself the light of the *intellect* , and let the power of a spiritually applied analysis and the consecrated functioning of the concrete

mind be deliberately applied. Remain ever the Observer, using the concrete mind as a divinely organised instrument.

Work with symbols will be found of real value to you if you persevere. I would give you a hint anent them which your intuition will reveal. Where the converging lines of any symbol meet and where the many lines cross there is a point of force and of illumination, a focussed centre through which the illumined mind can pierce. Ponder on this.

Will you for six months, my brother, attempt the following meditation, remembering that I but suggest and seek not to control or to dictate?...

[280] Your other meditation is left to your own choice and discretion. Attention to group requirements and the establishing of a self-imposed rhythm in your life for a year will give you good results.

~

MY BROTHER: February 1934

The question as to the usefulness of this particular group work has been somewhat answered in your consciousness, through your application to the work itself and what you have learnt thereby. The significance of the inner integration of free souls, independent and standing upon their own feet, yet voluntarily seeking union with the soul in group formation is assuming importance to you. A living organism and not a vital organisation warrants consideration, and its life seems worth fostering. This you have recognised.

You ask yourself, however, at times: “Of what specific usefulness am I, as an individual, in the teacher’s group?” The development of your fellow disciples is not uniform; some are possessed of this or that quality, and lack others; some function primarily on the plane of mind, others on the plane of the emotions. You have a fair measure of the intuition already developed, and—as I earlier pointed out to you—you can serve your group and facilitate their work in this connection. All gained quality of any kind must be regarded by the individual as a group asset and not as a personal achievement. This requires emphasising and involves clear thinking and detachment on the part of the group members. All true recognition calls for

these qualities. Therefore, my brother, seek increasingly to foster this germ of the intuition from the purely unselfish motive of group usefulness, remembering that the blending of the mind and the intuition produces a consequent organisation of spiritual faculty which works out in power and magnetic force or radiation in the personal life.

Your first ray personality can intensify the usefulness of this conjunction, just in so far as you can work constructively in your chosen field of work and with your fellow students. A first ray personality can cause the soul much difficulty when not *[281]* subordinated in all humility to group service. When the personality is guided by the intuition and by clear thinking and the life on the physical plane is given to the freely imposed rhythm of organised service, then power can be conferred, and definite usefulness be the result.

You might ask here, and rightly so, how this intuitive sensitiveness of yours can be of service to the group with which you are associated. Let me, if you will, give you a meditation which will render group service and which *will aid me* in my work of awakening these members of my Ashram to the light of the intuition. This meditation is based on the recognition that separation is founded on personality living, but that in the realm of the soul there is no separation but only a free circulation of spiritual life, light and love. Do this meditation once a week and also at the time of the full moon, but continue with that already assigned by me in my last instruction to you, as your own daily exercise....

I would like to point out that if you work this way, with the emphasis laid upon the giving-forth aspect, there will be no danger of the growth of any mental control over your group brothers. Fifteen minutes given to this service once a week will bring to you its own reward. But of that you need not think.

Steadiness in all relations, *in all relations,* my brother, is a needed growth, and discipline or ordered habit is of real usefulness to you. This must be applied not so much from the standpoint of organising the personality but of

your release from time limitations. Be the ruler of your time and make the hours of each day your servants, exacting from each hour its full quota of work or rest, without the sense of undue pressure or rush. When the time problem is solved by you, you will enter into a greatly increased usefulness. In this there has already been real advance, but the effort can be carried still further forward when your interest in the significance of time is evoked more fully. But this must be done gradually, for the creative, intuitive worker has the problem of working in the realm of the timeless, and from that point of awareness he must employ time in the art of producing that which he seeks to express. You will understand whereof I speak.

Seek for the next few months, therefore, to increase your *[282]* intuitive service, to be the master of your time, to walk through life and to handle all your relations from that centre of peace whereof you know, and which is to you the one sure reality.

~

MY BROTHER: July 1934

I have but little to suggest to you at this time, as I would ask you to continue with the work as outlined by me in my last communication. I think you know within yourself the value of the instruction then imparted and the reason why I emphasised certain work. E'en if you do not understand, I who watch and guide can see the germ of the needed organising faculty demonstrating in ever fuller measure. Much of your usefulness to this group has been unrecognised by you as it has worked out mainly on the astral plane in a stabilising and loving capacity to integrate the group in love. Of this your physical brain is scarcely aware.

You have had a period of relative stability in a life hitherto full of ceaseless movement, and this for you is novel and educational. Your life work, esoterically speaking, consists in mentally arresting and stimulating the thinkers and workers in the world, so that they measure up to the need and the demand of those around them. So many people feel and think. You can teach them to think and feel. This connotes a wide distinction. I would ask

you to correspond at times with a brother whose name I will give you. He needs your wisdom and your strength, and you can help him through a period of *apparent* loneliness from which he now suffers.

Your work for the group is to blaze the trail to the high places and to keep it open.

~

BROTHER OF MINE: March 1935

For a year now, I have made no change in your meditation. I have watched you for results in two respects. I have sought, first, to see you (as I earlier expressed it) a "master of time" and I have, secondly, noted the intuitive help you have sought *[283]* to render to your fellow group members. I have noted your attention to these matters. The things which concern the soul are for you today of far greater moment than those which concern the personality. This has been illustrated for you in your personality disappointment and your group contact as evidenced in ... a little while ago. The integration of certain of your group brothers into your consciousness was the main objective of the experience. Outer personality contacts have a definite place and are of value if rightly handled. Your help, for instance, with I.B.S. can be increased through the now established rapport. May I pause here, my brother, and thank you for the way you have egoically stood by her and helped her through a crisis that was more serious than any of you knew at the time?

If you cast your mind back over the past three years, you will note a life full of experience on all the planes of the personality; you can note too, if you will, a growing tendency towards soul control. I say tendency, my brother, for it is when tendency is transformed into habit and dynamic daily rhythm that the gates of initiation open before the disciple. Your major work today is to establish this habit. It lies for you hid in the control of time, which constitutes for you a major problem.

The development of certain types of people demonstrates through their control of force. With other types it shows in their control of the time factor

and their ability to understand the practical significance of times and seasons, and their right and regulated use. You belong to this latter group, and in achievement along this line will come for you release and the establishment of *beauty* . There is a mystical beauty to be achieved, as we all know, through art. It conveys a general sense of beauty, colour and inspiration, and thus it clothes and *veils* ideas. There is an occult (hidden) beauty also to be achieved in the field of art. This conveys a different sense of beauty, colour and inspiration, clothed in those forms which *reveal* ideas. Mystical beauty veils, in beauty, the ideal. Occult beauty reveals, in beauty, the ideal. For you the occult achievement must be the goal, and the revelation of ordered beauty in time and space must constitute your synthetic effort. Ponder *[284]* on these words and definitions, for in them is to be found the secret of true creativeness. Meditate upon the distinctiveness of mystical inspiration and occult revelation and on their synthesis in all great achievement.

The integration of the personality has been your task of late, carried forward both consciously and unconsciously. The enriching of your life experience through fuller human contacts and a deepened understanding has for you the promise of creative expression, provided that each day is dealt with by you as an arranged opportunity for organised effort.

Will you understand me, my brother, if I say to you the following words? Spend your time *listening* . Give expression to the sensed vision. Cultivate the waiting attitude of psychic attentiveness, and when you hear the unheard and sense the intangible, endeavour to formulate it into words and expression of some kind, preserving the spirit of psychic drama which informs all such events. Forget not the occult truth that time and events are one basic phenomenal happening.

As regards your meditation work, I would suggest the following procedure. Bear in mind that I but make suggestion. It is for you to try out and see if wisdom lies behind my suggestion or not, and whether knowledge of you is the incentive of my effort on your behalf....

Write down at the close of your meditation work each day your thoughts. Later see what has been the net result. Should you so desire, put it into proper form and share with your fellow disciples.

This meditation will aid in bringing in your seventh ray power or organised creativeness which is one of your real needs, is it not? All work to be done at this time must be planned to bring in the organising, synthesising, integrating action of the soul. The technique will differ in the varying cases, but the objective is the same.

Guard your health, my brother.

~

September 1935

There is not much that I have to say to you at this time, brother of old. You get much teaching from me subjectively *[285]* and during the hours of sleep. That which you can bring through into your brain consciousness each day of that teaching is of inestimable value to you, for it establishes a technique and opens up a channel through which you can "bring through" that which you sense, and this is for you a much needed and immediate development.

This experiment in which we are attempting to take some members of my Ashram and form a group which will aid in the dissipation of the world glamour, necessitates most careful consideration and wisdom. It is an effort to provide a focal point through which the Hierarchy can reach and more readily attack the world illusion. This requires the most careful training of the group members, and if all of you submit intelligently to this training and discipline, it will be possible, later, to form a unit of occult potency and I may then set you some definite work to do *as a group* . This will, however, depend upon the various reactions of the group members and their intensified effort to learn and to understand. It is not my intention for the next year or so to do more than prepare you all for that united effort.

For you at this time I have but this one message: Aim at real achievement in accomplishment. I have definitely worded my thought that way so as to

arrest your attention. There must be for you that definite objective upon the physical plane which will materialise in an equally definite achievement, so that your soul can say: "I have accomplished that which I intended." These achievements (of a minor character and of a major character) must be tangible, and should be the emergence into being of that which can be realised as the externalisations of your inner sensitive perceptions.

Intuitives (such as you are) have ever the problem of this materialising. It is a creative function. This is your obligation to your soul, and herein oft lies your failure. May I use this word "failure," brother of mine?

The integrated personality which possesses no spiritual objective, no mystical sense and no real powers of intuition and inner perception, can never "make good," as you say in the West. But the mystic, the disciple and the intuitive aspirant is as a house divided against itself. The energy of the man *[286]* is flowing in two directions. What is needed is the realisation that —given right motive and true spiritual consecration—achievement on the physical plane in the chosen field of expression is *spiritual achievement* and, therefore, possible.

How can this be done? By three things, my brother, which I give to you for your consideration in the order of their importance.

1. The attainment of the vision; the power to intuit; the capacity to control that which must be brought through and materialised on the physical plane.
2. The following through of this idea or ideal:
   a. From the sensed intuition to its formulation into mental concepts, thoughtforms, words and phrases;
   b. To its clothing with desire, with emotion and with beauty of feeling;
   c. To those wise and intelligent steps which will bring about the emergence of your idea or ideal into the light of the physical plane.
3. The organising of your time so that you get out of each day its full quota of inspiration, mental work and physical plane activity. Thus you will impose upon yourself that discipline which will not negate or

inhibit your efforts, but which will produce the maximum of results with the minimum of effort. Ponder on this.

I change not your meditation just now, brother of mine. Carry it forward for another six months. There has not been adequate time for results. I particularly commend to your care I.B.S. Care for her. Aid her with your wisdom and your love, and help her break through into greater usefulness. In closing I say to you: Stand steadily and *know* (not believe or hope) that all things are working towards your release into greater expression of beauty and service.

~

MY BROTHER: February 1936

There has been for you a great stimulation of the entire psychic nature during the past six months, due to the close *[287]* attention you have rightly given to your personality unfoldment; due also to the strenuousness of the experiences to which that personality has been subjected, and due too to the effect of increased integration and to the psychic atmosphere in which you live. Your residence is in a great psychic centre. This all indicates a step forward, provided you continue to hold with care the attitude of the Observer and do not identify yourself with the phenomena which you experience and may experience in the future. These experiences hold, as well you know, the seeds of danger—the danger of the detail and of the phenomenal happenings seeming of greater importance than of the whole and the formless. For you, however, this was a needed step in the integrating process; the sense of the abstract and the formless was unduly developed in you. You were the true mystic and the spiritual visionary, the idealist and the one whose imagination, love of beauty and the sense of inner reality shut you away from the world of practical life, wherein—for those who have eyes to see and ears to hear—the mystic truth ever lurks in its fullness, the vision of colour and harmony is ever to be found, and the ideal can be seen undergoing the process of materialisation. The blending, merging and fusing of the subjective beauty and the outer beautiful reality is your daily task. Those who, like you, are intuitive, must train themselves to be interpreters.

The task of the interpreter of reality and of beauty should increasingly drive you into organised and planned activity.

In this last sentence, I have summed up for you the major task which should occupy you for the remainder of your life—an interpreter of beauty and reality. How this is to be done is for you to decide. I but indicate your goal. As one gets older, the method of active expression has perforce somewhat to alter, and the ways of demonstrating the inner recognitions, and the task, should inevitably change, though growing all the time in potency. This implies no lack of potent achievement, but only the using of a different medium in which to work. Of this I feel the need of reminding you. The goal is intensification of the potent life *at the centre;* that life must inevitably find its outlets.

You have much to give your group—love, beauty, intuition *[288]* and harmony. These exist as powers of your soul; they are being (and can be) used more and more. To these also I will add a definite creative ability. As before I told you, the development of a time consciousness which will not limit, but which will serve to conserve and organise the fifth gift of days, hours and minutes (those priceless gifts!) is your immediate need. There is a divine aspect to time.

I would like to see your meditation carried forward more dynamically and with a more instantaneous alignment and its consequent results. Seek during the ensuing months to make your meditation periods short and powerful, remembering that at present their objective is the inner organising of the bodies and not so much the realisation of the unseen. That realisation is for you somewhat easy. Its bringing through into the brain consciousness and its wise use in service is what calls for your attention. I can now alter your meditation form, as you have had the one you are now employing for a year. Some of it I will preserve, but I will radically change part of it....

This may be regarded as a mode of intercessory activity, for intercession is a scientific means of relating the idea, the ideal and its outer expression. Give

as much time to this as you like, providing your mental attitude remains dynamic and intense.

~

MY BROTHER: November 1936

I have not much to say to you at this time. You are afraid (as a personality) of being unduly influenced and of being subjected to an authority stronger than your own and coming to you from a source that is not that of your own soul. I foresaw your present state of mind when last I wrote to you, and it was the realisation of what that would be that coloured all my instruction. It was this knowledge that prompted me to say, "You have much to *give* ." That which I have to say to you today is as follows:

You are free, my brother. No one is seeking to hold you in this group. No one is seeking in any way to gain authority over you. No one wants you to work or study or to serve, where *[289]* your own soul does not prompt you to work and to express yourself. But remember that there is no freedom except in making free choice and in serving. The idea of freedom can itself constitute a prison. There are no free souls anywhere, except those who of free choice imprison themselves and find themselves within and by the law of service. You can leave this particular group, but if you are to grow at all, you will find yourself inevitably within some other group for service. You can drop the responsibilities which you shouldered when you joined this group, but you cannot escape the shouldering of other responsibilities. You can pass out of this group of brothers, as far as the outer plane linking is concerned, but you have already established links with them which cannot be broken by any personality activity or line of action, for they are soul links and must at some time be recognised. It is the service, the responsibility, and the group work which counts and lasts; the fluctuations and reactions of any personality can delay, but they cannot negate success.

Basically, fundamentally and essentially, you are pledged to the service of the Plan somewhere, somehow, some day. The fluctuations and indecisions and questionings of your personality do not really matter in the long run and

in the light of soul activity, but they do matter in time and space and temporarily, where your band of group brothers are concerned.

So feel free, my brother, but be quite sure that it is not a freedom demanded because group affiliation irks you. The more your soul grips your personality, the less you will be concerned with the problems of isolation and of freedom. Feel free, but be sure that it is not a freedom demanded because the steady discipline of occult training frets a temperament still essentially mystic. The more your soul grips you, the more your mind will awaken, and feeling (in the personal sense) fade out. Feel free, but be sure that it is not a freedom demanded because the sense of failure to organise your time and reduce your personality to rhythmic living hurts your pride. The more your soul grips you, the more assuredly you will learn to use time as a responsibility.

I did say earlier that in all group effort some would have to slow down their progress and others speed it up in order to *[290]* balance the group life. You say that you have never ceased to question this, and you bring the analogy of light to bear upon the problem. Your analogy is not really in order. I was not speaking in terms of individual light but in terms of group service and group relationship. There are many in the Hierarchy at this time who have refused further opportunity of progress in order to stay with and help the sons of men. The point of development of everybody in the group is not uniform, and this is a fact that you should recognise and which, when recognised, negates the application of your illustration. Your illustration is entirely true, but has no bearing on the subject.

I suggest that you take until next May before coming to your final decision. I have asked a member of another group in my Ashram to do your work in the meantime. I am therefore assigning you no work, and you are regarded as temporarily suspended from the group. I ask naught of you but that you reconsider your decision from the angle of group good and group progress, and from that of your group brothers, and not solely from the angle of what seems best to you yourself and your own comfort, and your own so-called freedom. Infer not from this that I regard your decision as a selfish one. I

know what it has cost you. It is, nevertheless, based on feeling, and feeling is seldom a true indication of right action. I seek only to give you the time to think. I would remind you as you seek decision that your soul is on the seventh ray and that you are working through a first ray personality. Hence, my brother, your problem. A mystic of wide consciousness with a powerful personality ray and with a soul vibration in line with the New Age, seeking to impose upon the personality the rhythm of a "ceremonial order and organisation." I would ask you to bear in mind that group work involves sacrifice and oft the doing of that which might not be preferred and which might not—from the personality angle—be the easier way out and the easier activity. The choice, however, rests with you and the thoughts of the group must be kept away from your decision, so that you can make it freely and unhampered. The group must then abide by your decision.

~

February 1937

[291] Only my love and understanding go out to you at this time, my brother, but not my words or my instruction. Seek the way of selfless service and all is well.

"As birds fly together to summer realms, so souls unite in flight. Passing through the gate they thus alight before the throne of God."

Thus wrote an unknown saint of the Church, who travelled not alone.

NOTE: *This disciple decided for a while to travel alone upon the Way as far as affiliation with the Tibetan's group of disciples was concerned. On the inner side, the group remains intact with all its members affiliated, actively or inactively.*

~

To W. D. B.

August 1934

MY FRIEND AND FELLOW-WORKER:

You have had an interlude of disciplining and of adjustment, and this has not been a time of ease. Those of us who look among the ranks of men for those who can be used, have watched the progress of disciplining. These are days wherein disciples of all degrees—great or small, mental or intuitional—have to be tried and, if in any way available, they must be used. Your measure of detachment to those you love and to the results of work was tried out; your intuition was strengthened, and now the work of the next few years must call for your attention.

Two things I seek to point out to you. The first one is that your work now falls into two main departments—one connected with your own inner development, and the other connected with what service you can render in the world. Yet these two are one. The training of the New Age, and the coming technique to use in fitting disciples for their work is *through service to achievemen* t, with the emphasis upon the service and not upon the achievement. Your work in the world and your work *[292]* in my group of disciples is your mode of future inner development. To your group of students you bring what mental power you have, and develop it thereby; to the group you bring your intuitional capacity, and by constant use it also grows. You are thereby led forward, and the group contribution to other groups is deepened.

Your second line of development is service in the world. What line that service must take is for you to know and decide, and the germ of your decision is already in your mind. I give no definite instructions at any time to govern a disciple's service. Not in this way do servers grow.

Three among your fellow-disciples are sannyasins, and you are one of the three. The lesson of your interlude of deepened quiet training was detachment and the unfoldment of right action through the analysis of motive. Through these tests in your deeper Being, and through your response, you placed your feet upon the path of discipleship. This I think you know. I tell you not what you should know for yourself, but it is always permissible to enhance right thought conditions.

There is one of your co-workers (L.U.T.) with whom I specially ask you to make contact. Hold him in your thoughts and correspond with him. He is a warrior, scarred in the struggle, yet who persists, and for him you can do much.

As for yourself, my brother of old, I enjoin on you two things, which are the second point to which I earlier referred in this instruction. I would remind you to ever bear in mind that I but make suggestion, and that suggestion is to be followed only if it meets with your own inner approval and coalesces with your own soul's injunction. Your meditation for a while has been that upon the Light. I seek to give you another meditation, which is simpler, but for you more potent, and which will give you, if followed for the next six months, the needed impetus....

In the coming years, my brother, work with ease and eliminate the consciousness of strain and the sense of pressure. You belong to the work to be done and not to yourself. This is true of all disciples of all degrees, probationary, accepted and initiated. You are needed in the pressure of the coming work, and you must keep the instrument in good condition. When I *[293]* say you are needed, I mean that old relationship and old joint experience enable you to work in this group with facility and understanding, and that means power in the task to be accomplished.

Study the three words which are your life keynote, and with *humility* go forward, and thus aid in the breaking of the world illusion.

Your rays, brother of mine, are:

Soul ray—the second Ray of Love-Wisdom

Personality ray—the fourth Ray of Harmony through Conflict

In a previous life your personality ray was the first Ray of Power, and hence the evidence of power which seizes you at times.

~

BROTHER OF OLD: January 1935

It is not my intention today to change your meditation work or to alter my instructions to you. You have worked at them for a relatively brief time and I shall not, therefore, change them until after the Full Moon in May, and in the next half-yearly work. You will gain a fuller idea of the group work and of your group brothers if you will take the time to study with care the instructions given individually to them.

I am not interested in much writing, or in the use of words and phrases which will intrigue the aspirant, or give to him a sense of my keen personal interest. I would not help that way. But I do seek to word these instructions —general and personal—so that they may embody a thought and offer food for mature consideration. The time both of teacher and of taught is today so valuable that there is no need for me to explain a necessary brevity.

I will call to your notice for closer attention the instructions I earlier gave you. Quiet concentration upon the life of the sannyasin and the achieving, therefore, of that inner detachment which is his outstanding characteristic, should be your main thought and control your hidden life during the next *[294]* six months. With the growth of that detachment, a deeper love and a deepened esoteric expression of that love should normally be developed.

The bringing about of a better alignment would also release more fully the love of your soul into your personality life and render you more radiant and attractive in the spiritual sense. This would increase your usefulness in service and supply a need. It is more a need in expression than a need in fact. This release of love will come through alignment, decentralisation from the things of the personality and a more loving attentiveness to the service of others. Continue, therefore, with the meditation work already given, but dedicate two or three minutes before starting to definite work in order to produce alignment. See to it that, as far as you may, you “stand in spiritual being,” that you are one with the soul and that there is a clear channel from soul to brain, via the mind. Then forget the differentiations which are mental in their origin and useful in their right place, and do your work as a soul. Work at establishing a close rapport with your group brothers. You are new

in the work but are integrating into the group life rapidly and have much to give.

~

MY BROTHER: August 1935

We will today somewhat change your meditation work, as the visualisation exercise has done much of its work in stimulating the ajna centre and in focussing your mind more firmly in the head. I have watched the result with attention. The past six months have brought to you three things:

First, much strain, both in connection with your own immediate circle, with the work in your environment, and also in connection with your own inner reactions. I think you will know to which of these latter I specifically refer.

Second, there has been for you an increased field of contact and of service, carrying with it the consequent tests and new opportunities to aid and help. This expansion should continue and should evidence a growing sensitivity on your part to world need.

[295] Third, you are conscious (are you not, my brother?) of a fresh source of illumination and inspiration and that the past year has greatly strengthened your realisation.

Speaking symbolically, the Path of Discipleship is now real to you; the hitherto dim and distant portals of the Golden Gate which lie ahead are not so dim and distant. Their outline is more clear and the “sound which issues forth” conveys now somewhat to your inner sense of hearing.

You are, as I believe I earlier told you, a pledged sannyasin. That carries with it joy, but responsibility; discipline but realised gain. The work to be done by a sannyasin lies ever in the realm of increasing realisation. He has to become aware and conscious of each step that he takes and its result, of each motive that impels and its effect, and of each objective gained and its consequence. The fruits of discipline have to be clearly understood by him without any attachment to the results of the work. This alert awareness must be fostered by you, my brother. A condition of increased sensitivity in

yourself to yourself and to others must be increasingly developed. A conscious approach to the goal must be induced in you so that you are ever aware of contact in two directions: you are aware of the inner subjective life and also aware of the outer objective world; this must be undertaken and developed by you as a synthetic, dual activity. Ponder on this.

Before indicating your meditation work for the next few months, I would suggest (forget not that it is only suggestions that I ever make) that you give the next six months to close consideration of your effect as a worker upon those you seek to help. This is a very valuable exercise for all disciples and involves a self-discipline but little emphasised in the usual books on discipleship. The impact of ray force upon people embodying differing aspects of ray energy will be one of the coming developments in the field of esoteric psychology; you would find it of interest to watch the impact of your second and fourth ray energy upon people, and also of that first ray power which you brought over from a previous incarnation. In this way you will learn the easy way to serve, for it will be that which will evoke the least resistance from those you serve, *[296]* and you will not have to undo or rebuild; you will also take the first steps in becoming proficient in the science of force.

Now let me give you a simple breathing exercise which has for its main objective the increase of the potency of the heart centre. Remember that the evocation of the rhythm of the heart centre is demonstrated in the early stages by an increasing understanding of individuals and a growing awareness of group problems. Later it produces definite group consciousness and awareness of the *Plan* . Should you like to keep up the visualisation exercise which you have been doing, you are quite at liberty to do so but do it at another period during the day....

You will note that most of the work I have given you here links the three aspects of your thought life—the creative imagination, the mind and the intuition—and it is the bringing about of this synthetic linking which is my present objective with you. Bear this in mind and learn first of all to discriminate between these three; then to use them sequentially with facility

and finally to use them simultaneously. This is not an easy task which I have set you, my brother.

May I ask you to write three short papers on these three thoughts which I gave you for the unfoldment of the intuition, so that others may benefit thereby?

~

MY FRIEND AND BROTHER: February 1936

The discipline which always accompanies the accepted disciple for work in the field of the world has been yours most definitely since I last communicated with you. Because you are a disciple, that discipline has taken hold of all aspects of the lower self (the human self) at one and the same time. Those who are not disciples may be exercised in one or another of the lower bodies. A disciple, however, is exercised in all three simultaneously, that is, in the personality as a whole. For you, therefore, there has been renewed physical disability, emotional stress (of two kinds, is it not so, my brother?) and mental difficulty and strain. This latter has been the worst and is partly responsible (though not entirely so) for the other two.

The lessons to be learnt by all disciples (before they can *[297]* work with power in the world) might be expressed as the need to gain discrimination between

1. Primary principles and secondary principles, or between two rights:
   a. A greater and a lesser right.
   b. That which is right for you but which may not be right for others.
2. Between one's personal dharma, obligation and individual duties and one's group responsibilities and relationships.
3. Between the needs which group work evidences and demands and those of the individual.
4. Between essentials and non-essentials.

So the task is hard, my brother, and the problems have—as you well know—to be solved alone. There are phases of inner experience upon which no

one may intrude, not even the interested and sympathetic teacher, or the Master Himself. Should they so intrude, the richness of the possible experience remains unattained. For you, the keynote to your essential emergence, radiant and free, is silence and patience and not too great a use of the analytical mind. Love reveals far more clearly and definitely (in your case) than analysis. Within the limits of your own horizon, you see clearly. Within the limits of your range of contacts, you must love deeply, and upon loving deeply must your emphasis be set.

For you, as for all your group brothers, must come concentration upon the work of preparation for the Wesak Festival. Pure channels and released minds are the major requirement at this time, and I call you all to a preparatory purification and mental discipline. It is the growing inner momentum of aspiration and devotion and the increasing "lucidity" of the mind which must constitute the goal for all of you during the next few months, for it is the demand of the disciples of the world which will bring in that which the world needs, and the intensification of light in which the real light can be seen. There is occult power in the words: "And in that light shall we see light." The light of the disciples of the world is sorely needed at this time by the Hierarchy. Yes, *needed* , my brother.

[298] During the next few weeks, I would suggest that you concentrate upon "holding the mind steady in the light." This will involve renewed work in alignment, and in the conscious refocussing of the mind towards reality. It is the activity of the inner, conscious man which ceaselessly turns its attention to the soul, seeking identification with that soul. The alignment usually carried forward is that of the personality with the soul. This you have largely achieved and the result is that of the calling in of the power which flows from the outer petals of the egoic lotus (speaking symbolically), the knowledge petals, to the brain. It is the energy of the second tier of petals which must now be evoked—those of love-wisdom. It is the inflow of this energy to the personality which I seek to evoke, and which must be the objective of your attention during the coming months.

You have knowledge, my brother, and your spiritual experience is rich. Let this demonstrate now as wisdom, expressing love.

To this end I will outline to you the following suggested meditation, upon which you can work, unless I see fit to change it later....

Will you also, my brother, write down what may come to you concerning "radiation" and concerning "magnetic service"? These two papers will constitute your individual offering to your group brothers. Should you not have the strength and time for both this and the group work outlined by me earlier, then choose the elucidation of these two words—*Radiation* and *Magnetism* —in preference to the group work.

~

MY BROTHER: August 1936

It is difficult for me to know just what to say to you at this difficult half year period. The past few months have been times of difficulty to you, but they have nevertheless been times of real growth, even if you yourself sense it not. Yet, regarding yourself as a member of your group you have offered but little to the united group life of your brothers. This may perhaps be somewhat due to a misconception as to the true significance of my purpose. It is so difficult for a person who has *[299]* sixth ray qualities predominantly present (either as the result of this life's direction, or as carried over as predisposing influences from another life, as is your case), to realise the one-pointed *intention* (using this word in the sense in which the Catholic uses it) of a group. One's own point of view, one's own dharma, one's own problems and one's own unfoldment are followed so one-pointedly and—complicating the difficulty—with such truly right and high motives. When to this is added an intensely critical mind, the problem is doubly hard. But, brother of old, your intense inner loyalty to truth, your truly developed selflessness, your strong link with the Hierarchy as a pledged disciple, and your clearsightedness are contributions to the group life of such value, that I ask you today to attempt to reintegrate yourself into the group in a true and selfless manner.

This particular group of my disciples has the problem of arriving at an understanding of glamour—a glamour in which all human beings move who are as yet below the grade of an initiate of the third degree. The tests, therefore, to which the group members have been subjected, have been many and great, and several times the life of the group *as a unit* has been nearly wrecked. I.B.S. could tell you much, were she to speak with you face to face, of the time when it seemed well nigh impossible to save the group life. L.T.S-K. realises today how glamour has him in its clutches, yet sees not the point of entrance. D.A.O., too, as you will see from her correspondence, is bewildered—though she realises it not, and would deny the implication—by the glamour of independence. And yet the group goes on and will go on, as long as the spirit of love continues to prevail among the members and there is freedom from truly selfish purposes.

Part of the great temptation of our Master, the Christ, in the wilderness was based upon the three aspects of the world glamour—illusion, glamour and maya. These all threatened to bewilder Him and He met each of them in turn with the enunciation of a clear-cut principle, and not with the wordy arguments of an analytical brain. From that field of victory, He went forth to love, to teach and to heal. In these days of world pain, let love and joy equally be the keynotes of your life *[300]* —as a group and as individuals—for they carry the healing vibration of the Hierarchy.

I change not your work. I have little, my brother, to say to you today. You have not done the work earlier assigned. Why, therefore, should I assign more or different work? That earlier given is still needed. Think less and love more. This is the keynote for you during the coming six months. Then light will be released and will shine upon your way. Consider the welfare of the group by becoming an integrated part within it. You will naturally demand: “How can I do this? Questions and problems of various kinds fill my mind, and how—troubled as I am—can I be of service to the group?” With most aspirants, the need is to train them to think and reflect, to ponder and to analyse, but you do these with a rare facility. Frequently you analyse yourself into a cul-de-sac. Is it not so, my brother? There is no way out of

that cul-de-sac for you except by *rising* ; you cannot go back, for retrogression is not the way of the disciple. But you can rise on the wings of love and the motive of service into the freedom and the light where the Great Ones walk and live and work.

In the assigned meditation given in the last series of instructions, I give you the following to incorporate:

1st month—Orientation.

2nd month—Lucidity. Clarity.

3rd month—The Peace which passeth understanding.

4th month—Integration.

5th month—Group Life.

6th month—The radiant Way.

We shall otherwise leave your work to be completed, if you so will.

~

MY BROTHER: February 1937

You have been so personal, my brother. You have insulated yourself behind a wall of silence, and cannot be reached. The karmic opportunity was offered you, but you recognised it not. My definition of the type of glamour from which you suffer with facility drove you behind this wall in hurt pride and resentment *[301]* that your brothers should know your weaknesses. My brother, this should not be. It is all a part of the environing illusion. What matters it if each knows the weaknesses of his brother on the Path, and if all are aware of an individual's frailty? Are you yet so imperfect and are you yet so unloving that knowledge need evoke criticism and resentment, instead of love and understanding? This you could not face and hence your retreat. Thus, you work out your problems in solitude away from your esoteric group which you will again find at a later date, though probably—not inevitably—in another life. Who can set a pace to a soul's destiny?

NOTE: *The above statement by the Tibetan will explain why—for the rest of this incarnation—this disciple is not working in His Ashram.*

~

To D. L. R.

July 1934

MY BROTHER AND FRIEND:

I am asking you to work in this group of students and aspirants for two reasons: First of all, because, through this technique of instructions, you can receive some aid in the treading of the Path if you choose to avail yourself of what I may have to offer, and secondly, because your particular type of mind and your trained experience will give to this group that balancing factor and that patient stability which it needs.

The group has passed through a crisis as a group. Certain of its members have likewise had peculiar testing and difficulties. These they have surmounted and from them they are learning the needed lesson. The subjective potency of what you have to give will help—if I may so express it—to bring the whole group up to par, and enable me more rapidly to integrate it, and fit it for an instrument for service. I begin this communication by stating this clearly, as the service you can render is to you of more value than the service that can be rendered to you. But the group and the training to which it subjects itself can give you much if you will try out the work for a year or so.

[302] No attempt is made authoritatively to impose restrictions on the students and their work, and all can cease from the endeavour at any time. A third reason for my putting you into this group is to put you in touch subjectively, as well as on the physical plane, with D.H.B. as he and you make good travelling companions. This is but a suggestion and a hope to be tested out by both of you, if you so will.

You have passed through one of those periods of quiet and of controlled inner growth which from time to time is part of the training of the disciple upon the Path. Now the fruit of that subjective experience, known only to you and to those who guide and watch the footsteps of all aspirants, must work out in exoteric service, rendered progressively on each of the three

planes until it emerges into fruitful action on the physical plane. Bear this in mind as you attempt to work with this group of my disciples; make your mental rapport first, then your astral contact and leave the physical plane expression to take care of itself, for the lines it will take will depend upon the inner continuity of contact, and upon your sensitive subjective realisation. This will take time, my brother. But there is no hurry in the realm of the soul.

The meditation work to be done by you should be for a while *dynamically extroverted* . I use these two words because they express the process to be followed by you for the next few months. Should you care to do so, I would suggest the following breathing exercise, to be followed by the meditation process below. All the work done should be controlled by the consciousness, centred and held steady in the head....

We will, at this time, refrain from using the highest head centre in the breathing exercise, beyond recognising it as the point from which you are working. The objective of this exercise is to integrate the three centres above the diaphragm, and so make the personality more magnetic, and more definitely responsive to the radiation of the soul.

For your meditation work I suggest the following procedure:

1. First of all, do the breathing exercise, outlined above.

2. Then, focussing the consciousness as high in the head as possible, sound the Sacred Word. *[303]*

3. Then do the following brief and intensive visualisation exercise:
   a. Imagine a path of golden light, leading from where you stand to a vast two-leaved door.
   b. Then see, rolling along this path a disk or wheel of *rose* , which you send forth and which eventually disappears through the door.
   c. Then send along the same track a disk of vivid *green* , and follow it by a disk of *golden yellow* , both of which disappear the same way.

d. Then send a disk or wheel of a radiant, electric *blue* , which rolls along the golden Path but which does not enter through the door but remains there, hiding the door from sight.

e. Picture then yourself as standing before the electric blue disk, having traversed the golden path and there meditating upon the following words:

> "I am the Way myself, the door am I. I am the golden Path and in the light of my own light I tread the Way: I enter through the door. I turn and radiate."

4. You can then carry forward your own meditation, though refraining from any use of mantrams and from visualisation exercises other than those indicated above by me.

5. Sound the Sacred Word again, breathing it out upon the world from the highest point in your consciousness that seems to you possible.

Attempt this meditation once a day for the next few months as it will form the basis of the meditation which I can later give you.

~

BROTHER OF ANCIENT DAYS: January 1935

I can indicate to you the line of activity by which you can best aid in this group activity, and this is the development of telepathic rapport. It was for that latent capacity in you that you were originally asked to be a member of the initial group of disciples. Though your karma and circumstances at *[304]* that time temporarily militated against that happening (and your action then was entirely right) that in no way negates your latent capacity. I am pointing this out as I would like you—if you will—to work towards establishing a telepathic rapport with the group, beginning with D.H.B. and D.A.O. Seek to contact them in this way and get into touch with them on the matter. By so doing you will help in establishing a group interplay and integrity which is one of the main objectives before all groups of disciples. When all are formed, then a member will be chosen from each of the groups to form another group whose work will be to preserve a group interplay

between the groups. If you can give five minutes each day to an effort to get into touch with these two, you will find success at the end of the way. You will probably find (as you are a first ray soul) that you can make an impression upon their minds more easily than they can impress yours, but your fifth ray personality will offset some of this, as you function more easily on the mental plane than on the astral on account of your ray polarisation.

Continue with the breathing exercise as outlined in my last instruction. I seek to make no change in this. You have only done it for a few months and the rhythm of the work must be definitely established so that it becomes automatic, thereby permitting freedom of thought within the limits of the work. I will, however, change your meditation outline in the following particulars:

1. The breathing exercise.
2. The sounding of the A.U.M.
3. See before your mind's eye the same two-leaved door, standing wide open. Through it you see a radiant sun of golden light.
4. Instead of sending forth the disks of coloured light, visualise yourself as standing before this open door.
5. Then say: "May the energy of the divine self inspire me," and feel your entire nature vitalised by the spiritual energy, pouring through the open door upon you and through you.
6. Next say: "May the light of the soul direct," and visualise that light pouring upon your daily path. Bring into that *[305]* light your group problems which you may have to solve and face, and face them and handle them in the light.
7. Finish the rest of the invocation, saying the words with all the power of your soul behind them. Add the mantram I earlier gave you:

   "I am the Way myself, the door am I. I am the golden Path and in the light of my own light I tread that Way. I enter through the door. I turn and radiate the light."

8. Sound the A.U.M. as before.

Let not the things of the personality upset in any way your equilibrium, my brother. Preserve as heretofore that inner silence that guards the secrets of the soul, and the way your soul has indicated—the way that you should go. Detachment from the thoughts of others and steadfast radiation hold for you the secret of your ultimate liberation.

BROTHER OF MINE: August 1935

I seek to give you some personal work to do in connection with me that will not be easy. You have ever been interested in that inner subjective work which might be called telepathic clairvoyance. This work you would have done had it been possible for you to work with my first planned group. Would you care to work with me, my brother, along this line for a while? I have placed in your "way of vision" in meditation (a phrase which perhaps means little to you but which nevertheless embodies an existent fact) two symbols which I seek to have you contact as a training in inner sensitivity. See if you can contact them and the word for which they stand. This work will form part of your meditation.

1. Achieve a sense of inner poise and quiet, yet at the same time, hold a positive attentiveness to the establishing of a contact with me. Seek to sense my aura and to tune in on my group, of which you are a part.
2. Then register what seems to appear to you, and any word connected with the registered symbolic form which may emerge in your consciousness. Try to contact the first symbol in the first three months, and the second in *[306]* the last three. Record each day what you feel you contact and summarise your results. Be not unduly anxious.
3. Sound the Word, the O.M. three times; once for your group brothers, then for your immediate circle of family and friends, and finally for the group of students which you are training for me. Realise that as you do this two things happen: First, that you are vitalising them, and

secondly, that you are establishing links whereby you can reach them and the group life can flow.

4. Say the mantram of the Disciples' Degree: "May the energy of the divine self inspire me and the light of the soul direct. May I be led from darkness to light, from the unreal to the real, from death to immortality."
5. Proceed with your meditation as you yourself shall choose but do not give more than ten minutes to this period.
6. Then do the breathing exercise as hitherto, but place it this time at the end of your meditation for this will set in motion the energies which you may have succeeded in contacting.

It will be obvious to you that I am seeking to establish a closer link between yourself and the group on the inner planes of which I am the focal point. This I am definitely endeavouring to do. With this in mind, carry forward your spiritual life during the next six months and integrate yourself more closely and consciously into this group of mine on the inner planes. Of this group, your co-disciples are a part. Have ever in your consciousness the fact of the group, the purpose of group service at this time, and the intention that should underlie the life pattern of every disciple—that the Plan must be served.

I have but little more to say to you now, except that I desire deeply that you may emerge into greater freedom of life and expression and liberate yourself from any chains which may hold you back from the life of full and loving service—I speak of inner habits of thought and not of any external responsibilities and contacts. *[307]*

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MY BROTHER OF OLDEN TIMES: February 1936

I seek today to emphasise to you the need to recognise and re-interpret your inner life pattern, or, in other words, the inner programme which your soul undertook to follow when you first set your foot upon the Path of Accepted Discipleship. This you did two or three lives ago and you have followed this

path slowly and with caution. There is now, however, need for a more dynamic following of your soul purpose and a definite negating of all the impediments which seek at this time to obstruct your progress. I would call your attention to the fact that I do not here refer to outer relationships and contacts. They exist and have their purpose and, as you well know, all right responsibilities must always be met by disciples. I refer to that inner, active, spiritual life which you should increasingly cultivate, and to that dual activity which every disciple has to follow simultaneously. This dual life embraces the world of inner relationships and of recognised subjective attitudes, but it also embraces the life of outer service and of those relationships which you have assumed as your physical plane dharma. Clear vision as to these outer relations in the world of professional activity, of friendships and of family relations is a necessary requirement in treading the Path, and until a disciple sees these relations in their true and right proportions, his mind is frequently disturbed and his service handicapped. I give you here a hint. Every link that one makes on earth does not necessarily entail the recognition of a soul link. We make new and fresh links and start new lines of karma and of dharma. One of the first things that a disciple has to learn is right judgment as to the relative soul age of his associates. He soon discovers that these vary. He learns then to recognise those whose wisdom and knowledge surpass his own, to cooperate with those who stand with him upon the Path and to work for those whom he can help, but whose evolutionary status is not on an equality with his own. The ordered pattern of his life can then take on definite forms and he can begin to work with intelligence.

These points you need to study, remembering that truth and clear vision are of greater value than blind loyalty and curtailed understanding. When grasped, they lead to increased happiness *[308]* and to power in all relationships. A right sense of proportion does not necessarily involve criticism.

I seek to change your work and meditation considerably this next half year. My objective in so doing is twofold: I seek to see you bring about a more

rapid alignment and a more dynamic intensification of your life of aspiration. Your mental polarisation is good and your work in the world greatly aids you in this respect. Its integration with the life of feeling could be stronger and more dynamic, and for this we will work for a little while. I seek, secondly, to aid you to be more sensitive to the forces which should pour in on the world during the month of May if the world disciples measure up to their opportunity.

Continue with the breathing exercises as heretofore. Then meditate as follows:

1. Focus the consciousness as high in the head as possible.

2. Sound the O.M. three times inaudibly and, with the power of the creative imagination,

   a. See the physical body dedicating itself to the service of the soul.

   b. Retreat still further inward as you sound the O.M. and visualise the emotional nature pouring itself forth in aspiration towards the service of humanity.

   c. Retreat still higher and still more inwardly and dedicate the mind principle to the service of the Plan.

3. Then, holding the consciousness on this high plane, seek to lift your consciousness higher still and, by a definite act of the will, see three things occur: complete alignment, definite integration with the personality, and the dynamic focussing of your consciousness in the soul.

4. Then sound the word audibly, but sound it this time as the soul, breathing forth light, understanding, and love into the waiting, attentive, integrated personality.

Make this a dynamic, quick and conscious activity.

5. Attempt then, as a soul, to link up with your co-disciples. Having done this, seek then to see the symbol which blazes forth from the brow of each of them. Each symbol is different. Endeavour to see these symbols by

definitely *[309]* linking up with and pouring out love to your brothers. Note down each day the symbol that seems to you to be related to them.

6. Having done this, repeat *rapidly* the process of alignment given in points 1, 2, 3, and then sink back into the stage of contemplation, holding it as long as you can. Assume imaginatively (if you cannot in reality) the attitude of a soul as it lives the life of contemplation in its own world, and endeavour then to see in connection with the following monthly themes what the soul sees and knows.

1st month—The nature of contemplation.

2nd month—The necessity for integration.

3rd month—The technique of alignment.

4th month—The inspiration of the personality.

5th month—Association with the hierarchical endeavour.

6th month—The service of the Plan.

7. Insert here what intercessory work you seek to do.

8. Sound the O.M.

For your own personal work I would ask you to write one paragraph which will embody your highest thought concerning the six themes which I have given above for contemplation.

My brother, I ask you to persevere without discouragement and with no undue pondering upon results achieved. You are not in a position rightly to gauge your own progress. Continue to serve and to work and leave realisation with its results and effects to take place naturally without any forcing of the process. Your soul is active and just now its attention is turned in power towards its instrument; your vibratory rate, your power in service, can increase; and your opportunity at this time is real. The physical brain is not yet in a condition wherein the inner activities can be accurately registered but that is no indication that that activity is not great and right. Comply with my suggestions and keep in close touch, subjectively and objectively if possible, with your group brothers.

~

[310] MY FRIEND OF OLD: August 1936

The past six months have seen you making many re-adjustments in your life. As you have fulfilled your outer obligations in the various fields of life expression, there has been a simultaneous freeing of yourself from the "pulling hands" of associated friends and people. The necessity for an inner freedom, preserved inviolate, is for you an urgent one, but you are learning fast the lesson that freedom is a state of mind and not a condition of being. The fear of an isolated loneliness has oft beset you, yet you have realised at the same time that that type of loneliness is oft the setting of the disciple. The increased sensitivity of a disciple's vehicles causes him gradually to become aware of the true world of subtler values.

For what you are being prepared you have been told and know. You know also that a deeper attachment to humanity, paralleling a finer and more clear-cut and clearly realised detachment is for you, therefore, a major objective. I have in this last sentence summed up for you your immediate problem, and I tell you also for your encouragement that you are making real progress towards your goal.

One thing, my brother, I feel you need to realise more definitely; that is that a life of fuller expression in outer service on the physical plane is required and would further aid you towards your goal. Your problems are, however, known to me and this extension of your outer influence (radiating from an inner controlled centre) and the developing of a wider range of contacts must come slowly. But it must surely come and will, if your intention and thought are directed towards these ends. As you grow older, there is much that you have to give. The wisdom which you have necessarily wrought out in the furnace of pain and of suffering must be available and used as the Way of Light and of Joy opens up before you. I hold out before you no illusions of a great work to be performed for which you are divinely predestined. The eventual great work, successfully carried forward, which falls to the lot of all who achieve the great Initiations, grows out of a steadily expanding consciousness, a steady decentralisation, demonstrating

in a constant outgoing in compassion and understanding to the needs *[311]* of the little ones upon life's way, and a greater realisation of the nature of the *whole.* Learn, therefore, to include more people within the range of your daily thought. It is good exercise for the disciple in training. Let your influence, welling forth from a steady and radiant centre, make itself felt in ever widening ranges of contact. Seize each opportunity for a more expanded interplay with other lives, touching them wherever you possibly can, and achieve in that way that fluidity of response which will carry you forth upon the tide of an ever richer service.

You are at the point where you can—if you so will—achieve a higher and more potent rhythm. Its potency and its vibration must be felt outside the home circle and contacts or your relationships with your group brothers. In what manner that extension of service must demonstrate is for you gradually to find out. I but indicate to you possibility. One thing I can, however, tell you and that is that it will come through a deepening of your meditation life, and not through an outer search for such contacts; it will come through the development of a true spiritual understanding which will make the "magnetic beat" (as it is esoterically called) of such potency in your life that you will not need to move from where you are because those whom you can aid will come to you increasingly. For you, the consecrated pen, the dedicated hour, the quickness to seize an opportunity for a carefully chosen word, and the sense of *reticent security* which you can convey to others will be the chief methods which you will employ. Can you grasp the value to the troubled aspirant of finding in a brother that power to aid which is based on a trained reticence and a sure knowledge?

I am inclined to leave your meditation as it is at present, changing only the theme of your meditation. These themes I leave you to find for yourself, choosing them out of this personal word which I have given to you. Use those six sentences which seem to you the most helpful, and regard them as the thoughts around which you will build your mental and emotional life during the next six months.

~

MY BROTHER: February 1937

You are learning the lesson of detachment with rapidity, and *[312]* you are gradually standing free from the clinging hands of others. Just as the Great Renunciation of the fourth initiation is made possible by the many lesser renunciations of many lives, consciously undertaken, so the many acts of spiritual detachment lead eventually to the severing of that final thread which involves the death of all personality attachments. Then only those relationships are left which are upon soul levels. Your task is to learn to differentiate between such spiritual detachments and those enforced detachments which are undertaken on higher levels of astral awareness. The problem of the disciple is to reach a point where he is not hindered or held back by any human being and yet so to handle himself as far as attitude is concerned that he hurts no one in the process of withdrawal. The outer personality claims of attachment are oft so powerful that their clatter and their rattle prevent awareness of the golden thread which links us with another soul. Likewise, overestimation of another person can act as a real hindrance. The chains must break, leaving only a golden thread between each soul—a golden thread which cannot break.

Two things I would impress upon you at this time, and upon them I would ask you to work until the next period comes around.

First, deepen your power of expression and begin to train others through a more definite *outer* service. You have always been able to work subjectively with others. This has been one of your major assets in group work. You are *mentally* magnetic, and through a controlled astral body, you interfere not emotionally with that magnetic influence. This is, for you, an established habit and will persist; it is the result of many years of reflection and of thought control, plus (in this life) academic training. For the rest of your life seek to become magnetic through the written word, through identification with the one you seek to help, through the magnetic power of your mind, enhanced by your soul and contained and embodied in the form of written help. I am seeking your help in training aspirants to become conscious

disciples. Give of that aid, and thereby achieve that magnetic usefulness which will greatly increase your power to serve.

Secondly, the following occult message will give to you, if *[313]* you employ the intuition, the indication of the next spiritual achievement ahead of you—one that can be quickly accomplished if there is right understanding, or which can be learnt with pain and difficulty if such understanding lacks.

> "The key is found; and with the pressure of the hands in service of the light, and with a beating heart of love, the key is turned. The door swings open wide.
>
> "With hasty feet the one who hastens towards the light enters the door and waits. He holds the door ajar for those who follow after. He thus, in action, waits.
>
> "A voice sounds forth: My brother, close the door, for each must turn the key with his own hand, and each must enter through that door alone.
>
> "The blazing light within the Temple of the Lord is not for all at the same moment or hour of the day. Each knows his hour. Your hour is now. So, brother, close the door. Remember, those behind know not the door has opened, or the door has closed. They see it not. Rest on that thought, my brother, and passing through the door, close it with care, and enter upon another stage upon the Way—alone and not alone."

I would change your meditation at this time, for the group meditation is intended to supersede the individual meditation in the majority of cases. I would however give you a brief exercise to perform which may help in the *externalising* of your magnetic power.... Do this exercise every day with slow and measured thought, and with no sense of haste and no looking for results. The results are inevitable if the exercise is faithfully and rightly carried forward.

Enter into a closer relationship with me, my brother. There are things which I can say to you in the moments of high meditation and at the time of the full moon approach.

This is all that I have to say to you at the present.

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BROTHER OF OLD: September 1937

There are, in my group of disciples, certain people who are outstandingly called to live the life of the sannyasin, the life of *[314]* the one who—having fulfilled the duties of the scholar, of the householder, of the family man, and of the business man—is now called to that attitude of life and that orientation to other purposes and goals which we technically call that of the sannyasin, or the teaching disciple. In the olden times, such a man left his home and his business and went out into the world, following the gleam, seeking the Master, and ever teaching as he went. Today, in the life of our Western civilisation and under the dawning influence of the New Age, the call remains the same but the disciple goes not out, leaving all the familiar scenes behind and negating his outer usefulness. He remains where he is, continuing with the outer and physical fulfilment of duty, but within a great change and a definite re-orientation takes place. His attitude to life and affairs is basically altered. His whole inner life tendency becomes that of a *planned withdrawing* . He is passing through that stage upon the Way to which Patanjali refers in *The Yoga Sutras* under the term "right abstraction." It differs somewhat from the process called "detachment," because that process or motivated activity is applied primarily to the astral-emotional nature, to the desire life, whatever those attachments or desires may happen to be. This is a mental activity; it is an attitude of mind which affects primarily the entire life-attitude of the personality. It involves not only the detachment of the desire nature from that which is familiar, desired and appropriated from long habit, but it involves also a complete readjustment of the entire lower threefold man to the world of souls.

It is here that right habits and attitudes in life to the world of business, and of family relations play their part, enabling the sannyasin to "continue on the upward way with heart detached and free," and yet to do so whilst performing right action, through right habit and right desire, to all with whom his lot is cast. To this difficult task your soul is now calling you. It

constitutes your major life problem: To stand free whilst surrounded; to work in the subjective world whilst active in the exterior world of affairs; to achieve true detachment whilst rendering to all that which is due. An understanding of your ray types may greatly aid in this process of release, of relinquishment, and of final renunciation.

[315] The ray of your *mental body* is the fifth, and because it is the same ray as that of your personality, you will have to guard with care against mental crystallisation, and the undue influence of the critical mind. This ray gives you ability in the field of knowledge, but it must be balanced by the unfoldment of the intuition; it gives you the power to master your chosen field of knowledge, but that power must be balanced by the simultaneous mastering of the world wherein love and wisdom control.

Your *astral body* is on the sixth ray but, as in the case of I.B.S., its major quality is devotion and devoted persistence, and not fanaticism. This energy is of immense value to you because it is, curiously enough, your only link with the great second ray of love in this particular incarnation. But it is a strong and powerful link.

Your *physical body* is controlled by the seventh ray, and this, as you will note, is also along the line of 1, 3, 5, 7. This is a point upon which you should ponder and reflect, for the aggregate of your ray tendencies constitutes for you a problem, and your sixth ray energy contributes the only balancing factor. And yet, my brother, you are in many respects well balanced. One hint I would here give to you in this connection and to all of you who study these instructions. The ray of the personality in a previous life leaves definite habits of thought and of activity; it has built into the life rhythm certain unalterable tendencies for which much gratitude can sometimes be felt. This is so in your own life. In a previous incarnation, your personality was on the second ray, thus leaving you with a deeply loving and understanding nature and a power *to include,* which is a major asset; it serves to offset the first ray tendencies which are so dominant in this particular life. It is hard for the disciple who sees not the picture whole, and

who only knows the quality of the present life and its natural tendencies (due to ray influence) to think truly about himself.

Your rays therefore are:

1. The egoic ray—the first Ray of Will or Power.
2. The personality ray—the fifth Ray of Concrete Knowledge. *[316]*
3. The ray of the mental body—the fifth Ray of Concrete Knowledge.
4. The ray of the astral body—the sixth Ray of Devotion.
5. The ray of the physical body—the seventh Ray of Ceremonial Magic.

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BROTHER OF OLD: February 1938

This group is nearing the time when it should begin to work with regularity at the problem of dissipating the world glamour. This it will do successfully just in so far as the individual members have freed themselves, or are freeing themselves, from their personal glamours. In these instructions, I have pointed out that you were one of those in the group who are in a measure freer than the majority from the blinding effects of glamour. I would ask you to preserve this condition for the helping of the group and as a group service. When it becomes possible to do this world work (done naturally behind the scenes) then there will have to be a stiffening in the attitude of the group members in relation to this problem in their own lives, for it will be the existence of personal glamours in the group members which—when they approach the problem of dealing with world glamour—will let it in unless there is this "positive stiffening"—if I may use such a term.

It is dangerous work, my brother, and I am mentioning it to you in this place because your fifth ray quality of mind can serve a useful group purpose. You are in a position to build a protecting wall (but not a separating barrier) around the group as a whole; it is to this activity I call you at this time. You can begin to prepare the way for the group activity. I am, therefore, giving you a meditation which has this *service intent* and I would ask you to do it

for the next six months. It will strengthen your fifth ray quality, which is that of knowledge, and which, when present, can produce illumination. It is that quality which permits the man who has it, to *stand steady in the light* , to *rest in pure being* , and to *become the true Observer.* These qualities of steadiness with the intent to reflect light, of centralisation of the self, and of right observation are essential *[317]* to this group. They must be developed as group qualities, if the work planned is to be safely undertaken. The producing of these group attitudes can be greatly assisted by you and through their intensification in your own life you can foster their growth in others. In a letter written to you a year or so ago, you will find another reason why you have this special service to render along these lines. Will you re-read that letter?

One of the things which I have endeavoured to do with this group of disciples is to give them a grasp of their personality problem by telling them the rays with which they predominantly work in order to help them subordinate the lower man to the spiritual man. You would profit by making a study of the fifth ray and by assimilating, as far as you can, the information anent this ray found in my books. It would be a profitable thing if students would gather together all the information they can anent their two major rays, with the view to practical work with themselves. This is for you a peculiarly valuable thing for both your personality ray and your mind ray are on the fifth line of force. You have, consequently, a real problem in connection with yourself and at the same time a real asset in connection with the group. You can aid them in gaining the needed group poise for the work to be done.

The Old Commentary , in speaking of the work of those whose dharma it is to dissipate world glamour, uses the following expressions:

> "They come and stand. Within the midst of whirling forms—some of a beauty rare and some of horror and despair—they stand. They look not here or there but, with their faces turned towards the light, they stand. Thus through their minds the pure light streams to dissipate the fogs.

"They come and rest. They cease their outer labours, pausing to do a different work. Within their hearts is rest. They run not here and there, but form a point of peace and rest. That which upon the surface veils and hides the real begins to disappear and from the heart at rest a beam of dissipating force projects, blends with the shining light and then the mists of man's creation disappear.

"They come and they observe. They own the eye of vision; likewise they own the eye of right direction of the *[318]* needed force. They see the glamour of the world, and seeing, note behind it all the true, the beautiful, the real. Thus through the eye of Buddhi comes the power to drive away the veiling swirling glamours of that glamorous world.

"They stand, they rest, and they observe. Such are their lives and such the service that they render to the world of men."

I would commend these lines to your careful thought. They convey to you, not only the field of your service, but also the desired attitude of your personal life. Most people have many glamours in their lives and link with facility with the world glamour. You have only one real point of glamour in your life and you do not tune in with facility with glamour. Could you see with clarity the one point of weakness in your astral life, based on devotion and idealistic interpretation, you would work with greater power and freedom.

In reference to your meditation work, continue as before, but when you have finished the work of building the symbols, and have sounded the O.M. three times, then take as your seed thoughts the following and meditate upon the themes indicated below:

1. The power to stand within the light, leading to right reflection of the light.
2. The power to rest in spiritual being, so as to focus the soul within the chosen field of service.
3. The power to attain right observation, so as to see correctly that which should be done.

Do this meditation with the consciousness focussed in your fifth ray mind but with your attention turned towards the astral world whereon your group is planning to work. This may at first produce an intensification of your own point of glamour and to guard against this you will have to institute watchfulness. Much good will eventuate if you make one definite and lasting gesture or act of freedom from your glamour (if you know what it is and face it with precision) and opportunity to do so may come to you in a few weeks' time. I wonder if you will recognise it, my brother, and have the spiritual independence to seize it.

[319] I ask your assistance in this preparatory work and would ask you also to get in touch with L.U.T. who is also doing some work for me along another line. In conclusion I would point out that

1. Your soul energy normally finds expression through your fifth ray mind and it is wise for you to link this up with my earlier comments on this matter.
2. Your personality force is focussed in your seventh ray brain.

~

MY BROTHER OF OLD: September 1938

You have now come back to your own group and to the one to which you were originally assigned, and for that I am glad though—with the rest of you—I deplore the cause. The glamour in which R.V.B. is involved is thick and at present impenetrable, but the primary reason for his leaving all his responsibilities and deserting his group brothers and his post, has been the need for certain personality adjustments and the righting of a serious mistake he made two lives ago. When he has worked through his karma and has achieved release from a certain thraldom, he will again proceed upon his way. In the meantime, his co-disciples will stand with silent faithfulness behind him, leaving him entirely free and yet ready, when the true freedom comes, to again recognise the outer as well as the inner relationship.

You have little to do, in order to pick up the threads of the group work, for you have for some time been interested in telepathic work and you are

starting work with the group at a time when it is entering upon a new venture. There is no old technique to master but only a new one to be learnt —together.

You yourself have a ray combination very similar to that of R.S.U., but owing to your sixth ray astral body, the personality situation is saved. There is, as you know, a preponderance of the will-mind-activity in you but a powerful and well developed astral body has enabled you to express the love nature which you brought to a fairly high point of development in a previous life. This life has been for you a balancing one and *[320]* when you return again it should be with a second ray personality because the shift of this life expression, in combination with the last life, should bring about the evocation of a second ray personality, intelligently equilibrised.

I would point out to you, however, the problem which emerges when you have a straight line of contact between the first ray soul, the fifth ray personality, a fifth ray mind and a seventh ray brain. This leads to intelligent high grade work in your chosen profession but negates the free play of the intuition. This latter, however, is aided by the fact that *at this time* , your first ray soul focusses itself in the astral body and, therefore, greatly aids its expression by giving you emotional power (if you care to use it) and enabling you to release much magnetic force—again if you care to, which is seldom. The reason for this is that—through your definite soul contact—you tend to express the outstanding quality of the first ray which is loneliness, isolation (not separativeness with you, my brother, for that is not one of your faults), the ability to stand alone and unmoved. Your personality, as you have probably guessed, finds its focus of expression in the mental body. There is an easy line of fusion there.

For the rest of this life, your effort should be shifting the personality focus into the astral body, thus producing the flooding of your life expression with love, powerfully and intelligently expressed. This will also produce a closer fusion between your soul and the personality.

The only meditation exercise I will give you, at present, is one that will aid this fusion and release the magnetic quality of your life. You will have enough to do to incorporate your aspiration, life content and intelligent consciousness with your group, plus mastering the technique of the new work which they, too, are learning. Do this brief exercise in consciousness and visualisation, prior to the group work and meditation.

1. Sound the O.M. as a personality. Do so at the highest *mental* point, raising your aspiration at the same time, with the mind to the soul.
2. Sound the O.M. as the soul, breathing it out in the will-to-love all beings and arresting its descent at the astral *[321]* body. Do this by an act of the will and the use of the creative imagination.
3. Having thus vitalised the astral body and *imagined* the fusion of soul, personality, and astral force, then direct this triple stream of energy to the heart centre, *rushing* it there, if I might so express it.

If you will do this faithfully and intelligently each day, with the power of your mind behind the work, you will very soon note results and those associated with you certainly will.

My steadfast understanding and my love is yours, my brother.

NOTE: *This disciple is still actively cooperating with the Tibetan* .

~

To S. C. P.

November 1931

MY BROTHER:

I would say to you in cryptic form: Study the meaning of the flame and of the wick and realise that there needs must be a wick to demonstrate the flame. Make your meditation definite and then anchor yourself to earth by certain specific activities, carried through to completion. Let your service be group service and not so much individual work as heretofore, and remember that the gift of power in meditation and the capacity to bring through the vital energy which makes things to *be* (which you can do) produces

increasing detachment from physical plane realities; it can produce also the severing of lower contacts unless the energy is carried through on to the plane of earth happenings and works out in paralleling action. This faculty "to bring through," you began to demonstrate last spring. It should continue.

Carry your thought in meditation to the throat centre at the back of the neck and each day vitalise that centre so that the creative work is carried forward by you and you continue to cause things to *be* . The lesson of Being is not your lesson at present; it must be the lesson of selfless acting upon the physical plane. Go forward with the ordinary routine work as I have *[322]* outlined it for these members of my Ashram, and let your spiritual diary take for you the place of speech. Strengthen the physical body and learn to avoid the taking on of those obligations which others can as properly handle.

In your meditation work you have asked the question: What hinders that can be sacrificed? Is this not so, my brother? I answer: Over-analysis of the reactions of others to what you say and do and an over-focussing of your attention upon the results of what you say. You know your field of service; therefore, serve. You know your group relations for this life; see that you are related!

You are not clear as to the hindrances existing in your personality. This is partly because your knowledge of the mechanics of that personality is less than that of the majority of my disciples because you have less academic knowledge. Avoid the glamour which comes from realisation of pure motive —and that you have. Your brain and soul have close alliance. A high grade astral body acts oft as a distorter where your vision of character is concerned. Where the Master's work and your own field of service are in question, clearly and truly you see. Where you yourself are concerned, the vision is not so clear yet the method of close self-analysis would land you in morbidity. In utter self-forgetfulness, therefore, know yourself and serve. Be silent towards your personality. Ponder on these cryptic words or phrasing, for they hold for you the truth.

~

June 1933

I would say to you, my brother, that the instructions which I last gave to you still carry for you the needed teaching—a teaching which, if followed, will lead to realisation. I have today but little to add. Will you again and with a *lighted heart* read what I there have said? Your progress on the Way and your power to take the kingdom of Heaven by violence is very real and the keys of the entrance lie within your grasp. But this power itself carries with it its own problem and its own solution. Only one vital thing stands in the way of a life of utter usefulness and that is the sixth ray quality of your personality. It is, as you know, the ray of devotion, of a fanatical idealism, of *[323]* undue emphasis and this ray, when conditioning the personality, is apt to cause much trouble. The lesser light of that minor ray (in itself, divine) can shut out the full radiance of your soul. Study all you can find out about the nature of the sixth ray. Your point in evolution necessitates a dominant personality which must be understood by you if your full usefulness in my work is to be reached. Follow instructions, brother of mine. You *can* be used and when the lesser light is dimmed, the first ray quality of your soul will be turned increasingly to the work of illumined building with the aid of other souls. There is much to be accomplished if the work of the Hierarchy is to go forward as desired....

Your work in my group is known to you. It is twofold and that you also know. You can stand in the group as the embodiment of dynamic energy which, as I earlier told you, causes things to be. You can also stand as a tower of strength and let the strength of love pour through you.

Say daily the following words, as oft as you feel the urge and when you choose:

> "The strength I touch and am, that strength I give. The central Light I reach so oft, I pass along the lighted Way to those who need that light. I seek to walk the ways of men as light and love and power. My strength and power come from the secret place and much I know. I live for others and must learn to lose myself in them."

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BROTHER OF MINE: June 1934

For you, there come now some months of inner consolidation. You have heightened your vibration since I last instructed you and have learnt and realised much of what the inner path of reality signifies. Such cycles of realisation must inevitably be succeeded by periods of quiet unemotional growth and assimilation. During these months, the high moments may perhaps cease and the work will go on with no realised tensions and, consequently, with no moments of startling import. This is happily the case. A constant succession *[324]* of spiritual enlightenments and an unabated keying-up to high contacts would eventually dull the instrument so that true recognitions would fade out. Ponder on this, my brother, and be grateful for the days of coming duty, of quiet living, of steadfast orientation towards the light, of silent communication with your soul, of study and of thought. They are of as real value and of as true usefulness as e'en those hours when the technique of the *Presence* entered into your consciousness. They lead towards the time when the technique is superseded by the *Presence.*

The fiery force of your life is now one-pointedly directed towards your goal. Naught can cause you to step aside. The dynamic quality of your aspiration towards usefulness in service indicates energies which have been directed to the wish or the will to serve. Can I make clear to you, my brother, that these energies must be now used differently, and that *dynamic will* must supersede dynamic longing. You oft confuse the two. It is *the will of the soul* which must be brought into play for group ends and not the will and the aspiration of a high grade and consecrated personality. Ponder on this, for its acceptance and realisation will open a door for you that has hitherto remained shut.

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MY BROTHER OF OLDEN TIME: January 1935

To you, I would say at this time that one of the wisest and one of the most educational things you have ever done is to start this group which you now

instruct and teach. Remember that your function as a teacher in no way resembles that of those who are on the second ray of love wisdom. It is not the teaching aspect which is primarily yours but the *awakening* aspect. The group meets ostensibly for teaching and you give them what they need but your prime function is to charge the group members with dynamic energy. Through the power of *your* soul you must awaken *their* souls into *selfless* activity. You can touch them dynamically and then never again will their orientation be purely personal. The task of re-orienting people can be yours. Some people work with groups and, through the inclusiveness of their auras and the potency of their souls, they *[325]* sweep large numbers of people into a higher aspirational attitude and into a deeper spiritual tide. Others have the duty of finding the advanced men and women of the world, the individuals who stand at the portal of discipleship—but blindly, knowing not where they are or why. They then, through their dynamic soul potency, call into living activity the soul imprisoned in these waiting personalities. Such is your task—to teach and vivify.

And what, my brother, shall be for you the keynote of the coming months? What shall be the word I give to you which shall govern your personality until the coming Wesak Festival in May? I am impelled to give you just two words of practical import. They are *gracious loving-kindness* . These qualities of graciousness and of loving-kindness mark the superficial (occultly understood) outer expression of the soul and for a first ray person they are ever difficult; their need is oft not recognised nor are they deemed necessary. The first ray person frequently does not know he lacks them. The inner, dynamic and realised goodness of a first ray disciple can be marred by a haste and an outer quickness of speech and attitude. So sure is a first ray person of his essential kindness and love (and he is rightly sure) that he judges other people as himself. The inner rectitude of attitude and the inner love matter more to him than the outer expression. But lesser people and those upon the other rays are apt to misunderstand. The potency of your work is so real and the opportunities opening before you are so great that if you add to that potency a gracious outer attitude of loving-kindness, you can be much used. Ponder on this, my brother of old.

I change not your meditation and will ask you to adhere to it until next May. This is for you a preparatory period in which the qualities of your soul must be welded into those of the personality. In 1936 and particularly in 1937, if the plans work out as desired and you go forward on the Way, the door of opportunity will stand wider open. These words are for you to interpret. Symbolically I say to you:

> "The door before you has two leaves. One is now open wide. The other is ajar. Love alone can open the one that is ajar. The other opened to the force of will—this to the *[326]* pull of love. Behind this door there stands a *Presence* , hiding another door which opens to a field of newer service."

I cannot impress upon you too strongly two matters, my brother: First that your closest work in the future lies with three people.... This you know already. Secondly, guard more your health and take not on your shoulders more than your strength can suffice to carry. Rest more. The ardent flames of inner love and aspiration oft burn too fiercely the physical vehicle. Pass on to greater work and live with joy the life of loving service.

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BROTHER OF MINE: July 1935

The note of my instruction to you this time can be best summed up in the strong injunction to practise truth at all times. My word to you in my last instruction was to ask you to inculcate in your outer expression upon the physical plane that gracious loving-kindness which first ray disciples ever need to cultivate. This you have attempted to do with marked success. The practice of these qualities will extend your sphere of usefulness for there will be nothing, eventually, in your outer impact upon people to throw them away from you. Instead, you will draw them magnetically to the centre wherein the Masters are found.

Now I call your attention to the necessity for that crystalline truthfulness and that precise accuracy which will release you increasingly from the prison of the lower self. People who work as you could work upon the distinctly

abstract levels of existence frequently have a difficulty in expressing the precision of truth. They lack, if I may so express it, the capacity to bring through into form and to build the concrete shell which can precisely express the idea. This you also quite markedly lack; you have oft said, have you not, how difficult you find it to clothe in words the ideas you contact and the field of knowledge in which—at high moments—you find yourself. This inability to express spiritual ideas in the right words has necessarily its counterpart in the limitations of your personality. The ecstasy of divine knowledge which you know at times and which fails of right *[327]* expression in words, finds its inevitable counterpart in the exaggerated detail of daily life when recounted. There is ever the tendency to continue the ecstasy (known on abstract levels) into the concrete life on the physical plane. As it is stepped down, it over-stimulates other and lower aspects of the nature, and, therefore, removes itself further and further from the truth.

During the coming year, brother of old, assume the task of watching with care every statement made and every attitude assumed, so as to negate all tendency to emotional misrepresentation. But be not overwhelmed or discouraged by any discoveries anent your lower nature which you may make. Should you discover lack of precision in relation to those concerns which affect the lower man, remember that this inaccuracy is due to two things: First, to your power to work on abstract levels, involving ecstatic realisation. This reacts on the lower man and inclines him to over-emphasise all details, and to exaggerate the usual and the commonplace into the unusual and the rare. Secondly, to your innate humility which induces in you a tendency to reassure yourself constantly that you are on the Way and that all you do is in line with soul purpose. The world of glamour which is the distorted reflection of the world of inspiration (the intuitive buddhic plane) then catches you and the truth, with its clarity of outline and precision of detail, disappears into the mists of illusion. Then all objects and affairs loom too large and appear too important and too interesting. With the majority, the reverse happening is the case and everything dwindles in retrospect and becomes too small. Hence the word “exaggerated” in connection with the watch that I want you to make over all words and descriptions.

This self-imposed attention to true accuracy must be your most rigid discipline during the next year and, when success is achieved, you will find yourself walking in a clearer world and discover that you will have potently increased your power to serve. This inability to produce a true picture of things as they intrinsically are and to portray facts as they really exist, has militated against your power to materialise that which is desired upon the physical plane and has caused you much concern and distress of mind. Your desire to help has been urgent and your *[328]* capacity to materialise that which is needed has seemed to you inadequate and oft futile. You have ascribed this inability to the fact that probably you have needed to learn patience. But that is *not* a lesson that you need, brother of mine. Your weak point has been your inability to bring through the vision with accuracy. In order to do this you must learn to practise accuracy of thought and speech daily.

Each Full Moon period, prior to entering into contact with the world of spiritual realities as you have been instructed, check up your progress during the month in this respect, remembering that *initial success* will take the form of recognition of a hitherto unrecognised verbal inaccuracy. You have so little to do (relatively speaking) in order increasingly to become a purifying flame that I beseech you to do that which is needed.

Let your meditation take the form more and more of contemplation. In order, however, safely to increase the length of time you can spend in contemplation, you must achieve an attitude of gentle unswerving intensity and not develop any further that powerful dynamic intensity which imposes ever a strain upon the brain cells. Your work must lie along two lines:

1. Work on contemplative levels, functioning as a soul on its own abstract levels.
2. Bringing through from those levels the ideas and methods of work which *must* materialise upon the physical plane. Hence the need for constant right techniques in speech and the cultivation of right perception and right accuracy. Where there is the habit of accuracy,

the clothing of the ideas in proper and true form will come more naturally.

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MY BROTHER OF OLD: January 1936

I have not much to say to you at this time. After the Wesak Festival, the needed changes in work may be made if you and others in my group of disciples warrant increased spiritual attention. I seek to let you know, however, that your real inner progress has been noted. You have stepped into clearer light and because of that progress you can shoulder greater responsibility in the future, provided that you hold the ground gained *[329]* and lose nothing that has been revealed to you. It is no easy task which you and all disciples have set themselves these days. It means facing up to the issue which each has for himself created and this involves facing one's life with truth as well as one's environment, one's characteristics and one's responsibilities. It is an arduous undertaking to deal clear-sightedly with the lower self, to see life and the self truly and to guard the precious jewel of the vision untouched. You are evidencing increasing capacity to do this; I want you to know that I am aware of your effort and your growing success.

Definitely, I ask you to study and to do some strenuous mental work. It will greatly enrich you. If you will follow my instructions re study as indicated in the work which I assigned to my group (you amongst the rest), it will suffice to give you the needed mental stimulation. The manifestation of intuitive perception upon the physical plane is greatly aided by the effort to read, to understand and then to express that understanding in words. This is never an easy task for a natural intuitive such as you are, but it is one that will bring high reward.

Stand by your fellow disciples with renewed strength and inner realisation of the sources of power this year. It is the strong inner grasp of your true self to which I appeal. This, my brother, is a year of crisis and, therefore, a year of intense strain upon all the disciples in the world. They will need all the strengthening that they can get and the sense of reliant confidence which

comes from the knowledge that there are those who stand steady, who love strongly and who aid untiringly. Give this kind of help, for well you can.

In silence and in confidence and in a growing inner realisation must lie your strength and the strength of every member of my group of disciples.

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BROTHER OF MINE: June 1936

A new cycle is being entered upon by you, as it is by all in my group and for this you have been prepared and this you have earned. The world itself enters upon a new cycle at the *[330]* end of this year but does so unconsciously. Disciples enter upon cycles or, rather, register their effects earlier than the rest of humanity because their minds are somewhat awakened and subjective recognitions can be earlier accorded. This is a point which should be remembered and one which has a definite bearing upon the Science of Prevision.

It has been my wish to assign higher and more esoteric meditations but the time is not yet; it will be dependent upon two things:

1. The amount of group integration which this band of disciples in my Ashram can manage to achieve.
2. The power of the individual disciple to decentralise himself.

This decentralisation is for you a major task, as it is for another of my disciples who is working at the same problem as you are, but from a totally different angle of approach. It should be interesting to both of you to help each other and see in what the differences consist and the entirely different effects which the same general outlook has upon two different ray types and personalities. Let me see if I can make myself clear to you for this matter is of importance.

It would not have been possible for me earlier to have enlarged upon this matter as you would not have understood the truth of my words nor would you have been able to profit by them. Even now I can only just touch upon the problems. It is peculiarly yours and that of R.S.U. You have, however,

made so much progress in overcoming hindrances that my help is warranted. Forget not, my brother, that every disciple has some major characteristic which requires transmutation. Some know what it is and are working at it and the others fall into two main groups. They are either working furiously to bring about a general change in themselves and thus succeed in bringing their faults to the surface and they do it with such potency that they temporarily handicap their service. Or, secondly, they are overwhelmed and depressed by the discovery of their weaknesses. They resent being thus handicapped and the energy which should go towards the processes of transmutation is turned towards their lower nature in disgust, self-pity or hurt *[331]* pride. All this leads to loss of time and produces inevitably the over-emphasis of the personality. The problem with which you and R.S.U. have to deal and which you must eventually solve is, above everything else, the problem of decentralisation. There is in both of you an over-emphasis of the "I" at the centre of the stage. I am telling you nothing new when I say this, for you have been faithfully working at this decentralisation for some time and making real progress. This, I, your friend and brother, tell you gladly. The emphasis upon the little self is, in your case, based upon three things:

1. A realised sense of divinity, of the beauty of the life of the spirit, of truth and of the power of your ray life. It is due to the fact that you have—in past lives—achieved a fair measure of soul control. Note my words with care.
2. A desire to impose upon the personality and to *make* the lower self to be in factual living what you know yourself to be on the higher soul levels. This is complicated by the desire that those you love should likewise recognise your divinity, your service and your power.
3. Being primarily astral-buddhic, demonstrating as intuitional development working out in a high emotional reaction, your personality polarisation is emotional, even though you function, as a soul, on the power ray. You have, therefore, a consequent weakness in the mental polarisation. This I endeavoured to aid you in correcting

last year when I suggested that you studied more and did more mental work. Did you do this, my brother?

As I said above, R.S.U. has the same problem of being too much in the centre of her own life stage, but her whole attitude and life presentation is the exact reverse of yours. You, realising a measure of divinity, *impose* upon your personality in speech and desire what you believe to be the effects of divinity. You over-estimate the capacity of the personality to respond to this. She, realising the same measure of divinity, is so conscious of the failure of the personality to express this, that she retires within herself and (if I may use a phrase of real ugliness) she there "wallows" in the sense of failure. This ability to see such failure and to sense at the same time the beauty of divinity is due to *[332]* her mental polarisation which enables her to cast the light of the mind in two directions. She is largely an expression of the higher or abstract mind, invading the lower mind, via the soul. Yours is buddhic or intuitional reason, stimulating the astral-emotional nature, via the soul. In these two statements, you and R.S.U. have your problem clearly defined. The building of the antahkarana—more surely and more definitely—is the solution for both of you, plus a trained and cultivated self-forgetfulness. In some ways, the problem of R.S.U. is harder than yours because (through her sense of inferiority brought about by the second of the two capacities of the mind which casts its clear light upon the personality) she tunes in on the illusion of human failure—a gigantic thoughtform—and also upon her racial sense of inferiority. Her distress is deep-seated in her love nature. Yours is not so deep-seated as it is not fed so dominantly from the mental plane.

The way out for R.S.U. is the cultivation of joy, as it brings release to others. Yours is by the right control of speech and the elimination of all reference to personality activities. This must be achieved, not by the processes of inhibition, but by a true lack of self-interest. If my reference to the buddhic-astral nature of your life direction is not clear to you, take the matter up with R.V.B. Your technical knowledge of these terms may not be adequate to true comprehension. You need to study in order to awaken your mental grasp,

without losing at the same time your intuitional wisdom. R.S.U. needs to study less and to *be* more.

Power can flow through you, my brother. As a channel, you can be potent once that channel has been better cleared. You can act as a distributor of strength and power to your brothers once you have freed yourself from the centre of your stage and can move with greater freedom on soul levels....

Your work must continue to lie a great deal on buddhic levels. The calls to meditation which so constantly come to you from somewhere must still meet with prompt response from your personality. This is one thing which you have mastered, the ability as a soul to call the attention of the personality. This ability is your major asset and contribution where my group of disciples is concerned for it enables you, if you so choose, to *[333]* send forth at will light and strength and power. Continue with this work of attention.

May the light of the Eternal shine upon your way, my brother and the power of your soul pour through you with increasing helpfulness to your chosen band of comrades. Such is my prayer for you as I gather you closer into my aura.

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MY BROTHER: January 1937

You have asked me a definite question and you have made one statement to which I would call your attention as it embodies a major truth which—grasped theoretically by you at this time—can be practically applied if you so choose.

You asked how one can definitely know my vibration. There are four vibrations to which you respond and which you should carefully study and learn to differentiate more accurately in the year of training which lies ahead:

1. That of your own soul at moments of contact. These are the moments of light and illumination and of released thought and for this contact

and its expression in these forms you should increasingly work. They are free from personality ideas, ideals and desires (of no matter how high an order) and from all traces of personality love. But they should throw a flood of light upon the personality, revealing you to yourself. If this they do not do, then they are kept on too high a mental level and are *impractical* for they remain mystical and abstract, theoretical and divorced from consummated practice. They increase responsibility but remain relatively useless for they are futile upon the physical plane.

2. The vibration of your group of co-disciples. You sense this group of mine most potently and particularly at the time of the Full Moon. It produces collective heart expansion. This I think also you know and have at times experienced. It should deepen your love for your fellow disciples and should destroy all barriers between you and them. If it does not do this, then the whole activity is *[334]* kept on the level of theory and mentation and is not practically expressed. What I say to you here I say to all disciples.
3. You sense also the vibration of two in this group of disciples particularly; they are the most easily contacted by you and produce stimulation—the one of the head centre and the other of the heart centre. Forget not, stimulation is an impersonal force and is unconsciously applied in your case by them and it feeds your thought life more than anything else. This means that tuning in on these two vibrations accentuates all your thought life—the good and that which is not so good. The three of you create in fact a triangle within my group and this should increase the interplay of love. At the same time, it could also produce a tendency to drive apart when handled personally. Foster the love but tune not in when that sensed link of love is absent.
4. You sense at times also my own vibration. This can be the tuning in to the periphery of my aura, producing integration of your entire personality and also facilitating soul alignment; it can also be a closer

> contact, a tuning in on the energy of my heart centre. How can you know that you have done so? Only, my brother, by the after effects and not by any phenomenal vision, response or reaction. An increase of love and understanding, a developed impersonality and a keener response to need—these would be some of the true reactions.

Study these various vibrations by practising the habit of contacting them with deliberation and determination, tuning on one or other of these four at separate times, noting results and registering any response.

The statement which you make and to which I seek to call your attention is as follows: *One must distinguish between essentials and non-essentials.* This is a statement of deep occult fact and significance and holds the key to the spiritual life and to all the occult mysteries. It pleases me that you have isolated this truth and have attempted to formulate it with clarity. Now, my brother, use it as the keynote of your spiritual practice during the next few months, living by it and abiding by it. *Apply [335] it,* however, not to the use of your time or to your physical plane active life but to the use you make of emotion and of thought. Bring it as a touchstone to every problem and situation of an emotional nature and every glamorous, personality reaction and watch the light which will stream in from every side. Ask yourself, for instance: Is this line of thought or inner emotional reaction an essential or is it of no importance in the light of the larger issues and is, therefore, a non-essential? Is my agreement or disagreement with someone's ideas or point of view based on spiritual essentials or on personality non-essentials? Act then on the response which you call forth as you stand in the light of your own soul. Ask yourself also: Are these comments of mine, this discussion in which I may be engaged, concerned with spiritual essentials or not? Are my words emphasising the spiritual reality in my brother or do they bring to light that which is non-essential? Am I throwing the weight of my influence upon the side of essential facts or am I fostering the non-essential and, therefore, the unnecessary? One could make lengthy application of a practical nature to this occult law but I have indicated sufficiently the usefulness of your statement.

I am giving you no occult exercises at this time. You have evolved your own way of working and of preparation for meditation and it will suffice you for the present. The occult phrases which should constitute your subject of meditation during the coming months and which have in them the clue to increased release are:

"The will dynamic sweeps from the centre to the periphery and builds the little world of form—the world of I and my, of me and mine. This world a prison makes. It hides the beauty rare; it shrouds the sound divine; it veils the Word incarnate.

"The will dynamic sweeps from that which is without to that which lies within. It builds the wider world of Thou and Thine, of Ours and That. The doors stand open wide; a light shines forth; a Word can then be spoken and many prisoners go free.

"The will dynamic sweeps around the world upon the wings of love divine. It sweeps throughout the universal world; it acclaims with joy the All, the Whole, the One. *[336]* The Life then stands revealed. The universe stands free and with it *man* ."

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July 1937

You have an interesting and definite problem, brother of mine, which entails the organisation and the right relation of the different aspects of your personality forces and their eventual coordination with the energy of the soul.

Your *mental body* is on the second ray. This, as you will note, is not usual. It makes illumination the line of least resistance. It facilitates contact with the soul and provides your dominant problem. That problem is the demanding of love and of appreciation where your personality is concerned. Think this out. It means that you can always be depended upon to sacrifice everything in order that the desires, the will and the purpose of the soul—once they are made clear to you—may be truly worked out. Nothing will be permitted by you to arrest your spiritual achievement once the way appears open to you.

But it means also, from the lower angle, that you will sacrifice much in order to be loved by people. This matters not at all in the case of the average person for in due time and inevitably a proper sense of proportion will emerge. But it does matter in the case of those who are on the Path of Discipleship and who face at some not so distant time preparation for initiation. Watch this with care and discover for yourself the situation. One clue to understanding would be that you study whether or not, in moments of personality emergency, you sacrifice your sense of truth or your friends.

Your *emotional body* is on the sixth Ray of Devotion and Idealism; hence your devotion to those you love, to truth and (unknown and unrealised by you) to me, your Tibetan brother and teacher. Hence also your devotion to the Hierarchy which I serve. Hence also the interplay between your sixth ray personality and your sixth ray astral body which provides both spiritual opportunity but also a definite problem.

Your *physical body* is of a dominant first ray type. This again is not usually so except in the case of disciples, who are liable to build vehicles of any type of force to meet the emergency, the need or the service of a particular life. This *[337]* first ray body enables you to handle spiritual energy upon the physical plane. It enables you also to act as a force transmitter and distributor. The forces, therefore, with which you have to deal are:

1. The soul ray—the first Ray of Will or Power.
2. The personality ray—the sixth Ray of Devotion.
3. The ray of the mind—the second Ray of Love-Wisdom.
4. The ray of the astral body—the sixth Ray of Devotion.
5. The ray of the physical body—the first Ray of Power.

I have one personal word of commendation to give you at this time, my brother. Your sense of truth is growing fast. See that it continues so to do.

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MY BROTHER AS ALWAYS: January 1938

I would ask you to study the instructions which I gave you a year ago. By so doing, you will be able to gauge any measure of growth to which you may have attained (if you study with care and understanding). You will also be able to decide if you have gone forward as indicated. You have had a year of development on all planes and your task is now to balance, one against the other, the various aspects of your life so that (in the words of the occult phrases given to you a year ago and definitely chosen by me with an eye to your future progress), you can build that "wider world of Thou and Thine, of Ours and That." Forget not, that what you build can be either a temple of the Lord from which the Words of Power can issue forth and "many prisoners go free," or a prison house, hiding and not revealing, veiling and not manifesting that which is of beauty rare.

One of the problems with which all disciples are faced as they become dynamic and constructive on all planes (as they do and must) is to avoid becoming the prisoners of their own constructions or limited by that which they themselves have created. They must learn to live with vision in the world of causes and of motive, adhering strenuously to "original intention"; they must not permit themselves to be sidetracked *[338]* by the activities which they have themselves set in motion, or by the details which emerge out of their creative activity, or by the lesser responsibilities and obligations which may appear. You know well to what I here refer and should increasingly respond to these ideas. Keep the vision clear, my brother, and live upon the mountain top. It is this message which I seek to send to you and to all in my group of disciples today. You are all living on the verge of new happenings, of increased opportunities, fresh complexities and of definite spiritual crises. Then, remember the words which I spoke to you last year. *We grow by the presentation of moments of crisis.* Face such times with detachment, with deep inner comprehension and consecration and with illumined understanding, and swerve not from your basic objective to serve the race of men, the Plan and Us. Such is the appeal I make to all my disciples.

I am not giving you a definite meditation till later. But I particularly beg you to concentrate attention each month at the time of the Full Moon. For one full week each month make your conscious, dynamic and intelligent approach and let nothing interfere with this. It will be the best method for your first ray nature and will enable you to preserve your spiritual integrity; it will also serve each month to awaken your consecration and your dynamic spiritual *will* so that your dedication to service, your consecration to the life of meditation and your pledged obedience to your soul may move forward "from strength to strength." You will thereby be enabled (in the rush of new undertakings) to preserve yourself ever at the inner point of peace and from that spiritual centre go forth to the day's task, serene and unafraid, and with consciousness of spiritual purpose, kept ever at its highest point of tension. Will you, however, take the following seed thoughts into your meditation?

March . . . . . .Spiritual Purpose.

April . . . . . .Consecration to the Plan.

May . . . .Tension and Intensity.

June . . . . . Quiet Poise.

July . . . . . .Spiritual Carelessness.

August . . . . . Loving Understanding.

September . . . . . Self-forgetfulness.

October . . . . . Soul Purpose.

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[339] MY BROTHER: January 1939

May I start my instruction to you at this time by quoting to you some familiar words: "In quietness and in confidence shall be your strength." Have you ever noticed the occult significance of these words? Quietness refers to the necessary condition of the astral or emotional body, and confidence, which is the outward expression of an inward faith, describes that of the mind. In quoting to you these words I have given you the working rules which should govern your personality life during the next few months. Quietness leads to a right reflection in the quiet pool of the

emotional life and *this* in the light of the soul. Confidence is the expression of the personality faith in the fact of the soul and of the Plan. “Faith is the *substance* of things hoped for, the *evidence* of things not seen.” These desired realities, when reflected in the emotional nature, evoke aspiration and develop faith.

The focus of your soul is in the brain and that is why (when you came into incarnation) you built a first ray physical body—which is an unusual thing to do. The energy of your personality ray is focussed in the astral body. Your problem is to swing the mind nature into greater activity without (at the same time) developing criticism—a thing from which you are at this time relatively free though you are *not* free from certain unrecognised jealousies. You are free because the lower concrete mind, even if of good calibre, is subordinated in your case to intuition and to feeling. Your task is to gather personality and soul energy into the mind and—losing nothing of your present intuitive ability and power to feel and love—to work from the place of mental power. If you can do this, then your intuition will take due form and the power which flows through you will transmute feeling into understanding.

Before, therefore, you meditate each day, I will ask you to practise the ability to withdraw into the *mind* . You usually get focussed too high in the region of buddhic realisation (which is the exercise of the intuitive faculty) or you are focussed too low, in the realm of astral perception. I do not here refer to astral vision or psychism but to responsiveness to feeling.

[340] You must learn to see the mind as a centre of pure light. You must rid your consciousness of any thought of the mind as intellect and must learn to see it as simply a powerful reflector of the light of the soul, transmitting soul wisdom into the world of men. When you have found this centre of light, which is the mind, there take your stand in the very centre of the sphere and from that point proceed with the rest of the work which you are doing with my group, after duly linking up soul and brain.

Your objective in alignment will then be the mind, linked with the soul and the brain. This is a little different to the usual presentation of soul-mind-brain. It is mind-soul-brain. Ponder on this.

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MY BROTHER: November 1939

The entire glamorous life today, presenting itself as a necessary pageant and one that must be accepted in its inevitability, involves your consciousness. By this I mean that there is little of the specific and the particular in the glamour which seeks control of you, as is usually the case with the man in the street. It is the whole, swirling miasma which well-nigh engulfs you because—as I told you some years ago—you are predominantly astral-buddhic in your consciousness. Your intuitional grasp of reality and of truth is far ahead of the average. Your sensitive response to glamour is equally so. It is for this reason that your soul has led you into places where (in the competitive life of mankind) your lower mind *must* perforce function and thus the gap between the two major factors in your life (the higher intuitive mind and the astral-emotional nature) can be bridged, thus letting in the illumining control of the lower mind, plus normal concrete thinking. This is by no means an easy process, but, for a disciple like yourself, it is one which you can face with gallant attitude.

My aim is to let you know the purpose of your present life activity. It is not the seeking of money in order to live rightly and correctly; it is not the full occupation of your time, nor is it place or power. These are not the true incentives. The real *[341]* aim of your soul is bridging work and the achievement of clear-sighted control over a powerful personality, thus leading you to face yourself as you are and to make the needed changes. When the personality can be appraised justly and its achievements, its faults and its capacities rightly gauged, and when it is then deliberately subordinated to the aims of the soul—then you will have made a very great step forward.

And, my brother, you are making it. Your values are truer than they were a few years ago. The small social amenities and the calculated choice of friends no longer entirely govern your attitudes, though ancient habits still persist. Twenty years ago you were governed by social considerations; today that is not the case. It has been a long and hard lesson for you to attain a better sense of proportion, a more correct judgment and a finer perception as to people and their values; this will actively aid you in the dissipation of glamour. You are making real progress in overcoming the glamour of the social world, of place and position.

You are beginning to think in terms of human beings, thus negating your background. Does this surprise you, my brother? The glamour of caste still holds many nations and their peoples, and this the present war will bring to an end and from it will emerge *humanity* —whole, and able to function in human ways, free from the major trends and tyrannies of the past caste system, churchianity and financial grading. Ponder on this, for it is a point which you have not seen with clarity, and right understanding of this will clear your way to a future of wonder. In the lives of the world disciples at this time, great world problems are being worked out. Their response to world conditions is more sensitive and quicker and in their subsequent clear thinking lies the hope of world regeneration. So think and, my brother, lose not time worrying over what may look like an implied criticism of you.

NOTE: *Inability to take criticism or to walk with humility on the Way temporarily has glamoured this disciple and direct contact with the Tibetan's group has stopped; the decision was the disciple's and not the Tibetan's.*

~

To P. G. C.

January 1936

[342] MY BROTHER:

As I begin my work with you, I seek first of all to make two things clear. I look for no blind obedience from you. Such is not the way of the true

disciple, nor is it your way. For this you may be glad. But I do look for evidence of that spiritual experimentation which will be willing to give fair trial for an adequate time to those things which do not run counter to your developing intuition. You yourself are becoming increasingly conscious that your spiritual independence (which is one of your most precious assets) can become too much emphasised and prove in some ways a hindrance. Your position is clear and sound, but you fail somewhat to recognise the fact that your personality is not yet a pure channel; nor is your alignment and your inner adjustment to the soul yet perfected. There is a chance, is there not, my brother, that your constant reaction against receiving any outer help may at times militate against your progress. Your extreme cautiousness may lead (if over-accentuated) to a spirit of isolation and separativeness which can be profoundly disastrous to the emerging and true spiritual ideals.

There are always those whom you can aid and stimulate and whose consciousness you can assist to expand. This is your constant endeavour and realisation, for you ever serve. But, equally, there are those who can give to you—in their due place and time—that which you need in order to take what is for you the next step upon the Path. And this I can give to you, if you care, for a year or so, to enter into some experiments with me and submit to some plain statements of truth. In the process of this experimentation can you give faithful adherence to the imparted instruction? You can at any time drop out. You are not asked to give to me any personality devotion. You will not be asked to do aught for which I will not (at the same time) seek to explain the reason and objective. But whilst working in my group, will you not adhere to my instructions and refrain from criticism and from conjecture of too analytical a nature until I have had time to demonstrate to you the value of that which I am *[343]* seeking to do? Give me two years, my brother, and by that time you may value that which I and the group can give.

I sought to bring you into my group work for several reasons. My first reason was that your type of mind will be of value to the group and you can help me with your teaching capacity, for you are well grounded in the

academic side of the divine art and know more than do your fellow group members, just as I.S.G-L. is more deeply versed in the science of psychology than are any of you. Your questions and your occasional papers will be of value to the group.

Secondly, if you will temporarily abandon your attitude of mental isolation (which is somewhat based on fear—a fear of losing time as you appropriate the mental errors of others), the group identification required will greatly broaden your understanding. Read what I have to say in the general instructions anent this group endeavour and seek to cooperate—for a while at least. The value of the group work may even outweigh in its results the teaching which I may give to you. In the New Age, which is upon us, all true work is *group work* , with the individual subordinated to the group good. This identification you have yet to learn. Members of the new groups have to learn to identify themselves with the subjective aspiration and goal of the group, but not with the organisation angle which is ever kept in the background. This will not be easy for you. Groups, just like individuals, have their three functioning aspects. That of the outer active organisation is only too familiar. It is the second aspect, of group inclusiveness which you have to learn and with which you must identify yourself.

Now, brother of old, let me give to you the meditation work which I wish you to do. For six months cease from the breathing exercise that you have been doing, which you call the abdominal breath, for it vitalises primarily the centres below the diaphragm and with you—curiously enough—it is the centre at the base of the spine which is vitalised.... I seek to awaken the creative imagination and release your sense of specialised force in certain areas.

That the light may indeed shine upon your way, and lead you to increased usefulness is the wish of your friend and co-worker, the Tibetan.

~

[344] MY BROTHER: June 1936

You are a second ray soul and have a seventh ray personality.

This seventh ray personality enables you to work actively in many ways upon the physical plane, bringing together the subjective reality and the outer form. Your feeling that there is in you indication of a fifth ray activity is due to the fact that it was your personality ray in your last life and is, for you, the line of least resistance therefore.

First, my brother, I would like to thank you for the way in which you have taken hold of this work, and for your cooperation in attempting to fuse the group subjectively. You have worked well and hard, and though I know that you seek not commendation, it is of value sometimes to know that one's efforts are bearing fruit.

This group of mine is by no means an easy one with which to work. In the six members who are at present working together in it there are five second ray egos. This is interesting in that it indicates a predominant capacity in the group to heal and to teach, and these are, in the last analysis, your two major objectives. This should be grasped and understood. Healing need not necessarily be physical in its objective. The highest form of healing at this time possible is psychological. This, of course, produces physical results. When a healer can combine in himself both fields of activity and produce that psychological synthesis and a consequent physical healing, then much, very much, can be done.

There are also to be found three sixth ray lines of force. These produce that definite drive which tends towards ultimate success, but also a drift towards fanaticism. This must be guarded against; for disciples in training, fanaticism is not desirable. In this brief analysis of the ray forces present in this group, it is apparent that you should find points of contact. The problem of two of your fellow disciples, though not definitely similar, has many resemblances from the angle of the soul. May I add here, that the point of evolution of the disciples and their status upon the Path of Discipleship lies *[345]* entirely between them, their own souls and myself, and need not engage the attention of any other person. It is an entirely futile speculation on the part of personalities. I have only called your attention to these points of rapport, because of their value in group integration.

I am not, at this time, going to alter your meditation work. Rhythm through meditation takes time to establish and you have not worked at this for a sufficient length of time to get your results. The rhythm which I seek to see controlling is not yet adequate and it will not hurt you to continue these exercises. Endeavour to clarify and deepen your alignment between the personality and the soul.

~

MY BROTHER: January 1937

You have worked hard the past six months and, though you need no cheering, your work has been amazingly selfless. I wanted you to know that this has been noted by me. You have worked steadily and subjectively at the production of group harmony and understanding; you have endeavoured consciously to bring your second ray force to bear upon the matter of group integration. In doing this, you have tuned in on a vital problem for the group. This group of disciples (affiliated with my Ashram) cannot begin its real service until its individual members function in an unbreakable unity. The problem is to aid and assist this process subjectively and with true impersonality. So many disciples are apt to bring their concrete mind to bear upon these relations, and often end by disturbing its rhythm. All that is needed is love, understanding, and again love, followed by silence. This you have attempted successfully. Continue so to do and preserve ever a watchful spirit so that your high standard can be maintained.

There is much to be done during the coming year and it must all be approached from the angle of soul contact, followed by efficiency on the physical plane. There is a point I ask you to work at during these next months, for it constitutes for you the next step upon the Path of Discipleship.

Seek to make such a dynamic contact with your soul each *[346]* morning (prior to starting the day's work) that the power and wisdom then contacted, and the purity of the open channel, will carry you through the day's activities *without a continual recollectedness of the need to preserve contact*

. This is one of the first steps in the newer conception of *being* . So many people *labour* at the work of being a disciple. At a certain stage, this is right, proper and most necessary, but it should be succeeded by a conscious, dynamic, rhythmic contact every twenty-four hours. Then the momentum set up should suffice to carry you through your full life of service. Once a day you must seek recharging and, if the work is adequately done, it should suffice.

Your other daily points of contact are not intended to aid you personally. Nor are they for your own spiritual refreshment. They are the moments when you tune in on the larger life of the Hierarchy, and of the New Group of World Servers. This I want you to remember. How then shall you make this approach for dynamic stimulation? This is your immediate problem and, in order to help you, I suggest the meditation outlined below.

1. Alignment. Achieved consciously and as rapidly as possible.
2. Then, in your own words, holding the mind steady in the light, and focussing yourself as high in the head as possible, offer yourself to the soul for recharging.
3. Follow this by three minutes (for this is quite a long time, my brother) of complete silence, preserving, if you can, an unmoved consciousness. The charging with spiritual light and force can then take place. How is this done? It is done by the soul, your true self, gathering you, its personality, into *itself* —a process of identification for which you must strive. This is what the mystics of the Catholic Church call the “true quiet of union.”
4. To this should succeed a moment wherein you seek to realise that that which the soul has done is a fact. This involves the renewed activity of the mental processes.
5. Then, by the use of the creative imagination, carry this electrification (if I might use such a word), this stimulation and this illumination down to the emotional body, *[347]* purifying it and endeavouring to dispel its glamours. Let it sweep through the astral body.

6. Then in the physical brain consciousness, regard yourself as the conscious recipient of the strength and the wisdom which you need in service.

Go forth then to your life and service and expect and look for results.

~

October 1937

Your enquiring mind, my brother, is a real group asset, but when couched in terms of bewilderment, or critical intellectual questioning, it can let in destructive force. Use the knowledge which you have to emphasise the facts of which you are sure. Take your stand upon the basic certainties, and remember, that in the synthesis of the apparently contradictory complexities, there will come eventually enlightenment. Therefore, my brother, can I do anything else except tell you to wait with patience? In occult training, the old adage remains profoundly true that "a little knowledge is a dangerous thing." The Path leading to omniscience is one of pitfalls and of difficulties. Has it ever struck you what complexities the Great Ones face as They deal with a constantly changing humanity? Principles remain eternally the same. But techniques and methods of presentation alter with each cycle, because the receiving equipment of man steadily alters and improves. This improvement does not necessarily mean an easier type of pupil; it often means the reverse. The Teacher has not only to impart the old truth in a new way, but has often to offset the established habits of thought and the impatience of a too eager mind.

Ponder on the themes below suggested.

1st month—The use of the hands in healing.

2nd month—The cultivation of patience in diagnosis.

3rd month—The factor of time in healing.

4th month—The "occult abstraction" of the personality in healing.

5th month—The recognition of karma in healing.

6th month—The interplay of love in healing. *[348]*

I would suggest that after each month's pondering, you summarise your conclusions in six statements—brief and concise.

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BROTHER OF OLD: March 1938

I would ask you to cast your eye, the eye of the inner spiritual insight, back over the past eight years, and thus awaken the recognition that during that time three things have happened to you:

1. Your orientation towards reality has been stabilised; you are definitely faced towards your goal, and nothing is able to deter you. Your progress may be slowed by circumstance and human frailty, but nothing can arrest your progress.
2. Your personality dependencies (upon yourself and upon others) are basically weakened and you have learnt a "divine distrust" of the reactions of the little self and its attitudes. You were so sure of your own point of view eight years ago, particularly in your own department of life and training.
3. The significance of patient waiting, both in relation to people who are close to you, your clients, your co-disciples and me, is becoming strongly developed in you and it is one of the first lessons which a disciple has to master.

The implications of these three developments and their effect upon your daily life in your office, home, environment and group is now quite definite, and I would remind you of this. You will know within yourself the reason that I have brought these steps of progress to your attention. It is of real value to a disciple at times to summarise achievement and to accept it.

A new cycle always eventuates from such a moment of recognition and of conclusion, and into such a cycle you are now moving. Be therefore prepared both for deepened vision and for a fresh cycle of testing. You might ask me, my brother, of what such a preparation should consist. For you, it should be a steady "standing in spiritual being" which in your case (because *[349]* of ray affiliations) means to stand in the radiance of love—a

love which wavers not and which permits no personality reactions to dim its lustre. I refer here to soul love and patience and not to any emotional expression of a well-developed astral body such as you undoubtedly have. Such an astral body, duly disciplined becomes a channel for the soul, and is a group asset and of major usefulness.

Earlier, I gave you some seed thoughts to be the germ of your meditation. This I did with a long purpose in my mind. Meditation is so oft regarded as the means for establishing soul contact. People oft forget, however, that this contact is brought about very frequently by an inner reflective attitude of mind, by a life given to service and selflessness, and by a determination to discipline the lower nature so that it may become a true channel for the soul. When these three methods of development are fully expressed and become a life tendency or permanent habits, then meditation can be shifted into another category of usefulness and serve as a technique for the development of the intuition and for the solution of group problems. To this use of meditation I seek to direct your attention, and it was towards these ends I was working when I chose the seed thoughts given to you earlier this year. I would ask you now to take the following six questions, based upon these seed thoughts, into your meditative reflection and answer them, one each month, during the coming half year period.

1. Why are the hands the distributive centres for healing and what do they symbolise?
2. What three major points should be considered in all true diagnosis?
3. Which of the bodies does the factor of time primarily affect and why?
4. “Occult abstraction” takes place in two directions in connection with a patient. What are these two directions? And what is abstracted?
5. Do you believe that a man’s karma must inevitably lead always towards physical healing in this particular incarnation?
6. What aspect of love is used by the healer when dealing with a patient?

[350]

You will find these questions of engrossing interest and well worth your attention as a preparatory task for the future work in healing in which you must prepare to take a prominent part. This group work I trust we can begin soon if the group continues with its task of integration, and learns the nature of that quiet spirit which is free from criticism, undue questioning and goes forth to others in love.

I will now indicate to you the nature of the five rays which condition you at this time. Of two of them, you already have some knowledge—your second ray soul and your seventh ray personality. In many ways you know more about the soul ray which conditions you than you do about your seventh personality ray. Knowledge of this latter ray must come to you through the art of healing, and your soul has rightly led your personality into its right line of activity.

Your *mental body* is on the fifth ray. This is definitely what I might call a "left over" from the fifth ray personality in which you functioned in your previous incarnation. This fifth ray mind gives you the enquiring, questioning nature which is one of your outstanding characteristics—a great asset when rightly used; a major problem and real deterrent to the inflow of soul light when over-emphasised. Eight years ago it was thus over-emphasised.

Your *astral body* is on the sixth ray and this is one of the factors which links you so closely to several of your fellow disciples. Both your major rays, as you will have noted are the same as R.S.W. You can see how potent a part you can play in this life if the force or influence which flows through you, via your emotional nature, is rightly directed by your soul. Being on the same line of energy as the soul—2, 4, 6—a line of least resistance for soul force is found.

Your *physical body* is upon the seventh ray. This should give you facile expression of your personality purpose upon the physical plane. Therefore, in dealing with yourself, you have the following ray forces to consider:

1. The egoic ray—the second Ray of Love-Wisdom.

2. The personality ray—the seventh Ray of Order or Magic.
3. The ray of the mental body—the fifth Ray of Concrete Science. *[351]*
4. The ray of the astral body—the sixth Ray of Devotion.
5. The ray of the physical body—the seventh Ray of Order or Magic.

It is of value to students to study what rays are *not* represented in the personality equipment. I commend this to your attention and also the implications based upon the fact that the three rays of your three bodies correspond sequentially to the three planes in the three worlds of your personality endeavour.

~

BROTHER OF MINE: November 1938

I would start my instructions to you with stating my thanks for the steadiness whereby you have evoked the greatly needed group integration. You have served the group well, e'en if you do not realise it yourself. But I have seen and known. It is not oft that I pause in my strenuous life to tell a disciple that he has done well. I pause here today, however, to tell you so with deliberation.

The group should start its healing service in the late fall. By that time, all will have assimilated and grasped the essentials of the group work. You will be even more receptive to my suggestions than you have been, for you have worked hard at the task of spiritual acquiescent compliance. It was for you a hard task for you are an analytical personality. You can now receive the teaching with a sensitive compliance and a spiritual integrity which seven years ago would have been utterly impossible to you. See that you lose not these qualities.

One great problem I would commend to you, my brother, and that can be stated to you in the form of the following question: Group meetings often prove undesirable for disciples in the early stages of their work together. They serve only to foster personality reactions. How and in what way can the group meet, as a unit, for your future work in healing? This question will

necessitate careful consideration on your part and I would ask you to ponder upon the following possibilities:

1. That the group could meet at certain stated hours on *[352]* certain stated days, sitting alone wherever they may be and thus do the required work.
2. That the group could do the work each morning at their morning meditation, each in his own place, knowing that upon the inner planes, the time equation counts not.
3. That the group could meet together (as many as possibly can) in person for the work of healing but should refuse to impair their usefulness by any personality conversation or exchange of views.

In my last instructions to you, I advised you strongly to consider the nature, qualities and attributes of the rays which were lacking in your equipment. Did you duly do so? They are, as you well know, the first, the third and the fourth or the rays of power, active intelligence and of that skill in action which produces conflict, leading to harmony. You have a sound grasp of the rays which constitute your equipment for this life but you need to understand wherein you lack certain attributes necessary to achievement. You possess four types of ray energy, which work quite fully through you. It is not hard for you to show love, though you handicap yourself considerably through the over-emphasis of the wisdom aspect of love. This leads to certain forms of hardness in your relations with those near and dear to you. Does this surprise you, my brother?

The seventh ray in your personality and physical body gives you the desire to use your hands and it determines your life work, because the hands are the agents of the magician and you are most definitely upon the Path of the White Magician. Your sixth ray astral body has given you your idealism, and the one-pointedness of your fifth ray mind has determined the nature of your mental approach to problems and to people; but you lack certain qualities which would supplement your life expression and which would round out your nature. You need more *skill in action* , a more firmly *focussed will* to understand; thus you will bring more of your brain cells into

activity through the exercise of the third ray qualities. Ponder on this, but become not over-serious about it.

Continue with the group meditation along with the other group members and note carefully the few changes I have made. *[353]* Add to it the following brief meditation. It is planned in connection with your fifth ray mental nature, and I would ask you to do it with care. . . . Go in peace, my brother.

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BROTHER OF OLD: May 1939

One of the things which will, in two or three years time, emerge as part of your contribution in service will be a deep knowledge on the part of esotericists and a renewed interest in orthodox circles of the ray-gland-centre teaching. I would ask you to let this knowledge percolate slowly (if I may use such a term) into your consciousness and there—without any sense of strain or pressure—it will be gradually assimilated. It will then become an integral part of your scientific knowledge, of your mental equipment, and of your technique in service, so that it will become instinctually available. Forget not, that the hardly won intellectual perceptions have to become instinctual creative factors by the time a man is permitted to take initiation. The esoteric facts learned and the mental awareness achieved, will have to fall eventually below the threshold of consciousness, of thought and of awareness; they must constitute an integral part of the whole man, just as the animal instinctual nature or the reaction of the mind to the array of facts, presented by the use of the five senses, lies below the threshold of the animal consciousness, but is protectively available.

The true healer (and you can most certainly be one) should be so centralised in the higher awareness and subtly perceptive of the needs and the condition of the person to be healed, that his reactions to the situation and to the needed help, will be automatic, intuitive and, consequently, reliable. The true healer also correlates and uses all the various branches of the healing art —exoteric and esoteric, orthodox and experimental. He is not confined to

one mode of service or to one scheme of presented healing. Again, I would ask you to ponder upon this.

I would ask you, also, to make a careful study of the use of the hands in healing. I have given various hints in my different *[354]* books and there is much anent this subject in the doctrine of the Church as to the "laying on of hands" and also in the oriental teachings anent the mudras, or the use of hands in ritualistic service. Find out all that you can about the hands. Later, I will indicate the future use of this science of the hands and give further instruction on the purpose of the centres in the hands in relation to the healing art. In the meantime, gather all the information upon the matter that you can and put it in such form that it may be available for use in the group.

I give you no other special work to do nor special meditation. Your time is fully and constructively occupied, my brother.

~

MY BROTHER: January 1940

At the centre of your astral life lies a hindering glamour and, as in the case of your group brother ... I find it difficult to give this glamour a name. It is the reverse of his but then your two natures are widely different. Perhaps I can explain. You are working on the physical plane with distressed bodies and minds. You are also working on soul levels with thoughts and with concepts, and also with the assimilation of that inner and occult knowledge which has been your chosen way this life. Your active and enquiring mind, therefore, moves in the direction of the rendering of service and the acquiring of knowledge. You can touch heights in your inner life. Your service, steadfastly rendered, brings you down into the depths of human living. Yet the glamour of detachment, leading to personal cleavages in your inner life, hinders the full expression of the soul and the demonstration of a fusion which is much needed. For you, the word which would bring light is *identification* , as it is for . . . . By means of that identification the soul becomes at-one with all that breathes. That which hinders . . . is different to that which hinders you. Your mind is more active than his, and you are not

so held by social considerations as he is. His intuition is more alive than yours and far more sensitive. You both need, however, a closer identification with humanity and release from a glamorous pre-occupation with *[355]* what goes on in the higher levels of consciousness and a closer interest in the reactions upon the planes of personality expression.

This diagnosis of mine will, I think, surprise you. The fact remains that you must continue your mental attitudes, cease in no way to be pre-occupied with the search for truth and for the occult significance of life, but *in your own case* , through the medium of the brain and of physical plane contacts, you must aim at being more at-one with your fellowmen. It is perhaps an increased facility in the dual activity of the searchlight of the mind to which I refer. See that the two become the two beams of light with which you increasingly work and that they balance each other. When they do, all glamour disappears.

NOTE: *P.G.C. is still one of the Tibetan's trusted workers.*

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To R. S. U.

November 1931

MY BROTHER:

I have a word for you as you enter on a period of wide usefulness and increased service. You know well your weakness and your strength. There is little along these lines that I can tell you. Your failure is in application of knowledge to the situation. So oft with aspirants, the main weakness lies in one particular body and for you it is the disciplining of the physical body and an inability to apply your ideals to it at need. You treat it oft too well, and yet at times you alternate good treatment with periods when you treat your physical elemental with undue harshness. If you can bring about an evenness of treatment and a balanced method in your handling of your physical problem, much light and knowledge will pour through your brain consciousness. It lies in your hands and there is little that I can do. You are primarily along the occult line. You work with energy and, actually and

mentally, you are fairly well controlled and coordinated. You need to work with the physical body and use it in the work you have to do and right there is where hindrance creeps in. You have rich opportunity ahead *[356]* of you and have earned it. Be not sidetracked but cultivate that one-pointedness which is one of your most vital assets.

One thing I would like to point out: In your breathing exercises which I noted as you worked this week, the lung and the inflation aspect is unduly emphasised and there is too much effort in what you do. The power and subtlety of the pranayama process lies in the potency of the thought behind the act of breathing and not at all really in the inflation and deflation of the torso. The whole thing is summed up in the aphorism, "Energy follows thought." The main effect should be upon the etheric nadis which underlie the nerves, and not upon the bellows-like activity of the lungs. You are not getting the results which you should.... Your work lies largely with individuals and with the task of bringing solutions into life problems; you have the gift of strength to offer to others and the experience gained through many lives. This work can be increased if you deal with firmness, humour and perseverance with the vehicle which hinders you.

~

MY BROTHER: June 1933

You have trodden the upward Way with greater speed of late. Your horizon is, therefore, wider and your outlook much more impersonal. Keep steadily on the move and let not inertia drag you down and set weights upon your feet. The work to be done is steadily increasing, brother of old, and you are needed in that work and needed more dynamically than heretofore. Grasp that idea and stand steadily with me in the work I seek to do. Be ready to give of your wisdom and power to unfold and teach when the need arises. . . .

In your early work in meditation you were told to sound the Sacred Word seven times consecutively. I wish you to take up now a sevenfold work upon the centres because some synthetic work will be helpful to you. I will not

here outline it in detail as it is planned for individual need and is better not committed to writing for all to read. You will receive the needed instructions directly. Follow them with care and watch for the vitalisation of the physical body as a consequence, and be ready for increased service as time elapses.

[357] The gift of wise teaching is your gift to my group—a wisdom, divorced from criticism, coupled also to the reticence of the trained occultist. This gift you and F.C.D. have in great degree. Give of your wisdom, brother of old, wisely and strongly and without fear. I indicate to many of my disciples their specific gift to the group with which I have affiliated them in order that, with deliberation and knowledge, they may constantly give along the indicated lines and thus contribute to the group life. There is the gift of *being* these embodied qualities. There is also the gift of realising that because one does embody some divine attribute in some measure—large or small—one can act as a channel for its transmission from the greater centre. This is the basis of the doctrine of Avatars or Divine Messengers. The gift of *Being* and the gift of deliberate *Transmission* of qualified powers must be better understood.

I have only a brief mantric sentence for you; it has the significance of a dedication:

> "I plunge myself into the pool of wisdom. From thence I come, bearing a knowledge of its mysteries for my fellowmen."

Seek during the next few months to understand not only the way a disciple must proceed, but seek to enter more deeply into the technique of understanding your brother's heart by a study of the duality of ray energies (personality and soul rays) which make him what he is in this incarnation.

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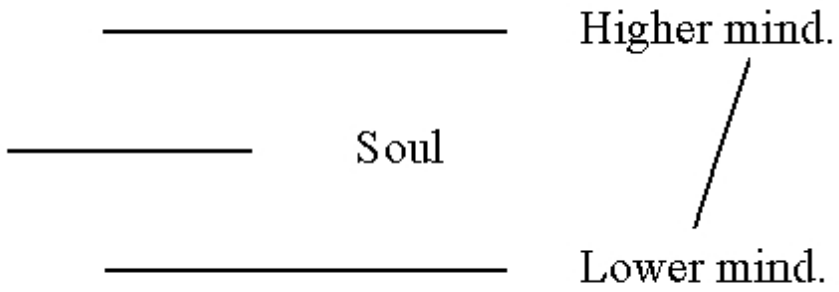
BROTHER OF OLD: June 1934

The past six months have seen you making much effort and the work of refining the vehicles is proceeding apace. You have still several more months of strenuous work before the personality can measure up to the

demands ahead but your devotion and humility, your clear vision and your wisdom are such that you can be depended upon to make the grade.

There are two points of incipient glamour—faintly misty traces—which must be watched with care lest they form a thickening cloud between you and the sun. I specify them not lest *[358]* in so doing I precipitate the cloud. Glamour is not dispelled by paying close attention to it. It disappears by the power of clear and steadfast meditation and the freeing of oneself from self attention. Can you grasp the significance of that paradoxical phrase? I but indicate a vague mirage which need never cause you trouble, provided you seek not self recognition, and that you love with pure purpose all those you meet.

During the next six months, your meditation work and the focus of your attention must be the stepping up of your awareness of the soul. You have an interesting and rather unusual problem; this is based on the fact that your consciousness shifts all the time from the lower to the higher mind, but often fails to touch the intermediate point, that of the soul on its own particular level. It is like this, my brother:



In the building of the antahkarana (at this stage) there is a gap in the bridge where the soul is and you jump from the lower to the higher Triad. This means a bridging from the highest point of the lower triad to the lowest point of the higher, the Spiritual Triad. Therefore, for you, there must be careful exercise in an elementary stage—the alignment of the soul and brain, via the mind. Work at that for a while with understanding, prior to doing your morning meditation. Make your meditation brief and quick. You have a

habit of keeping the three "sacred points"—morning, noon and sunset. I am going to suggest that at those interludes in the day's activities you change your method considerably. I suggest that you work with colour more than with forms of words, such as seed thoughts, or with ideas. You are a natural occultist and have the key to the realm of ideas and the words of many books are in your mind. I would, therefore, suggest the following process:

1. Sound the O.M.
2. After you have worked for a few minutes at right alignment then:
   [359]
   a. At your morning meditation visualise a deep rose-coloured lotus. Build it with care and from its opening heart see a stream of rosy light (not red) pouring forth, engulfing you and your co-disciples.
   b. At your noon meditation repeat the same symbolic work but this time with a yellow lotus.
   c. At sunset again repeat the process only this time your lotus is of a deep electric blue with its heart a golden sun.
3. Use then the mantric sentence which I gave you in my last communication, pondering upon its meaning.
4. Proceed with your usual linking up with those you ever remember in your meditation, giving them strength and light and knowing yourself to be an intermediary.
5. Close with the invocation which you know and love so well:

   "May the Holy Ones Whose disciple I am show me the light I seek; give me the strong aid of Their compassion and Their wisdom. There is a peace which passeth understanding; it abides in the hearts of those who live in the Eternal. There is a power which maketh all things new; it lives and moves in those who know the Self as one. May that peace brood over us, that power uplift us till we stand where the One Initiator is invoked, till we see His star shine forth."
6. Sound the O.M.

I particularly ask you to make your spiritual diary a more vital, more organised and more easily available document for the teaching of others. You have in it much of interest. It is, however, somewhat chaotic and the ideas in it are not easily understandable. Will you make it more sequential, synthetic and readable so that the arranged and presented ideas can be of service to other students? You have much to convey of occult knowledge and when you learn to write your knowledge, then your real service will begin to emerge. . . . Present what you have to offer; this can be much when you have learned with wisdom to externalise your knowledge.

~

[360] BROTHER OF MINE: January 1935

There is entering into your life a little discouragement, a faint inner disgust with yourself and a sense of failure which—if persisted in—may damage the beautiful thing you are building. Such thoughts are not constructive in their effect. In what does this discouragement arise?

It is to be found in your realisation that your inner knowledge far outstrips your outer usefulness. It grows out of your intelligent awareness that the inner worlds hold for you much of interest which you never bring through for use on the physical plane. This is so. You are a deeply versed occult student and your grasp of the inner occult realities far outstrips that of the average student. But it is all introverted; it does not emerge for the helping of the world; it is accumulating and piling up within you and, unless you make some definite use of it, you may bring about a condition which it will be difficult later to change. What causes this condition, my brother?

Three things which I, with frankness, will put before you because you can be trusted to take with gratitude anything that may be said. The test for you comes in the use you make of the information which I give you as with other knowledges you acquire.

1. Your inner sense of inferiority (a racial inheritance) is a definite handicap. In your executive life in a great city, this inferiority complex is negated a great deal because you see the fruits of your labour; but in the sensitive life

of the inner planes, you succumb to it constantly; so great and so rapid is your reaction to the truth and to the inner realities that you promptly absorb much more than you can use. You are rendered almost dizzy by the radiant kaleidoscope of truth which you sense and contact.

2. You are handicapped by your physical body. You have inherited (for the fulfilment of karmic responsibilities) a not particularly high grade body of Slavic-Semitic type with a touch of the Latin intermixed. That heritage gives you your steadfastness and your persistence upon the Way; it gives you your sensitivity to things of the mystical realm; it gives you also your love of beauty and your heart development. It has revealed *[361]* to you a little of the mystery of pain and of suffering. But it has also given you a physical body which has inherited the power *to resist* and the capacity to *shut off* the outer from the inner worlds of expression. Besides this, it has endowed you with a body of somewhat heavy and inert atoms which cannot be galvanised into the exquisite activity of which you dream except by tremendous effort and a self-imposed discipline of a drastic nature. Hence your soul's choice of your personality job—one that embodies service, that appeals to the heart and which at the same time is of so necessary a nature that it perforce calls forth your best effort.

3. The third cause of trouble is found in the fact that you are not making outer constructive use of the knowledge which you acquire in meditation, through wide reading and through your constant, interior thinking.

My attention has been called to your meditation reports. My brother, you touch and tap constantly the fount of wisdom. Your intuition is awake; your power to interpret symbols is unusual; your grasp of the synthetic plan of the Great White Lodge is real. But of what use is it to anyone? You are like a reservoir which is too full and from which there is not enough withdrawn to meet the need of the surrounding thirsty country. All flows over the spillway and is wasted.

This must be rectified, my brother. One of the first things we must do is to employ the knowledge and the occult information which is stored up in your

sub-conscious mind and which finds expression only in your spiritual diary and your meditation reports. I refer not here to the daily life to be lived. I refer to the intelligent appreciation of truth which is yours, to the wealth of your occult information which is being wasted and causing conditions which will lead to eventual astral trouble. You do endeavour to live the life and to serve but I seek to see that service fed by your occult knowledge and by your head and not just by your heart. It is essential that we tap the reservoir and make your life fruitful as an esotericist. . . . What therefore, shall we do?

First, instead of constant meditation, you must employ the time so given to the enlarging upon and the writing out of the ideas which have come to you so that they can be used by *[362]* others and can reach those who need help.... Expressed symbolically, what I have to say to you can be embodied in the words of an ancient *Book of Rules* for disciples which was extant at the time of the first Patanjali:

> "The door opens into the world of that which can be known. It opens from the side of mind. Once open, there enters into thought the dropping rain of that which can be known. The other door opens through deep desire. It opens into the world which is that which all men know. When both the doors stand open wide, the disciple serves the purpose of the Lord of Truth. The rain drops on his heart from out the farthest door. He pours the rain of that which can be known into the world of that which all men know. Thus new thoughts can be carried into the hearts of men. Thus new flowers of ideas bring beauty to the dusty plains of earth."

In peace and understanding go your way to the Feet of the Great Ones.

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BROTHER OF OLD: July 1935

. . . Last time I communicated with you I gave you much. This time I need to give you but a little as you have yet to work out that which I have suggested. Above everything else aim at simplicity. The fertility of your mind is a great and useful gift, acquired through many lives of achieved knowledge. But a

fertile garden and a rank wilderness are both of them expressions of fertility, but the one is beautiful and the other needs attention—an attention which has to be initiated by a definite process of destruction.

You have been used in the past months to institute a work which can be of real service and you have done well and have made possible future revelation. That is good and for that I thank you, my brother. I know that you do not ask for recognition but that is ever accorded by us, the teachers on the inner side, when duly merited. I can, therefore, tell you that your work is recognised.

[363] But you have much to do within yourself before you can be used as fully as is possible. See that you, therefore, do three things:

1. *Lose sight of yourself.* Your constant inner habit of self-depreciation indicates too much concentration upon the little self. You are handicapping your work and negating a fuller influence by seeing yourself as a failure and yet at the same time omitting to take those steps which would make you a true success—steps which I have earlier indicated to you. For a time, my brother, lose sight of the time process *as a whole* and for three months work only one day at a time, making each hour of each day as beautiful and as selfless as possible.

2. The wisdom aspect in you is highly developed. *Let the love aspect* of the second ray now *have fuller sway* . You and F.C.D. have to reverse your life tendencies. He has a highly developed love nature and must learn to express wisdom more effectively. You have wisdom manifesting strongly and must learn to love more widely and not to fear love, as now you do. Your work as an executive has drawn forth your latent wisdom. Your work in my group and in the New Group of World Servers must now draw forth the deep resources of your heart. Ponder on this suggestion.

3. Give *more definite help* in the work. . . . You *can* give that which is needed, if you lose sight of yourself and can teach yourself to work with joyousness. Is not that the clue for you, my brother, the work of *joyous* service? May I ask you to cultivate the spirit of joy? If you give this more

definite aid and work as it may be indicated to you, it will spell for you a large measure of release. You can aid in the work with your wisdom and ripe experience.

Adhere to the simple outline indicated by me in my previous communication. I cannot change it yet, for you have not yet availed yourself of the help I there sought to give to you. But be of good cheer and go forward with joy upon the Way. There is no time these fateful days for that lost effort which is connoted by too close a self-introspection and analysis, leading to distrust. *[364]*

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January 1936

The only thing which I seek to do for you at this time, my brother, is to give you a meditation which I will ask you to carry forward until further notice. I will give you also six seed thoughts for meditation. Otherwise my earlier injunctions to you hold good and your future usefulness in the coming spiritual expansion is dependent upon your careful attention to self-forgetfulness, the right use of love (enabling you to love more easily. Please study my last communication to you on this subject) and attention to practical, loving, efficient, regular service.

Your progress in the outer expression of your inner knowledge has been needlessly slow. Given a right and more focussed attitude, you could leap forward into clearer light and more efficient living. This oft I have told you. Your keynote for the future is *discipline* and again *discipline.* The reduction of the physical body to your will through the imposition of a pronounced ordered rhythm is your way out into liberation. It is, therefore, a question whether you care enough for the results possible to make the needed adjustments and impose the required disciplinary measures. What these are, you also know. Are they not simply the enforcing of certain rules of daily living which are so simple that they fail to evoke your will? It is the evocation of a dynamic will which I wish to bring about by the following suggested meditation.

1. After effective alignment and the centering of the consciousness in the mind, then proceed as indicated below:

O.M.

a. Sound this as the soul, in its own world, using the creative imagination as you do so.

b. Sound the O.M. again as the soul, imposing its purpose upon the mind.

c. Sound the O.M. as the soul, controlling the desire body.

d. Sound the O.M. as the soul, energising by its will force the etheric body.

e. Sound the O.M. again but this time with the cooperation of the personality, galvanising the physical *[365]* body into right action. Do all this very slowly and thoroughly with a full, consecrated thought upon each of the five stages.

2. Then visualise the entire lower nature as being gathered up into the consciousness of the soul.

3. Then meditate for fifteen minutes (not more) upon the following six seed thoughts. This entire meditation is intended to be dynamic and brief. It can, if so used, break through obstructions and "clear the way" for the inflow of your dynamic but hitherto ineffective will.

1st month—My soul has purpose, power and will. These three are needed on the *Way of Liberation* .

2nd month—My soul must foster love among the sons of men. This is its major purpose. I, therefore, *will* to love and tread the *Way of Love.*

3rd month—The purpose of my soul must show itself through burning. That which obstructs and hinders must disappear before the power of God. That power am I. I, therefore, tread the *Way unto the Burning Ground.* There hindrances disappear.

4th month—My will is one with the great will of God. That will is mine today upon the planes of earth. It leads to service and my Master's

group. I, therefore, tread the *Way of Service* after the festival of burning.

5th month—I dedicate myself to the purpose of the plan. I have no purpose but the will of God. I seek no other way but the *Way of Divine Fulfilment* . I lose myself within the group which seeks the furtherance of the plan.

6th month—The *Way of Sacrifice* is eternally the *Way of Joy* . The Way of Joy leads to the Place of Peace. The peace of God is only *[366]* found in losing sight of self and seeing naught but that which *must* be done and done today.

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MY BROTHER AND MY FRIEND: June 1936

Much that I have written to S.C.P. is also of prime importance to you. I refer not to it here as I have other things about which I wish to speak to you. I urge you from my heart (which enfolds you in its constant love) to look away from yourself and dwell not with such constancy upon your failures to achieve. Recognise failure—if it is there—but then with a face lifted to the light and a smile upon your lips, turn your back upon such failure and go with steadfastness forward.

D.A.O., a member of my group of disciples, learns not with ease the lesson of self-discipline, and the glamour of the fear of authority has descended upon her. She has asked permission to leave my group and for some one else to function in her place. I am suggesting to her that she regard herself as suspended from her group endeavour and from my so-called control and take one year for careful thought, prior to taking a final decision. To prove to you that your failure is basically superficial I am asking you to do for me a definite service. I could not so ask you if you had failed. For the space of a year I would ask you to take over the work and place of D.A.O. in my group and so help preserve the integrity of the group relationship. This is not the first time that you have done this and hence my immediate thought of you. But though instinctively my mind decided to ask this service of you, I have

a twofold reason. You have a surety of touch and a freedom from glamour which is sorely needed by the immediate associates of D.A.O. in my group. You succumb somewhat yourself to the glamour of failure but are seldom glamoured where the principles of group work are concerned. I can trust you to give what is needed. Secondly, you have a clarity of vision which is true and constructive—in those cases where your personality love is not involved. Where it is involved, you are prone to over-estimate the loved ones and see too much for them. Is this not so, my brother?

[367] In this case however, your vision will be clear and true. So take the place of D.A.O. and give of your best in the situation. But vacate not your own place in my group.

D.A.O.'s concept of freedom—as is the case with all such concepts—can act as a prison. Her idea of liberty can be a chain, holding her down. This is the lesson she must learn. Her service in my group comes second to her love of her own progress and this I shall have to point out to her. Disciples, working in an Ashram, are none of them entirely free agents. Each is held by a soul link to his co-disciples. Responsibility undertaken and karmic relationships recognised cannot be lightly set aside and must ultimately be worked out. The discipline of the group life is a higher living discipline than any self-imposed ideas of life and truth. When a disciple sees and relates his individual dharma and his group responsibility—then he can take right action.

Will you assist me in this problem? I know you will, my brother. And will you take this as an evidence of my faith and trust in you and also as evidence of the needless astral anxiety under which you so constantly labour?

One small personal task I ask of you also. Please go back over all the instructions you have received from me and list the specific information I have given you anent your actions upon the physical plane. Then note what you have succeeded in doing and what still remains to be done. This will help you to renew your efforts to master the physical body which is the

vehicle which gives you the most trouble and which can be brought to heel far more easily than the astral or mental bodies. Yet it is this body in this incarnation which gives you the most difficulty. If you mastered it, your work would forge ahead.

~

BROTHER: January 1937

I seek to start with a word of commendation to you. You have progressed this past year and have passed out of a relatively static condition into one of increased sensitivity and growth. Having in the past pointed out to you your failures and having frequently had the need to analyse you to yourself in terms of *[368]* reproof, it fills me with joy to register in you growth and an increasing ability to move forward. Let me tell you now that three years ago, I viewed your condition with questioning as to whether or not you had reached your highest point of attainment for this life and would (for the remainder of your years on earth) simply hold that which has been gained. No light achievement, my brother, given the equipment with which you started upon the Path three lives ago, but not indicating your highest possibility which is to be based upon the work done in your last life on earth. Go forward now to greater heights of achievement in self-forgetfulness and in love, and become increasingly a tower of strength and a source of illumining wisdom to your co-disciples.

I have for you two words. One of them is based upon the instructions which I have given you in the past and which I will summarise by saying: Submit your physical plane life to discipline, self-imposed; adhere to that discipline at all costs. You can outline that discipline adequately for yourself. There is no need for me to do so.

The second message I have is based upon a comment you yourself made to me that you have permitted your life to be ruled by expediency and habit but not by plan. I would ask you to ponder deeply upon that sentence, asking you to apply it and carry the concept to the higher life of service and not just to a disciplined life, ordered and ruled by your own imposed plan but to that

service to which this group of disciples is pledged. This lifts the whole theme out of the realm of the personality life and will fill your thought life with the vastness of *our* plan.

All of you know so much. Your theory is so good and sound. But your practice should begin to be commensurate with your theory if this group is to go forward as desired into real world work. Let rapid adjustment take place and a fresh dedication and re-alignment among all of you so that, hand in hand, shoulder to shoulder and with eyes fixed upon the same vision, you can face life and its vicissitudes *together* and thus lighten each others' way. This is not always the case.

Therefore, my brother, let the *plan* itself mould your life and its activities and let discipline produce the instrument *[369]* which is needed for the work to be done. Groups of disciples today are being trained in telepathic work and are rendering telepathic service to the world—a tiny replica of the work which the Hierarchy is ever doing with the minds of men. Thus, when you start to do this, you can work to change conditions and to affect certain lives. This work will not be truly possible where criticism, self-pity or wrong speech exist, for one person could block the outflow of the group thought. Therefore, I am asking my group of disciples this year to prepare for expanding service and to brood deeply upon the work of thought transmission in world service.

The occult phrases which I have for your consideration are as follows:

> "The blueprint lay before the Master Workman and the plan, in all its detail, lay disclosed upon the Trestle Board. Within the Middle Chamber waited those who had to build the Temple according to the plan laid down.
>
> "But the plan was not complete. Some knowledge of the ground plan upon which the Temple must be reared was lacking and he who sought it and he who had it were not there. The Master Workman waited.

"The one who sought the needed knowledge, who guided those who laid the ground for later building, he slept and ate and played upon the outer plain. And yet at every hour, his thought was focussed in the Middle Chamber of the waiting artisans and recollection came. His soul at moments hovered o'er the blueprints in the Inner Room and looked the Master Workman in the face. And still the Master waited. Then recollection came and active work."

~

MY BROTHER: July 1937

You have, as you have oft been told by me, only one major problem and that is connected with your physical body. Let me indicate to you your ray forces and then, I believe, increased light will be thrown upon your problem.

Your *mental body* is a first ray one and this is what makes *[370]* you a real occult student. Your soul's contact is so definite and real that your mental body builds no barriers between the soul and your personality or between you and your co-disciples. Mentally, you always understand and are inclusive. I do not mean theoretically but in fact. But your *astral body* is also upon the first ray which is an unique occurrence and rarely to be found. It is here that the sense of separateness enters in, for that first ray tendency does to you two things:

a. It feeds your sense of separativeness and thus tends to isolate you.

b. It fosters your fear of attachment.

Thus you are oft emotionally and astrally detached and isolated from those who love you and from your fellowmen. Hence there is a continuing conflict between your loving soul and your isolated, lonely, astral vehicle. The solution will be immediately clear to you.

Your *physical body* is on the seventh ray. Ponder, therefore, the interior relations and the exterior effect of your ray forces as tabulated below:

1. The soul ray—the second Ray of Love-Wisdom.

2. The personality ray—the third Ray of Active Intelligence.

3. The ray of the mind—the first Ray of Power.
4. The ray of the astral body—the first Ray of Power.
5. The ray of the physical body—the seventh Ray of Ceremonial Order.

You will note how much your soul has to do with the lines of energy which are all definitely related to the first ray: 1-3-7. You will consequently be encouraged also to note how much your life of love *does* control your work and service. I am aware of it. Am I commending you or stimulating you, my brother? Perhaps both. Dwell much in thought upon these facts in the months which lie ahead.

~

MY BROTHER OF OLD: January 1938

What am I to say to you? If I remind you not that the need is for you to submit your lower nature to discipline, you would *[371]* have for me no respect for I would not be a true friend and teacher. If I remind you of this need I then but increase your responsibility which is not the act of a true friend and teacher.

Disciples come definitely into the aura of the Hierarchy. You are a disciple. Disciples evoke from us who are the teachers upon the inner side of life many and diverse reactions. We look at some of you and feel that much time must elapse before we can fully trust you with our confidence; integration, wisdom and soul contact must first be induced. Others emerge into the hierarchical Light and we know—as we study them—that though there is contact and knowledge there is also ambition, violence and selfishness and that these qualities must be offset and subdued before there can be freedom of action, both on our part and on theirs. Others again are lovely in themselves with a high and sweet vibration but they are weak and full of fear, sorrowful or weighed down with care; they have to be taught the way of strength and of divine carelessness before their service can measure up to demand. Others again come into our sphere of influence who are integrated, wise, trustworthy and with far more than the average capacity to serve and to prove useful. Their power to live, to influence and to serve is very great.

Yet in some one part of their nature there is weakness and their expression is limited. That weakness could be so easily offset, given sufficient illumined desire and spiritual will (qualities present but unused). Such a disciple are you, my brother and my comrade of long standing. Your major hindrance is in your physical body which refuses discipline and hitherto has bested all your efforts. This you know and to this you refer with a sense of blinding failure. How can I help you, therefore, when you *know* the causes of hindrance, the obstacles to wider influence and the nature of the problem which you have to solve?

There is nothing that I can do beyond telling you that once you have brought your physical nature into line with the demand of your soul, that you have far more to give than the average disciple. You have wisdom and much experience, individual and racial. You have a deep love, of which you are afraid and, therefore, fail to express as you might and which your executive work has cramped and hindered. You have *[372]* seasoned occult understanding which can do much for others. You have a magnetic radiance. But there is ever a point beyond which you seem unable to go—a point at which the physical body intervenes and refuses to become a clear channel for the expression of the inner beauty and radiance.

Having pointed this out, having begged you to bring this aspect of yourself into line with spiritual demand and having indicated the wider field of service which could open up before you, I have to leave you to succeed in the task or to refuse to undertake it as seems to you best. Perhaps later, I shall see a pronounced change—full alignment and heightened radiance.

I would ask you to take much time each Sunday (for an hour at least) in the attempt to contact my aura and, through that, the aura of the Hierarchy. The results of this effort should be vital to you and of importance in handling your problem. I leave you with the last words of the occult phrases I gave you a year ago:

"Then recollection came and active work."

I trust that soon that will be the statement which I shall be enabled to make anent you and not the usual earlier one, “and still the Master Workman waited.”

~

MY BROTHER AND MY FRIEND: January 1939

What can I say that I have not already said? I can remind you of the interesting fact that every one of the forces of your personality is on the first great line of power, of isolation and of separativeness. The only second ray influence through which love can come is your soul and the implications of this you are apt to misunderstand. Therefore, your life of love is dependent upon the extent of your soul contact and that contact must be kept living and vital or else your personality idea, your desire to hold people *away* from you, your sense of isolation and of pride will dominate. The difficulty is enhanced for you owing to the fact that the ray which governs your race is the third ray and that also governs your personality far more *[373]* strongly than you realise. Therefore the age-old separativeness of your racial background will increase your sense of withdrawing from all personality contacts. It will place the glamour before your eyes that the only contacts possible for you are those reached via the soul. If that were truly so, my brother, why be in a physical body at all, why be in a group of disciples, why be so much loved by those around you? Your co-disciples love you and give you, as much as they can, the love of their souls. Those who are near you on the physical plane give you also personality love and devotion. The first you accept with pride and understanding; the second you reject with pride and no understanding.

Before you can claim the full prerogatives of an accepted disciple (which you are) you must penetrate behind the screen or the shutter of your personality and become aware of the violence of your true feeling on the question of racial differences, of social standing, of class distinctions and of personality affections. There is in you what amounts almost to an inhibited hatred. It is partly racial, partly European, and partly a totally unnecessary sense of social and personal inferiority. You assure yourself that it is *not*

there. You refuse to recognise it with great deliberation. You say to yourself: I am all love and understanding because I am a soul. And you very frequently are a soul and your influence is soul influence. But behind all this lies a blind spot. It is a "sticking your head into the sand" type of glamour, and a refusal to register your personality limitations along this line. You, with your wisdom and soul contact, could most easily handle this, if you so desired.

I am speaking to you thus frankly, my brother, because I have confidence in you and I know that you have confidence in me. I have confidence also in the love of your group brothers for you.

Your problem must be approached differently to that of your co-disciples. It is much more difficult, owing to the unusual fact that your astral body is on the first ray. Your personality ray, the third, is focussed in your astral body, adding to its power, its glamour, and its hold on you. Your problem is to call in the energy of the soul in such potency that it *[374]* will drive out the first ray force and leave you, at the close of this incarnation, with a second ray astral body.

The meditation I would give you is based on the words "as a man thinketh in his heart, so is he." I would have you, therefore, think out with care the differences that would appear in your personality expression if you had a second ray astral body. I will also set you the task of writing out *for me* , my brother, a paper in which you will emphasise the characteristics of a second ray astral body. You will then endeavour each day to build in these second ray qualities. They are built in through the second ray methods of love, contact, attraction, understanding, sympathy and compassion. The latter two qualities are almost totally lacking in your equipment and your career as an executive director has necessarily enhanced this defect. I would remind you that I did not say that you lacked love. You used, in the past, to supplement this defect by an intuitive appreciation of people but lately you have hardened in one direction—that of sympathy—and crystallised into a racial pattern which is *not* yours; it is based on the development of the heart centre

which has, as yet, only opened in the direction of your own people and towards Masonry.

Will you give ten minutes each morning to the exercise which I here outline.... Then seek brain-mind alignment with the soul and see the love of your soul pouring into your personality, transmuting its force and working through on to the physical plane. It will express itself as personality love, actuated and directed by soul love. Can you see the picture, my brother, as I see it? Perfect love casteth out fear. Your personality is not on the line of love but of power. It fears love and the expression of love. In this statement I have given you a slant on your soul problem.

Your co-disciples love and will love you increasingly. At present, you do not let them love you and you misunderstand and misinterpret them. Where there is little real love, there is little true comprehension. When you function as a soul, you love much and quite impersonally. You are not yet a Master, however, and so able to give impersonal love without hurting. Therefore, there is need for you to love personally also. I will *[375]* aid you where I can and I give you my personal love—my impersonal love has always been yours.

NOTE: *Nothing has stopped this disciple from active cooperation with the Tibetan and with the group of His disciples.*

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To W. D. S.

November 1937

What shall I say to you, my brother and my friend, that will do for you two things: First of all, give you confidence in the rightness of your choice of a field of service, and, secondly, strengthen your *will* so that you can stand as a tower of strength to others? Are these not the two things which you desire and which constitute your aim, and do you not require assurance on these points, or is it re-assurance?

Go forward, my brother, looking not behind but with your eyes fixed in steadfastness upon the Way of a world Server. It is a hard way, with many ups and downs, and many steep hills and valleys of shadow, but there is rest and shade in the valley and sunshine on the hills. These difficulties your Master knows, for He, too, has found the way hard, when He travelled it. In speaking thus, I refer not to myself; I am only your teacher and your friend.

Your life lesson is detachment, and—in order to practise detachment as a disciple should—you need to strengthen your will to *be* . This I think you know. You are a second ray soul in a first ray personality sheath or vehicle. Your effort this life has ever been to love, to serve and to understand; this has been the outstanding gesture of your soul this incarnation. *Now* must come the effort of your personality will towards directed orientation. The divine aspect of your personality this life and the major integrating factor is your will. Self-will you have negated, through love. This you have achieved, and it is well to recognise it. But the integrating will of the personality, subordinated to the will of the soul, must be developed and *used* with due detachment. In these few words I state your immediate problem. Ponder upon them, for in their understanding *[376]* will come increased capacity to serve. This capacity I know that you seek, and the door of service stands wide open and you are needed where you stand.

Strength to stand; strength to love; strength to be detached—these are and should be your objectives. For you, in this connection, it is the evocation of the spiritual will (as it is applied to the personality and its problems and as it acts as the directing agency in the brain) which must be your immediate objective.

To this end, I suggest that you preface the group meditation which I am asking all of you to do with the following brief exercise:

1. Take six long breaths, slowly and without effort, or any inflation of the abdomen. After the last breath say, with thought and consciousness alert: I am an expression of the Will of God. That Will directs my thoughts and guides me in the purposes of my soul. To that Will I hold.

Interlude of Exhalation.

2. Take six more long breaths in a similar manner and then say: Let this divine intelligent Will govern my heart, and lead me in the Way of Love. In this Way I will to go.

Interlude of Exhalation.

3. Again take six long breaths and then say: Let this divine intelligent loving Will direct my brain and service on the outer plane of Life. With my Will, I will to serve.

Interlude of Exhalation.

Will you also take six seed thoughts out of any book you care to choose and write down these six seed thoughts—one for each month? Take one, therefore, each month for careful reflection during the day, as you proceed upon your life service. At the end of each month send in the thought on which you have been pondering, with the gist of your reflection, for the helping of your group brothers.

You will note from the above that I am endeavouring to prepare you, as well as the other newly chosen group members, for quick participation in the group work.

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[377] MY BROTHER AND MY FRIEND: April 1938

You are entering—if you so choose—upon an extended period of service. The questions before you are: Will you serve as and how service is needed? Or will you serve as you believe you can and should? These questions are basic and can only be answered aright by your endeavouring anew to grasp the vision *as a whole* . I refer not here only to the vision of the many groups, serving in the world today and fulfilling their rightful function. That, they can and will do. But I refer to the vision of the Plan as it exists in the consciousness of the New Group of World Servers. It is interesting for you to realise that the Plan exists in four states of consciousness:

1. As it is visioned and known by the Members of the Hierarchy, such as the accepted disciples of the world.

2. As it exists in the consciousness of the members of the New Group of World Servers, stepped down into their minds and desires.
3. As it exists in the consciousness of the men of goodwill.
4. As its faint outlines are found in the minds of the average intelligent God-accepting men of the world at this time.

I would like to emphasise to you the necessity for your definitely grasping the Plan as the New Group of World Servers grasp it, pondering on it and identifying yourself with it. At present, you grasp the Plan as the men of goodwill grasp it: your grasp is *not* that of the New Group of World Servers who see *the group* as an emanating point; the man of goodwill sees *himself* as the emanating point. Between these two positions there is a vast difference—the difference between a centralised consciousness and a decentralised consciousness. The efficacy and the efficiency of all your future service depends upon your understanding this distinction, for it is vital and real.

Much of your present difficulty is based on the fact that your personality ray is, as you know, that of the first Ray of Will or Power. This gives you a sense of centralisation, of uniqueness and aloneness. It makes the man who is conditioned by it "isolated." It makes his attitude to his work one of an unconscious separativeness. It is the line of least resistance *[378]* for you to be separated off from your co-workers or—when urged to identification by your second ray soul—the response is one of going out to them with the inner distinction ever clearly held. I am not here referring to any pride, brother of mine, but to the absorbing, assimilating, isolating characteristics of the first ray nature. It is the great first ray Lord (to use an illuminating simile) Who, at the end of the age, absorbs all things into Himself and thereby brings about the final and needed destruction of the form nature. This is a right and good use of His first ray qualities. But first ray personalities can also do this type of work, that of absorbing, but this time with destructive results; in their case the task is unnecessary and wrong.

I call you to a careful supervision of your first ray personality and to a greater demonstration of your second ray, inclusive, loving soul. Ponder on this, for a successful understanding and a consequent application of my words will greatly facilitate your usefulness and your power to bring a response of love and cooperation from your co-workers which at present could be decidedly better than it is. You do not mind my frank speaking, do you, my brother? I deal thus with all my trusted disciples, of whom you are one.

It will be of use to you if I also indicate to you the rays of your personality vehicles; then you will have a complete picture of the forces with which you have to work; or should I say with which I have to work as I seek, through you, to work out certain aspects of the Plan?

Your *mental body* is not on one of the usual rays, but is strongly second ray in its nature, and is, therefore, responsive to your second ray soul force. This is an asset but also a liability, for the *sharpening* of the mind which is the result of the effect of the usual fourth or fifth ray forces (the usual effects) is lacking. There is a lack of precision, of clear cut decision in you. Theoretically, my brother, this condition leads you—again theoretically—to be too nice, too kind, too appreciative, but not in reality. Fortunately (though unfortunately at times) this is offset by your first ray personality which nips your second ray mental reactions in the bud and re-asserts isolation for inclusiveness and understanding. Yet, if you once *[379]* grasp the implications of this first ray personality and the difficulties engendered thereby in your group relations, you can most easily put the matter straight, for your second ray soul can come in, in full tide, via your second ray mental body. Your task is not, therefore, difficult and you have no cause for discouragement.

Your *astral body* is on the first ray and again (as do many aspirants nearing the end of the Path of Probation or at the beginning of the Path of Discipleship) you follow not the normal procedure but complicate your problem by having a powerful astral body on the same ray as the personality. Being where you are, however, upon the Path, your soul

planned this procedure in this manner so as to bring to the surface as many of the hindering qualities as possible—hindering, I mean, to group effectiveness and group cohesion.

If I were asked what, at this time, constitutes your major group problem, I would phrase it thus: Learn to work with your equals as harmoniously and selflessly as you can. In your own department you do work this way with those who are subordinate or inferior to you in development. You, my brother, are afraid of your equals. You want to be the one alone as your first ray powerful personality (focussed naturally in your first ray astral body) would normally incline you. It is not easy for you to be one among the many —all equal, all working as one, all engrossed with the one work. This you must learn to do, or else you hinder the group.

Your *physical body* is on the third Ray of Active Intelligence. This was the factor which brought you originally into the business field and has, therefore, inclined you to field work, and organisation work. You will, from all the above, notice the lack of balance in your rays:

1. The soul ray—the second Ray of Love-Wisdom.
2. The personality ray—the first Ray of Will or Power.
3. The ray of the mind—the second Ray of Love-Wisdom.
4. The ray of the astral body—the first Ray of Will or Power.
5. The ray of the physical body—the third Ray of Active Intelligence.

You would profit much if you studied carefully the rays *[380]* which are, at this time, lacking in your equipment. The forces of the 4th, 5th, 6th, 7th rays are not present. All your rays are major rays of aspect. The rays of attribute are lacking and hence your problem and your immense opportunity. What saves the situation for you is that in a previous life, you worked through a fourth ray personality. Harmony through Conflict is, with you, a deep-seated desire and a basic determination. You have inherited it and in it your present life is rooted.

One of the best ways in which you can learn to solve your problem is to train yourself to be—as are all true hierarchical workers—the one in the background, and not the one at the centre. You will still be the one, for you are still a personality, but you can learn to work silently and through love, and carry all forward from the background. You will then gradually become a hidden force, galvanising others into activity and pushing them forward in their work, offering them their needed opportunity and training, but in complete self-forgetfulness.

To aid you and in order to evoke your second ray quality of soul and mind, I would suggest the following meditation. This should be run through rapidly and dynamically, prior to the group meditation.... Assume always the position of the "one behind the scenes" and say dynamically and with due intent:

> "I am the one who never stands alone. Those days of isolation lie behind. I stand alone when trial comes, for I am strong and need not drain the strength of others. I stand alone when blame descends, for I am true and know what I should do. I thereby shield the weak and leave them free. But in this work, I have no self but am the Self—the Self which knows itself to be the Self in all. And thus I do my work—alone, yet not alone, and thus—for aye—I stand."

Then proceed with the group meditation. Forget not also that I have given you *detachment* for one of your keynotes. Ponder more deeply upon its meaning. The future holds much of opportunity and of service for you, for the group, for your chosen co-workers. It holds no scope for service for any isolated person. *Together* must the work be done.

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[381] BROTHER OF OLD: December 1938

I gave you a long instruction the last time I communicated with you. This, therefore, will be brief. I will not change your special meditation at this time and would ask you to continue with it. It has done much for you, and through the interior work which you have accomplished in yourself and

through the process of definitely forcing yourself to serve where needed (and not so much from the angle of where you yourself wanted to serve), you have aided many and gained much strength yourself. The great need for all of you in this group at this time is consciously to relate yourselves to each other in an increasingly close union. The building of the group antahkarana as a part of a great life thread can only thus be carried forward effectively. See, therefore, that this group identification goes on with all the cooperation which you can render.

I think also that you will have grasped more clearly than ever before the reasons I had in mind when I gave you the three key words—will, detachment, and strength. You needed to have these objectives held before you, did you not? Today, your detachment is far greater than ever before and this definitely tends to strengthen you. Your will nature, however, needs to be more pragmatically developed but from the angle of those interior determinations which carry a man forward along the path towards the portal of initiation. It is not will from the angle of self-assertiveness.

No man takes initiation before his interior will is developed and consecrated to the service of the Path, which is the service of humanity and of the Hierarchy. This, I think, you know. I would ask you to work along the line of the will, potently and definitely for a while, as it will serve to round out and strengthen your character.

I have for you at this time nothing but encouragement and a word of praise for a life faced and handled with humility and love.

~

[382] MY BROTHER: January 1940

A kind heart is of potent use in our service, provided that it is kept in place by a wise head and does not assume the form of a glamour. That then makes it a definite and hindering weakness. We need today disciples who are capable of seeing people truly; able to see them as they are and yet to love them and serve them just the same; we look for disciples whose hearts are awakened to group usefulness and to the place an individual mind can play

in the service of humanity, and whose *radiation* is love but whose head is equally responsive to the individual as he is at his particular point in the evolutionary process. When the radiation is the radiation of love, the resultant words and actions can be stern without hurting. That is pre-eminently a lesson which you need to learn. Your need is also to awaken to the fact that it is one of service; those who represent us are alive and active in the work to be done but are not interested in personality modes of reaction. A loving radiation and an intelligent assessment (or do I mean appraisement, brother of mine?) of those you seek to aid will render you more effective in service to your fellowmen than anything else. I would, however, here commend you for the stability you are endeavouring to preserve. You are evidencing a purpose which the past two years have enabled you to make objective.

NOTE: *W.D.S. takes his work in this group most seriously and no matter what obstacles present themselves, he continues to work in the Tibetan's group.*

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To D. P. R.

January 1933

BROTHER OF MINE:

For years you have been working with steadfastness and with a certain amount of ebb and flow. When an aspirant for discipleship has worked with persistency for years, his life tendency becomes oriented towards the light and this becomes a steady and fixed habit. This fact should prove a solace in *[383]* moments of discouragement that all aspirants at times experience.

It is because of this steadfastness that it now becomes possible to train your intuition so that when again your path is trodden in a return incarnation, your earthly life will start with that aligned attitude which will permit of early illumination.

You are experienced in the Way and even though your physical body is no longer young, the remainder of your life expression holds much for you, if the coming years are taken joyously and with high expectancy.

You have sought with diligence to follow my directions and I think you realise that much has been achieved. You have a greater clarity of insight (a thing you needed) and a freer and more rapid detachment. Much remains, however, to be done (and this again you know). Follow the instructions given to you earlier, but when you retire to your room at the stated intervals to carry forward your ten minutes' relaxation and thoughts on life and love, begin with the following exercise. . . .

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BROTHER OF MINE:July 1933

Forget not to love with detachment. That is your main lesson, my brother, and you have only grasped its true importance when the lengthier part of life has gone. The ties through attachment over many years hold firm and on the physical plane they must not, may not, be severed but ever within yourself they must be completely snapped. This can be done before this life episode closes, leaving you thus free in your next life cycle for service, a service to be rendered with undivided attention. This breaking can be done almost instantaneously if your first ray soul power is brought into play, or it can be accomplished more slowly if you work through the medium of your fifth ray personality force. Ponder on this.

As an exercise of needed discipline, I would suggest that three times a day —morning, high noon and evening—you sit quiet for ten minutes. Relax physically; permit no emotional distraction; refuse the entry of thought or feeling. Ponder then *[384]* on the idea of *Life* and *Love* as they exist apart from form. Keep the consciousness centred as high in the head as is possible.

See the significance of all events and look upon them as symbolic indications of spiritual, mental, or emotional causes. Your life is so full of detail and of duty that the soul is oft irked thereby. Give it time to prove

itself. It is not the length of time that is given to the right accomplishment of these duties that counts but the poise you bring to them, the energy you evoke in their fulfilment and the intensity of your mental application.

Let us, my brother, go forward on the Way. Let us together serve.

~

BROTHER OF OLD: January 1934

Like other disciples and like all true aspirants, you have had much to discipline you lately, and many opportunities have been offered to you wherein you may demonstrate endurance. The particular group test has touched you not. It did not and would not constitute for you a test, but your test has been the holding of the attitude of steadfast endeavour in the face of circumstance, and of demonstrating not only endurance but loving detachment and joy. What happens to the personality is, in the last analysis, of small moment. The attitude assumed towards all happenings and the methods employed in handling them is that which is of moment. Skill in action is always needed, my brother, and for you in this life it must ever be the demonstration of skill in emotional reaction, and not so much the expression of efficient dealing upon the physical plane. The achievement of physical efficiency is not for you a problem. The achievement of emotional detachment and consequent right use of subjective force is still a problem to you.

There is no hurry or rush, my brother. Progress is being made and you will know the joy of eventual liberation from this limitation. One day at a time, perfectly lived, with each hour beautifully rounded out, is your sole responsibility.

Look not so much into the future with speculation or with *[385]* foreboding, nor even with hope, which is but a form of optimistic speculation. Live today as your soul dictates and the future will round out itself in fruitful service. You are stronger than you anticipate and have reserves upon which you can draw. These reserves will not fail you when you call upon them, nor will I, your brother and friend, nor will your group brothers. Forget not this,

but relax and rest back on the strength which is in you and which surrounds you.

I seek not to change your meditation, except to substitute a different visualisation exercise for the one now being followed.

a. Visualise yourself as standing to one side of a vast field of closed lotus buds which rest on their broad green leaves. Above you is the blue of heaven and ahead of you—across the field of buds and leaves and on the far horizon—is a golden gate, with the two halves of its door closed.

b. Then picture yourself as watching the slow opening of the buds, until little by little, the field changes from green to gold, and all that can be seen is a mass of golden flowers, wide open in the sun.

c. Then imagine yourself, my brother, putting a foot upon the field and finding, instead of the mud and water which had been anticipated, a firm *Path* which appears before you as you advance, dividing the field into two halves, and leading straight to the golden gates.

d. As you advance along this path, imagine the two halves of the gate slowly opening as you go forward in confidence, looking at the gate and not at your feet.

What you see within that portal and what interpretation you give to this symbolic work is for you to discover. You may ask: Of what use is this particular type of meditation to me? Two main uses, my brother. First, it trains you in the use of the creative imagination (which is an aspect of the intuition) and, secondly, it lifts you out of the rut of heavy mundane work with which you are of necessity so constantly occupied and brings to you refreshment and realisation of the subjective world. Leave care and worry behind you as you walk through your *[386]* field of lotuses and for a few minutes each morning, centre your consciousness outside your personality life. The effect upon your daily life and service if you can really accomplish this exercise will be far more potent than you can possibly anticipate.

~

BROTHER OF MINE: June 1934

The buffeting of life has tried you in the past six months, and thereby you have grown in understanding. For you, the intent of this buffeting process has not been to make you sweeter or more able to withstand. These are for you but subsidiary effects. Your intended lesson is *Detachment* and, as you free yourself from the clinging chains of attachment to place or person, your intuitive perception will thereby be released, and you will see in terms of reality and not in terms of form—no matter how high or purified.

You may perhaps ask in this connection: What is my main usefulness to this group of disciples, should I gain this released perspective? You think ever in terms of service, my brother, which was one of the reasons (apart from karmic suitability) prompting my choice of you for work in this group. My answer may surprise you, for I give it in terms which are somewhat unusual. Your main usefulness consists in the potency of your aura—that field of magnetic life which surrounds everyone on all sides, and which in your case is of unusual extent. Little is known as yet anent the aura. I would define it simply as the sum total of the attractive forces in the field of individual activity. It is through the aura that an individual *effect* makes itself felt in a man's surroundings. My message, therefore, to you is to use your auric influence more intelligently, to become more *spiritually effective* and less *personally attractive* . I speak in symbols and ask for understanding. Ponder on this, my brother, for your field of usefulness will grow as you detach yourself from forms, no matter how dear or how ancient the rhythm by which they hold you. Turn, instead, outwards in the effort to aid your fellowmen. Aid people by using what you are, which must express itself through the medium of the aura.

[387] Preserve your meditation as hitherto, but change the colour of your field of lotuses from yellow to a deep and vibrant rose. This will serve to stimulate the astral aura. This constitutes the third use or purpose of this meditation. The other two uses, I indicated in my last instruction.

~

BROTHER OF MINE: August 1934

May I at this time indicate to you two things, my brother, knowing that, as an old and experienced aspirant, you seek ever to see life truly as it is?

First, in each life there is reached what I might call a definite high water mark of achievement, and the age at which this is reached varies almost infinitely. When it is reached, there is then a settled tendency towards crystallisation, towards a recognition of the life's thoughtform (this being the sum total of all the formulated ideas which have governed progress) and a gradual slipping under the dominance of that thoughtform. This inhibits further progress. When the high water mark is reached after the age of 55-70, the difficulty is much increased by a perfectly normal physical inertia. So much of the life at that time is occupied with the processes of keeping in such physical condition that there may be the accomplishment of the needed duties of a full life. This high water mark has been reached for you in the ordinary sense and under the law of normal development. It can constitute for you exactly what it is, and you need feel no shame over your accomplishment for it has been good. Your life purpose has been rightly oriented and in the next life you will reap the results of your life-long discipline.

But for you, as a soul and as a disciple under training, there need be no arresting of the process of development. The high water mark of your life cycle (in the broader and wider sense) will not be reached yet for many lives and, therefore, there need be for you no interlude of inertia and no demonstration of a static condition. You may go on from point to point upon the Way, both now and hereafter. The decision and effort must come from you, my brother, and it lies entirely in your *[388]* hands. Go forward along the Way in the full vigour of your soul life, which is that of a mature and experienced aspirant. The power of your first ray soul can galvanise the personality into continued action and aspiration, into continued mental control; for you, therefore, there need be no cessation of activity and no settling back into inertia until the final activity of transition engrosses the dual attention of your soul and your personality, and the final detachment

takes place. But to transcend the normal high water mark, there will be necessitated the imposition of that inner pressure which will refuse to let the tired body and mind rest back upon the past. There is needed the incentive of a focussed will that plays its dynamic energy through the lower threefold man; there is required that purified, discriminative mind which (in the interests of the soul) will separate the essential from the non-essential and so enable you to enrich your service through the wise elimination of those factors which produce a useless dissipation of your energy and the use of your time for that which is negligible in results.

I know you will realise the reason for my remarks and that you will face this issue in the light of your soul and for the good of those who look to you for inspiration. As I told you earlier in your training, spiritual effectiveness is your goal and towards this all your effort should be bent. This will not negate the use of worldly wisdom and the right fulfilment of your many obligations, but it will aid you in the *process of selection* which is your main and self-chosen training ground.

I seek today to change your meditation work entirely. The focus given by the visualisation work and exercise with colour and form has done much in the work of inner adjustment. I seek now to speed up the rhythm of your life so that a fuller tide of will and purpose may dynamically pour through you.

You may feel surprised at what I am setting you to do, and at my apparent omission to give you a set form at which to work. That I will do after you yourself have worked for a while at the problem.

Much has for ages been said and written anent the practice of the Presence of God and today one of the interesting events of the time is the emergence of various "techniques" for achieving *[389]* the realisation of this Presence, of inspiration, of light and of contact.

I will put to you three questions, and in their answering, we will find indication of the meditation to be given to you later.

1. What do you understand by the thought of the Presence? Of Whom and what is this Presence?

2. What is it that prevents contact with that Presence and hinders you from standing in its light?
3. Can you draw up a technique of meditation which will be for you the way into the Presence?

Answer these three questions and realise that for you the contact with that Presence—consciously and with understanding of the process—is the goal for the remainder of your life experience in this particular body. I seek for no mystical understanding. That type of theoretical understanding is the heritage of most aspirants. They have the vision of this contact. I seek a definite comprehension and I give you the clue to the work in the following sentences which (if subjected to due thought) may induce revelation.

"Duality is visioned by the seer. He sees the Presence. He sees, and seeing knows that he exists and likewise that which is seen.

"The knower blends the two in one. He sees the Presence as himself. He merges with its light. Behind the Presence gleams that awful radiance which shrouds the One and Only. Before the Presence stands the aspirant. Within the Presence, through the merging process, is peace, is union, the end of fear, the end of difference, joy, love and light."

Your meditation, therefore, is to be along these lines. The form you can draw up yourself during the next few months. The theme will emerge in your consciousness if you move slowly, ponder deeply and feel no sense of pressure. Revelation will come through quiet thought and daily brooding.

May I close this message to you with the simple words: Please be happy, my brother.

~

[390] MY BROTHER: February 1935

There has been in your mind much thought in these past months anent the practice of the Presence. This is well, for that is the objective that I had in mind for you.

It is said that “thoughts are things” and produce tangible results. It is also said that “as a man thinketh in his heart, so is he” and that, therefore, these tangible thought manifestations definitely produce effects in him. In these ancient platitudes lie, for you, much instruction, much light and understanding and the clue to your immediate problem. What is the situation, my brother? You, a soul in incarnation, are consciously aware of the fact—subjectively and ofttimes dimly sensed—of your real Self, of the solar Angel, who is the Angel of the Presence. Your problem is to deepen this realisation, and to *know* yourself to be the Angel, standing between you, the physical plane man, and the Presence. It might elucidate matters if we considered for a moment what reality is represented by that word Presence.

The mystic is ever aware of duality; of the lower man and the indwelling soul; of the tired disciple and the Angel; of the little self and the real Self; of human life expression and of spiritual life expression. Many other qualities stand for the same expression of reality. But, behind them all looms—immanent, stupendous, and glorious—that of which these dualities are but the aspects: the Presence, immanent yet transcendent, of Deity. In the nature of this *One* , all dualities are absorbed and all distinctions and differences lose their meaning.

When you are told to develop the consciousness of the Presence, it indicates, first of all, that you are at this time somewhat aware of the Angel and can now begin to respond, dimly and faintly, to that great Whole which lies behind the subjective world of being, as that world lies behind the physical, tangible world of everyday life.

A symbol of this can be seen in the knowledge that the entire planet lies outside of the room in which you are pondering my words and is only separated from you by the window and the extent of your conscious awareness. The outer universe of the planet, the solar system and the starry heavens, lies revealed *[391]* to you through that sheet of glass which reveals, if clean and unveiled, but which acts as a barrier to vision, if soiled or hidden by a blind. This and your ability to project yourself into the immensity of the universe, governs the extent of your knowledge at any

given time. Think this out, my brother, and look through the window of the mind to that Light which reveals the Angel which, in its turn, veils and hides the vast unknown, yet alive and vibrant, Deity.

This practice of the Presence can be dealt with in so many different ways and there are many techniques of contact. For you, the practice should connote simplicity, peace, and joy. Cultivate simplicity of thought and remember that bewilderment and undue concern as to conditions and people and a puzzled attitude towards life indicate mind activity but not soul understanding. It is soul activity towards which you should strive.

You are a sannyasin and as such must work towards an increasing release from ties of any kind, though (and herein lies a subtle distinction) not from release from environing conditions and responsibilities. What is required is an inner attitude of complete abandon to the will of your soul which is the Will of God, as far as any individual is concerned. This release will give you much that I have waited to see expressed in your life.

To assist you in the continuance of the theme upon which you have been engaged in the past months, I am going to ask you to ponder over and answer the following questions. You have a life tendency to over-emphasise detail and points of procedure with meticulous care and so sometimes lose sight of the synthesis of the *whole* . The questions are:

1. To recognise the Presence, I must stand free and unattached. To what and to whom am I now attached in such a way that I am prevented from clear vision and closer approach?
2. To recognise the Presence, I must function as the solar Angel. Can I, at this time, discriminate between myself and that solar Angel?
3. To recognise the Presence means that I am preparing to pass, as a solar Angel, through the gate, on to the Path of Initiation. Can I, in view of this, state clearly to *[392]* myself what are my major assets and my major weaknesses?
4. Can I define clearly within myself what I understand by
    a. Myself, the disciple.

b. Myself, the Angel.

c. The Presence.

The first three questions can be answered or not in writing exactly as you choose; you may find them too personal and confidential to commit to writing. If you find this to be so, then on the first day on which the Sun moves northward, answer these questions in my presence and to me, your brother and your teacher. Deal with them clearly and with truth, voicing your answers aloud so that you can hear your voice, and thus pay adequate attention to your position and attitude. The fourth and fifth questions please answer in writing and elucidate as clearly as may be.

5. Elucidate the following phrases, taken from a very ancient writing. I suggest that you ponder them with care.

   "Before the throne of God, the angel, with all the other angels, stood and cried: 'Lord of my life, grant me the strength to tread the path of revelation; to cross the sea of dark illusion, and face the lighted way of earth.' God said: 'Go forth and far away.'

   "Before the gate which opens on the lighted way to peace, the angel stood alone and said: 'Lord of my life, the way of revelation is the way of manifested life: the path of dark illusion leads to the light which scatters every shadow. I seek to tread the lighted way which leads back to thy Presence. As yet that way is dark. What shall I do?' God said, 'Draw near and enter into thine own light, and in that light, see Light.'

   "Before the gateway of each newborn day, which holds within its sealed hours ordered responsibility, each morn I stand. I cry aloud: 'Lord of my life, how can I do the duty of this day yet seek detachment? Meet every need yet free myself from ties and bonds?' God said: 'The sun draws near and vivifies the earth. Naught can *[393]* it take from out the earth. Live likewise. Give and ask naught!'"

Brother of mine, gather around you afresh those who are seeking thus the lighted Way and learn to give them of your wisdom and to share with them that which you possess. This is for you a duty in the coming months. This will not be easy for you but will further the detaching process. Begin with those you have at hand and those who know and love you and together set ajar the door to which seekers may find their way and, through your rendered service, may find their way, perchance, to us.

~

MY BROTHER: February 1936

You have had a year of strain and of much anxiety. But you have grown much thereby and there is a greater measure of freedom to be seen in you subjectively than ever before. You are learning to detach yourself from people and from the clinging hands of those demanding presences who are to be found clamouring for your attention in their lives. This freedom must increase as you endeavour to meet perfectly the need of those around you, yet at the same time you must go on with increasing power detaching yourself from their inner hold upon you. They must fail to reach you in the inner fortress of your soul. There you must learn to stand, detached and unafraid.

I cannot too strongly urge this detachment on you and beg you to live henceforth more bravely the life of the sannyasin. Two years ago I could not have spoken thus, for you would not have understood; but you have advanced far since those days, my brother, and are beginning to enter into the realm of freedom, e'en though your freedom is as yet but relative and incomplete.

I am now going to give you six themes for meditation during the next six months, gathered out of the paragraphs which I gave to you last time for your consideration. Let your meditation, therefore, follow the following lines.

1st month—Why is strength needed to:

a. Tread the Path of Revelation. *[394]*

b. Cross the sea of dark illusion.

c. Face the lighted way of earth.

2nd month—What should I do? I seek to tread the lighted Way which leads back to the Presence. What in my life obstructs that Way?

3rd month—How can I do the duty of this day, yet demonstrate detachment?

4th month—How can I meet each rising need, yet stand apart and unafraid?

5th month—How can I enter into light and steadfast stand, seeing the truth on every hand?

6th month—How can I guide my brothers on the Way and with them find the secret of the dark light which reveals? How can I discover the agent which dispels illusion?

Dedicate yourself and life and all you have to the service of the Plan and do this in full consciousness and not as a required duty. Stand with your group brothers in the light of the Presence. As a group, renew your dedication.

~

MY BROTHER AND FRIEND: August 1936

The past six months have seen you subjected to much outer change; you have passed through difficulties of various kinds and many adjustments and re-adjustments; you have known physical suffering and pain, accompanied, at times by bewilderment. Is this not so? But none of these things have held you or destroyed you, nor have they succeeded in tarnishing the white shield of your fiery faith. This you have held ever before you. Such conditions of difficulty must be expected by all aspirants who have reached the point in their evolution when they can find their way into these groups. All of your group brothers have experienced a hard time and, without exception, have been tested and tried, or are being tested and tried. They are wrestling with glamour, *apparently* bewildered and held back by physical liability; their usefulness is *apparently* curtailed through financial stringency; re-adjustments through loss of some kind is *apparently* crippling the endeavour

of others, even *[395]* to the point of producing a temporary inertia. Such is the group history at this particular time.

Let me put this still more clearly so that the group need and problem (which is formed by the sum total of the needs and the problems of all its members) may stand revealed and thus spur you all on to a closer cooperation with each other and a more loving understanding. Let us look at the situation, as I see it, of the various members.

Several have had re-adjustments to make of a very drastic nature in their daily life. The entire rhythm of ordinary existence has been changed. This I foretold many months ago, and time has proved the exactness of my foretelling. The difficulties have been real, but service to others has increased.

One of your co-disciples, as her correspondence shews, has had deeper inner problems to solve, based on her immediate point of view and the fact that she is swinging more potently on to mental levels, as a result of her concentrated work with me. This has brought about an inevitable reaction to the rhythm and tendency of the mental plane to produce a sense of isolation (which can be enjoyed in the earlier stages). All this has been complicated by financial anxiety, with its power to cloud the vision. She is on her way out, but her mental stress is definitely affecting the group life. It will enrich the group life if she achieves the grace of standing steady until she has time to clarify her vision in either direction, and until she realises that no one achieves anything of reality by the laying down of any assumed responsibility.

Another has been subjected to the strain of constant and, at times, serious ill health, with its consequent reactions on the thought life and on the emotional life. The struggle with sickness and with fatigue, plus an equally constant urge to serve and to help, constitute no simple problem. This problem, she complicates by an undue analysis of circumstances and people.

One of my disciples, close to all of you, has had a long period (extending over many years) of strain, incident to environing conditions, much

monotony in his life outline and certain deep disappointments. He is dealing with them as one might expect.

You, my brother, know to what you have had to rise, as the months have slipped away. You have met this with wisdom, *[396]* good intention and self-sacrifice. May I say (and I say it with a twinkle in my eye and with love) that you have not yet learnt to enjoy them.

D.H.B. has been through the fire. His tests and difficulties have been greater, fiercer and deeper than any that have come to the other group members. Pressure incident to his home karma, frustrations coming from his environment, misunderstandings of differing kinds, basic bad health at all times, plus the serious accident of the immediate past, loneliness, pain and clouds of recognised glamour have sought to engulf him. They cannot do so. This he also knows and is coming through.

A member of your group of co-disciples has been through deep sorrow, as all of you know. The processes of re-adjusting the rhythm of her life, becoming accustomed definitely to changed conditions, to loneliness and loss is weighing heavily upon her. She must realise that she is on her way to a greatly enriched life of service, and that her only present need is to stand steady and to give herself time to stabilise into her new rhythm.

Still another brother is fighting deep discouragement, and the glamour of futility (after so many years as a disciple) is seeking to swing him off the Path. His characteristic life tendency of pushing unemotionally straight ahead will save him here, for he will penetrate the glamour in time and come out into the light of the "Lighted Way," but the clouds at times and at present seem to him very thick.

L.T.S-K. is experiencing a new opportunity to "come clear," but the trial, testing and bewilderment are severe. He feels alone. He believes himself misunderstood and underrated. There can be many close to one and watching over one in a fog, and yet they can remain unrecognised.

The point I am seeking to make as I give you all this brief résumé of the immediate and basic problems which confront each of you is that these

conditions do have a potent effect upon the group life and the group integration, and that the quicker they are handled and ended the better for the group. They are to be handled by the assuming of a right inner attitude and not by the changing of outer circumstances. When an individual is occupied and pre-occupied with a particular and *[397]* peculiar problem, he is necessarily introverted. The life of the group then necessarily suffers and becomes starved, limited and curtailed. When the group members realise this fact more clearly, then they will endeavour to go through their experiences *together* (which prevents the development of an unwholesome and selfish introversion) and the problems of one will become the problems of all. Not idly have you all been brought together into this close relation with each other. Therefore give to each other more freely, but without criticism and enquiry; love and steady each other as you go through the needed fusing and testing. This has to be undergone and more rightly handled before I can give you any definite world work to do along the line of breaking up the world illusion. How can you destroy (on a large scale) that which you do not understand, handle and disperse (on a small scale) in your own lives? This future work should be possible some day.

I seek not to change your meditation, except to alter its monthly theme. These monthly themes should, during the next six months, be as follows:

1st month—Why is happiness needed in order to:

a. Tread the Path of Revelation.

b. Meet the needs of others.

c. Clear away the obstacles I find?

2nd month—What is the relation of happiness to joy?

a. What do I know of each?

b. Which is characteristic of the soul?

3rd month—How can the words and the understanding of "the joy of the Lord is your strength" affect my daily life?

a. In what ways can I demonstrate joy?

b. How can I shew forth happiness?

c. What are the differences in these two?

4th month—In what way can joy and happiness undermine fear, and liberate me from fears?

5th month—How can I enter into the joy which the Masters know?

a. Upon what is this joy based?

b. What effect can joy have upon the world of illusion? *[398]*

6th month—Why must I bring joy to my group brothers?

a. How can I do this in each specific case, for each case differs?

b. What are the major hindrances to my own joyfulness?

Thus, my brother, you can train yourself to build in that quality of joy which is the characteristic of a personality which is consciously anchored in the soul realm.

~

February 1937

I have only the briefest of words for you, my brother of old and trusted friend. It is not the length of a message, however, but its quality which is of importance, is it not? I seek to say to you that you have, during the past seven months, made more definite inner progress than in the previous three years, and that my heart, as I watch your steps upon the Way, goes out to you with understanding and with joy. It is not often that I thus write.

I have watched you stand amidst the wrecking of much that you have built, and I have seen you relinquish desire with a light in your eyes—the light of perception of the higher values.

The group meditation will give you much during the next six months, and the Review on Joy will stabilise the work you have sought to accomplish since my last instructions to you. That is all I have to say, my brother. My blessing rests upon you.

ON JOY

1. What constitutes a review?

a. Am I confusing a reviewing with a re-doing or with a re-experiencing?

b. Am I asked to re-experience, or am I simply asked to observe as a detached onlooker?

2. Am I capable of detaching myself emotionally from any registration of joy?

3. Can I see myself mentally, unbiased by any reaction from the emotional, personal self? Am I personally capable of this? *[399]*

4. If I use this review on *joy* as it should be used, what will be the effect in my life, and what will be the effect in the life of the group I seek to serve?

5. Can I honestly say that I serve joyously?

6. Which do I desire the most, to serve joyously or to serve intelligently? Do I know my reasons?

7. If this review work is a definitely scientific method of development, have I ever given the method of joy a fair trial? Or the work of the review a fair trial?

8. What basis can I find in my study that this method of reviewing is the way for me, and that it will intensify my capacity for increased usefulness in service and thus speed my progress on the Path?

9. Is my progress on the Path of importance? Why?

10. If it is true that the blind must advance by *touching* , and by keeping hold, but that those with sight move by *seeing* and by keeping free and unattached, why then (having sight) do I close my eyes and hold on, and feel my way instead of seeing it? Those who can see are full of joy, and can be messengers and helpers. Those who touch have simply to be led. Of which of these two groups am I a member?

11. Is my mind the organ of vision for the spiritual man? Am I offering this organ to the higher self to use?

12. Can I hold the mind steady in the light of the soul?

13. As I review my day, what part has joy played?

14. How do I define the word *joy* ?
15. Have I been ruled by joy, and has it dominated my day?
16. Joy is the quality which grows out of self-realisation. Am I able to forget the fragmentary personal self? Can I recognise the One Self in all selves?
17. We are told that there is an archetype, a pattern, a way, a goal, and a light which shines upon the Path. But, realising this, do I know anything of the *joy* which should irradiate my way?
18. How is the archetypal pattern of joy (which is *bliss*) reflected in my life?
19. Do I recognise my fellow pilgrims on the Way of Joy?
20. Is the objective of *joy* always before me? *[400]*
21. Can I draw upon the Joy and Bliss of the Path when others need it?
22. I am the redeemer of the lower nature. In what way does *joy* redeem?
23. Does redeeming joyous force flow through me?
24. My nature is in truth joy, or bliss. In what fashion does this *joy* manifest itself? Does it manifest at all?
25. In which body do I most easily express my *joy* ?
26. If I demonstrated joy, was it a task, or did I find it easy?
27. What activities and qualities of my lower nature need to be eliminated if I seek to serve more joyously?
28. What truthfully hinders my being full of *joy* ?
29. How does a joyous spirit affect my fellow men?
30. In what way can I most joyously serve my fellow men?

~

MY BROTHER: September 1937

The difficulties and the trials which the disciple experiences upon the Way are, as you have discovered, only relative; they are oft offset by the pouring in of a sense of inner release. The compensations on the Way are not so

often considered as are the difficulties. In the human being there is ever a tendency towards sorrow and suffering which has eventually to be negated; this tendency is one of the problems which the Hierarchy has to face, as it seeks strenuously, at this time, to lift mankind out of the morass in which it finds itself. This "tendency to misery," founded as it is on an attitude of mind, is of such ancient habit that it seems inconceivable to man that a different point of view and a totally different reaction to life affairs could ever be possible. I am referring to this because (in the midst of problems and tests) you are discovering the Way of Compensation. Do you think, my brother, that you could write a paper on this theme, "Compensations on the Way," for the helping of your fellowmen and for the stabilising of your own inner attitude?

I have given you much about which to think in my instruction; may it not be possible that, before long, through the release from the load of business cares, there may come for you a time of widened service? This could be through the use of *[401]* your pen, for you have knowledge of that which should be said, and words flow with ease from your pen, even if you realise it not. I commend this to you for your consideration. You have been much occupied for many years with the cares of a great business organisation and your imposed (and rightly imposed) pre-occupations were with the more material aspects of life. Such was your dharma. Within that sphere of activity, you have preserved an inner orientation to the spiritual values and a fixed determination to tread the Way which naught has been able to alter.

Much pre-occupation, however, with little things and the demands of the many clamouring personalities who surround you have slowed the pace. You might, perhaps, have travelled faster had you been able, more efficient, to separate the essential from the non-essential. This I think you know. Having realised this, a future of constructive beauty lies ahead, if so you will, or the more ordinary life of one whose vehicle is not young and who submits to the imperative voice of physical fatigue and the liabilities of a physical body which has been used for many years. I say to you, therefore: Face the future with joy and know that it holds for you renewed opportunity, and later a re-

adjustment of your time and interests which will permit you the leisure for deepened understanding and an increased usefulness in service. There is much that you can do and much in which you can assist me. Time will show you the ways and means. Have patience.

It will, I believe, aid you in the relinquishing process and help you to readjust your life to time and circumstance if you will ponder upon the five energies which are dominant in your life expression during this incarnation.

As you know, your rays—soul and personality—are the first and fifth; this in itself presents a problem, for it produces a preponderance of force upon the line of the major first ray. Fortunately for you, it was the aspect of organisation and the tendency to the occult life which were expressed through these energies and not the destroyer aspect or the over-critical mind, as might have been the case. You are not destructive; your outstanding qualities, if I might so express it, have been the power to organise and rule, and also love of the hidden realities.

[402] Your *mental body* has been outstandingly a fourth-ray one, giving you a love of harmony which has aided you in organisation rule, a love of beauty which enabled you to see the real, and a discrimination which has enabled you to gather around yourself that which unfolded beauty to you—books and beautiful things. But it also gave you, as it ever does, a spirit of conflict, urging you forward to fresh victories in the cause of harmony.

Your *astral body* has been governed by the second ray, and, from certain points of view, this has been the most powerful influence in your personality equipment; it has been the balancing factor to the first-ray line energy, expressed by your soul and personality rays. It has linked you powerfully (and this should interest and cheer you) with the Masters M. and K.H. Who together form a definite "unit of service" in the work of the Hierarchy at this time.

Your *physical body* is on the third Ray of Active Intelligence. This has given you your capacity to work upon the physical plane, to handle money (though not in your own interests) and has tied you in closely with the

material life of your environment, in a curiously symbolic manner. Ponder on this.

You will be able to enlarge upon these ideas yourself from your knowledge of the ray tendencies and qualities, and you will find it of real interest to study the problem. My suggestion would be that you study the effect of this ray equipment upon your *immediate* environment. Later we will go into this matter in greater detail. Your rays, therefore, are:

1. The soul ray—the first Ray of Will or Power.
2. The personality ray—the fifth Ray of Concrete Science.
3. The ray of the mental body—the fourth Ray of Harmony through Conflict.
4. The ray of the astral body—the second Ray of Love-Wisdom.
5. The ray of the physical body—the third Ray of Active Intelligence.

~

BROTHER OF OLD: February 1938

You have lately been given work which will constitute for you an integrating point. Much can be done by you through *[403]* quiet thought, the pouring out of love and of the first ray strength which you are so capable of giving, through the medium of your soul ray. On this opportunity to serve I would have you ponder deeply and reflect. The way of service is opening up to you, as I indicated to you in my last instructions, and your cooperation is welcome and needed. Adjustments are going on with rapidity in your life and the processes of living will steadily simplify for you, if you so choose and if you mould the future by the impress of your soul.

It has been interesting to note how, in your case, the fourth ray mental body (which is a part of your equipment) has used its force in harmony far more often than in conflict, as is the effect in the majority of your brothers' lives. This is due to the first ray activity of your soul which has resolved the conflict in harmony. Most of the conflict in your life has been the result of the activity of your astral body (working under second ray influence) with a

reaction upon your third ray physical body. A close relation between the second and the third rays often works out in difficulty, for they express two different ways of building. This I will take up in greater detail later.

I would like to call attention to the fact that many of your co-disciples are functioning with fourth ray mental bodies. This provides a most interesting reason why you were all chosen to work at the dissipation of glamour. The astral plane is the plane of duality, of the pairs of opposites, and it is the interplay of these opposites, plus the energies released by the individual, which has, during the ages, built up the world glamour. Harmony through Conflict is the characteristic and result of fourth ray activity. It expresses itself in fullness on the fourth plane where the major duality of the Spiritual Triad and the threefold personality meet, blend and resolve into a unity. I would commend this thought to you for pondering and reflection; it has a definite bearing upon group activity in connection with group dispelling of world glamour. The fourth ray mental bodies of the members will facilitate this task.

You, having rays one, four and five active in your equipment, can see where your work dovetails into the picture.

I have not much in the way of personal instruction to give you at this time. The production of a creative adjustment of *[404]* the imminent changes in your life and the establishing of yourself as a renewed centre of force in whatever environment claims your soul's attention will be adequate for your full spiritual employment, will it not, my brother?

I would have you, however, ponder on the following facts.

1. Soul energy is, for you, focussed in the astral body.
2. Personality force is focussed in the mental body.

We will leave the work of meditation as it is at present along with the continuance of the review of Joy. May Joy, indeed, rest upon you and enable you to go in peace.

~

MY BROTHER AND FELLOW WORKER: February 1939

I am not analysing your personality forces, particularly your astral force as I had suggested doing, because I gave you a sufficiently complete analysis in my last instruction. What I there indicated is all you need at this time. Later, I may perhaps elaborate, but at present you have all you need to know in order to carry on satisfactorily. In humility and in strength to love lies your release, my brother, and this I know you realise.

This year has been one of supreme difficulty, has it not, and the end is not immediate. One of the major lessons which all disciples have to master before initiation becomes possible, is that of steady persistence in the face of all that seeks to produce difficulty. Your personal problem is enhanced and becomes exceedingly complex because of the reactions of your immediate associates and your strenuous endeavour to lift all that you possibly can off their shoulders. It becomes, therefore, a lesson in group activity and hence most valuable. Lift not too much, my brother. It is the right of their souls to learn the same lessons as you have had to learn and an over-pitiful heart is not always the most helpful of possessions. A loving heart is always helpful. You learnt much in your past incarnation along this line and learnt satisfactorily. Take not away from others this right to stand alone by too great a display of that shielding love which your powerful astral body so easily and so selflessly can express. Let them stand up to the issues of the soul which are brought to their attention through the medium of the material *[405]* lesson, and thus enable them to enter upon their next life better equipped to love, to work and to live unselfishly.

Your one way out is to be focussed constantly in the soul, remembering that, as you achieve this alignment and contact, the soul has its major point of contact with your personality, via your astral body. This is for you a blessing, even when it constitutes a problem. Perhaps you will grasp what I am seeking to convey to you if I say that this relation was established by the intelligent will of your soul in order to *stiffen* your astral reactions with first ray energy and colour them with that detached and isolated strength which is the main characteristic of the first ray. The intent was to make you strong in

what had been your weakest point. Detachment, strongly felt in love (for forget not that the first ray is only the first sub-ray of the great cosmic ray of Love) is the factor which will bring release and understanding, not only to you but to all around you. The aspect of devotion which the astral body so easily expresses must be transmuted into detached but selfless love. Remember that true love has sometimes to stand aside and look on peacefully whilst others learn their lessons—a thing hard indeed for you to do, brother of mine.

All I would ask you to do along the line of meditation is a simple voiced act of consecration to the service of the soul which is, in the last analysis, the service of humanity and of the Hierarchy. Such is the sequence. Do this prior to participating in the group meditation. Let the personality identify itself with the soul, detaching itself deliberately from all other contacts, by an act of the will and (from that point on) let the soul respond by sounding the O.M. three times as it "takes possession" of the personality for service.

You think with clarity, my brother, when the emotions of others do not overwhelm you and sweep your astral body into unison with theirs. Refuse then to be overwhelmed and regard not yourself as failing in some respect when others fail to meet the issues as they should. The reactions of others are not your responsibility. It is your responsibility to give them strength and detachment. Shoulder not, therefore, responsibilities which are not yours. This is one of the hardest lessons an initiate has to learn before he can be admitted as an active worker into the Hierarchy of Love.

[406] Life holds for you fresh changes. Be not dismayed, for those changes indicate an open door and a wider field for loving service.

NOTE: *This disciple stands steady in the Tibetan's Ashram.*

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To G. S. S.

March 1935

BROTHER OF MINE:

I take up definite work with you in a spirit of expectancy because of your real sensitivity. I take it up also with a recognition that as we work together we must proceed with due care and real caution. We must work definitely and deliberately with a technique which will eventuate in sound foundations.

You are in this group for two reasons: First, your enthusiastic endeavour and the adjustments which your soul has forced you to make in your daily life attracted my attention and earned for you the right to a more specialised and individual training. Secondly, you possess a definite gift of healing and this must be cultivated, because it is consecrated and because it holds for you the secret of your real field of service.

One of the first questions you would ask me if we stood face to face would be: What is the thing I need most? What must I do in order to be released to greater service and deeper understanding? I would say to you in all earnestness, my brother, that for you will come an increased expansion of consciousness as you learn to conserve energy and rightly to utilise time. You are a good conductor of force and of the pranic elements and through you unimpeded (relatively speaking) soul force can flow. But, as yet, it serves only to intensify the atoms of your body and head, and to make a violent impact upon all those with whom you are associated. It works out in a form of benevolent dominance, and drives you before it, rather than being utilised by you. Therefore, you have to learn to use the inflowing force, and to turn it into constructive channels. You need to be more occupied with those whom you can help, than with your own reactions—both good and bad. Surrounding you, in your own setting and among those familiar to you, are many *[407]* whom you could help and release. They fear you, however, and fear what you have because of the forcefulness of your approach to them; they hide their true need for fear that you touch them with too powerful a hand. You are too occupied with the mental formulations of that which you know to be true and with a precise statement of that which is so precious to you; and you have not, therefore, given the needed time and the heart of love to the deep need of those you meet—of everyone you meet, my

brother. All need love and understanding, and this they need more than clearly enunciated occult truths, no matter how true or wonderful. Give them love and understanding. The impartation of the Ageless Wisdom will come later and naturally when you have proved to them that you "stand in spiritual being."

For you, there must now be a period of steadfast stabilising of that which has been acquired, and a gentle outgoing to your world of friends. Let *them* reveal themselves to you. They will, when patient loving gentleness meets them all the time. Inclusiveness must take the place of your sixth ray one-pointedness, for that one-pointedness has in it the quality of *piercing* , and this focussed work you have carried forward long enough. Your sixth ray has also given you a sensitive emotional nature which means a solar plexus too active in its functioning. This you know well. Upon this, the heart quality must supervene. More I will give you later, but the above hints will give you that which you need, if you ponder duly upon my words, and resent not what I say. My problem is to train each of you so that you *serve the group* without personality hindrances and separativeness....

The work of this particular group cannot really begin until the personalities of the members are subordinated to group purpose, and trained to be pure channels. This is a great objective, my brother, therefore, be not discouraged, but work, live and above all, *love* .

~

BROTHER OF MINE: December 1935

You have been so short a time in this group that it is not my purpose now (nor would it be wise) to change the work earlier *[408]* outlined for you. Not yet have you established the needed routine and rhythm. It is never my intention to be authoritative nor do I ever demand obedience. I but make suggestions and leave it to the student to apply himself or not as he may choose and as his earnestness may dictate. But I do observe his work and its results. May I, therefore, say one thing? I would like to see in you a more steady application to the meditation work. Seek as far as possible to be

regular in its daily effectiveness. Let nothing but that which is unavoidable interfere with your quiet time in the Presence. Here perhaps is a point where you could discipline yourself somewhat more effectively.

You have grasped rapidly and well the point I made in my last instruction anent your reaching people. Your service must be one of potent loving contact. Your method should be that of a deep interest in them, more than an interest in what you may have to give them of an occult and intellectual nature. Their need is the thing that is of importance. The effort to understand these people (with their reticences and silences, their weaknesses and strengths, their aspirations and their failures, their devotions and their customs) and to enter into their consciousnesses will give you the training which you need and will enable you later to be a server whom we, the teachers on the inner side, can more fully use.

You are on the "lighted Way," my brother, and your soul will carry you through to a more assured understanding and a more established peace. This you oft have realised you need.

Give the next few months to a close study of all the group instructions. Attempt to master their contents and to be familiar with the group aims, objectives and this preliminary teaching. Seek to comprehend more intelligently what is this group experiment in which you are aiding. It is *group* work in which you are engaged and not simply undertaking a mode of personal training. . . . The individual angle of this work is of no importance, except in so far as it may affect the group as a whole. This is the point to be grasped by you and by several of the group members.

And, my brother, may I add one parting word? Aim at demonstrating happiness. Be joyous in your work and service. Be not so intense, but go happily along the lighted Way. Such is my prayer for you. *[409]*

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MY BROTHER: March 1936

The task of blending with any group is ever a hard one, and has been specially so in your case. This I foresaw, but I saw also that you would make

a real effort so to do, and I have not been disappointed. You need, however, a still longer period of adjustment before I dare give you either the meditation or the personal teaching which I hope sometime to give to you. This is not owing to anything that you might consider a fault, but is due primarily to your exceeding sensitivity to soul stimulation.

In cases such as yours there is need to proceed with exceeding care. There is an emotional and physical balance and rhythm in you which is very easily upset. This is due to the tremendous potency of your etheric body. This vital body of yours is of such strength, and carries so much energy upon the higher levels of the astral plane and also from the lower mental, that it upsets certain balancing factors in the physical body. Thus the task of any teacher working with you is tremendously complicated. You both feel too intensely, and move and speak with too great a consequent rapidity. It is a real problem for me (does this surprise you, my brother?) how to make clear to you your need for slowness. How can I, with my clearer vision of you and my knowledge of your subtler bodies and their condition, enable you to grasp it also? I cannot do more than be very guarded in what I give to you of stimulation and of attention, for your reactions are so rapid and so violent. I have to judge with care what I ask you to do because the effects are so prompt, and contact with my energy so often produces in you over-stimulation and excitation, with fatigue as a result.

Perhaps I can help you most by saying that, owing to your ray combinations and your background in other lives, your interest is more mental than aspirational. Your keen and active mind (which is, however, often an inaccurate mind) is swung into intense interest with great facility; it is most easily fertilised and has in it the promise of being both powerful and constructive, later. But at this time, you cannot handle the force that comes through to your physical body, and which is directed *[410]* by your mind. Coming from the mind, it indicates, therefore, the force of a rapidly integrating personality, but this force, as you do not yet live a full life of service, is too much for you. When you serve more truly and definitely, your problem will be solved.

Your problem also is largely the problem of the right use of time; your life will be straightened out considerably, and a great deal of your physical over-stimulation disappear when you *use time rightly* .

My brother of olden time, you use so much time on that which is futile from the angle of world need and of the true and basic essentials. When I say this I would have you, however, remember that I am not suggesting that you should alter your technique of daily living, nor that your home or your responsibilities should be handled with less care and good results. I am referring definitely to an inner attitude towards time which you do not as yet hold.

Upon what do you place your emphasis in life and how can I illustrate to you my point? You state that you are failing to find the time to do your meditation work correctly. Why should this be, my brother? You may not be able to do it the first thing each morning before breakfast, but many people cannot. Yet surely, if your essentials are right, you could demand thirty minutes at some point early in the day for your soul contact. The structure of your daily living will not break down if, for instance, you do not answer the telephone during that period and permit yourself that time of quiet, delegating others to deal with the telephone. You need to readjust your values.

As regards your meditation, I will give you one that is very brief. I will ask you, also, to cease meditating in the head and for a while to meditate in the heart, remembering that the heart centre is between the shoulder blades and not in the physical heart. Do not, however, permit yourself to dwell upon the fact of the centres or their locality. Simply drop your mental intensity and centre your consciousness lower in the upper part of the body. Do not analyse the situation, or the location or the purpose or the why and the wherefore too much. Simply, my brother, do as you are told, knowing that I may perhaps know a little more than you. *[411]*

1. Imagine yourself as the soul, using the lower man as an instrument.

2. Imagine the soul as working through and energising the centre of love in your being. Relax then and sink down into the soul consciousness which is love. Let love be the keynote of your meditation.
3. Then pour out love
   a. Upon your immediate family circle.
   b. Upon those with whom you associate in your social life.
   c. Upon your group brothers.
   d. Upon the New Group of World Servers.
   e. Upon the world.

   You will note how this involves a steadily imagined establishment of consciousness, in love. Do this sequentially, quietly, and definitely, with no hurry.
4. Then ponder for the next six months upon the following seed thoughts:

   First month . . . . Love—"I tread the Way of Love. That Love irradiates my life."

   Second month . . . . Understanding—"The way of Love is the lighted Way."

   Third month . . . . Integration—"The way of Love leads to the Presence of the Self. That Self am I."

   Fourth month . . . . Contact—"I see that Presence as myself. I merge myself in Light."

   Fifth month . . . .Service—"The sons of men must all be led to tread the Way of Love."

   Sixth month . . . . The Plan—"The Plan for man has three great goals. The revelation of love; the illumination of the mind; the evocation of the will."

The major task, however, which I set you will be most difficult for you to do, but I ask you most definitely to do it in the interests of your own development and, above all, in your growth and service both to the world and to your group brothers.

[412] Speak little, and endeavour to work each day with a conscious, definite programme, thus learning to organise your time to the best advantage, and leaving more time for service and quiet thought. Be slow to speak, slow to move, slow to decide, slow to form opinions.

There is much to be done by this group of servers but I cannot begin to use the group until certain personality adjustments have been made. Make rapid progress, my brother, by slow stages.

~

MY BROTHER: October 1937

It has seemed to me (as I have studied you) that you might again begin to meditate simply. But there must be no intensity, and you should assume only the attitude of quiet reflection, which *is* meditation. No breathing exercises of any kind should be followed by you, but just the following simple form of soul recognition, yearning after the presence of God, and an aspiration towards spiritual love.

1. Think of yourself as a child of God, loved by the Father, and a part of His life.
2. Dedicate yourself, as a personality, to the service of your fellowmen, which is the service of love and of God.
3. Then reflect quietly and peacefully and happily upon the seed thoughts, taking one each month, as outlined in the preceding communication. This time, however, use the word "friendship" during the third month instead of the word "integration."

I am going to tell you the governing rays of your life equipment, but please do not elaborate upon them in your mind, as I am not anxious for you to focus any attention upon the vehicles through which your soul seeks expression. I am simply stating them in order to bring your information into line with that of your group brothers. Give, therefore, *ten minutes each day, and no more* , to quiet reflection within the limits of the assigned meditation. At the close of the next six months we will then see what has transpired and what will be possible. The following is a statement as to your rays: *[413]*

1. The soul ray—the seventh Ray of Order or Magic.
2. The personality ray—the sixth Ray of Devotion.
3. The ray of the mental body—the first Ray of Power or Will. Hence the facility with which you can bring in energy.
4. The ray of the astral body—the sixth Ray of Devotion.
5. The ray of the physical body—the third Ray of Active Intelligence.

~

MY BROTHER: March 1938

During the next six months we must decide whether you are able to cope with this planned work or not. If at the end of this next period of study it is apparent that you should not do any of the work then—for the sake of group integrity and the purposed undertaking of healing—it will be necessary for you to drop out. Karmically, you have a relation to me and to this group of aspirants; sensitively you are adequate to the task; aspirationally, you desire to do it. Wherein then lies the difficulty? What causes the over-intensification of the glandular system?

The answer lies in three factors, which I will put frankly before you, leaving you to accept or reject my suggestions as may seem best to you.

First (and above everything else) an *intense* attitude to life. You live always at a point of tension. Such points of tension come, and should come, to all disciples for it is at such critical moments that the real growth appears and true decisions are made, but you are always at such a point and never know when to relax. Even when amusing yourself, you are tense; when resting, you are tenser still. You could learn relaxation if you so desired, but this you do not really seek to do, and the question is whether you would practise relaxation even if you knew how to do so.

Secondly, you have an inability to eliminate the non-essentials out of your daily life. You do so many things that you need not do and fail to realise that perhaps it does not truly matter whether they are done or no. One of your major requirements, *[414]* if you are ever to function as a disciple, is the

sense of spiritual values. If you can learn this lesson, you will then occupy yourself with the things of lasting moment and not with the ephemeral activities which net you no true results.

Thirdly, you take many things in life far too seriously, such as the work of this group. You think about these things too intently, and you handle the group work, your daily life, and your home problems, plus all your life interests, with too heavy a hand. There are two things which every disciple must some day learn, my brother. One is to cultivate the ability to "sit light in the saddle" (to use an old proverbial injunction) and the other is to develop a sense of humour, a real (not forced) capacity to laugh *at oneself* and *with* the world. This is one of the compensations which comes to those who can succeed in working in the light upon the mental plane. When you can do this, the constant tension under which you labour will adjust itself.

How, my brother, does this tension come about in your case? It is based upon an inner inherent ability to touch soul levels and thus to be open to the inflow of soul force. This feeds the various centres with life and energy, and these—in their turn—galvanise the glandular system into activity. When, however, there is not adequate use of spiritual energy, it gets "banked up" in the centres (if I may use such an inadequate expression) and this produces bad results. Your throat centre receives the bulk of this energy and the solar plexus, and hence your excessive physical plane activity and nervous energy, and hence also your tendency, via the throat centre, to much speech and vivacious talk. The heart centre and the centre between the eyebrows should receive more of this energy and this would lead to a balancing of the endocrine system and greater freedom in *spontaneous* service. What aspects of your life, therefore, can be the recipients of spiritual force? Where can you serve spiritually and thus release this banked up spiritual energy? It is definitely energy with which we are dealing, as we live and serve, and this spiritual energy *must* be used for group betterment and for the meeting of group conditions. I refer not here to this group but to all and any kind of right group activity which may come your way. How can you use this force

[415] in service so that it is not accumulated but made to serve a spiritual purpose? That is your problem and a major question with many disciples.

You have oft made the remark that you know so little, that you have been forced ahead too fast, and that you have no background of acquired knowledge. But you have been many years in touch with my work and—in spite of all you may think to the contrary—you have the mental ability and the leisure (if you organised your daily life aright) to read and study. But this is a hard thing for you to do, is it not? But, brother of old, the way of the disciple is never an easy one. The tension from which you suffer could have been very largely offset by a quieter life of reading, gentle thought, organised activities, silence and the refusal to take on non-essentials (those things which other people can do just as well as you can) or the ability to see things *not* done.

I have written thus in frankness, because I seek to release you from your present condition to fuller service, to better health, and truer happiness. *I seek to see you a quiet centre of spiritual force* . I would like to see you re-arrange your life in such a manner that you can demonstrate that leisured calm through which strength can flow from you to those you love and to those you contact. Can you take enough leisure to grasp at least the purpose of these injunctions? Can you endeavour to profit by them?

Another source of your trouble is to be found in your sixth ray astral body (the ray of idealistic, fanatical devotion) for it produces a real lack of balance, an undue attention to details of process, and of devotion to those details from the emotional satisfaction which comes from this attention; this brings about a failure to understand the larger issues and an inability to move gently on the Way. This your first ray mental nature can offset if you will give it a chance and live more in your mind and less in your feelings and emotional reactions. Your third ray physical body inclines you to great physical activity (such as rapid movement and rapid speech); it keeps you working at something all the time and often at something quite unproductive of good results, and not proportionate to the labour expended.

Anyway, my brother, let us again endeavour to do some *[416]* work together, and to preserve, at the same time, emotional equilibrium, which will result in a greater measure of glandular balance. It will come more easily if you live a regular, organised life, move with greater gentleness, talk less and endeavour to polarise yourself in your mind nature.

I would ask you to do some meditation each day regularly with a planned lack of intensity carried almost to the point of lack of interest. Just follow the form and look not for results. They will follow automatically e'en if you realise them not. Study what I say to you and meet the group requirements.

NOTE: *G.S.S. has resigned with the full approval of the Tibetan. The tension of the group activity proved too much for her. In a later life she will resume her place.*

~

To D. H. B.

January 1934

BROTHER OF MINE:

This is my first instruction to you. I gave it not to you earlier than this because I was testing out your motive and your ability to work without attention from me. It is the sign of real discipleship when a man works alone and apparently unaided and seeks not to intrude his small affairs into the consciousness of his Master, realising, as he does, the pressure of work upon the Great Ones. Those of us who prepare chelas for conscious discipleship, test and try them out in this connection. I had not forgotten that you have worked for six months without any personal word. Today I seek to assign your work and to establish a closer rapport between you and myself.

You are in a position, my brother, both from karma and the present world condition, to be able to give considerable time to the service of your fellowmen and to the helping of aspirants in your environment. This gives to you the opportunity of utilising all the powers you have of mind and of sensitivity, but this necessarily brings its own problems and difficulties. One

of the first lessons every chela has to learn is the growth of that *[417]* inner detachment which will enable him to merge himself in the consciousness of his brother and so know and ascertain the best way to help him and stimulate him to renewed *self-effort* . He needs also to cultivate that true humility which will force him to give all he has in selfless service, and then to forget that he has thus given of himself. He must have no thought of himself as a factor in the case. Only when detachment and humility are present can a disciple really serve. Cultivate, therefore, these qualities and continue the giving of yourself in service.

These are two of the keynotes which are specially yours, and these qualities should be built into the very fabric of your life with the strictest attention. Your third keynote is *being* . Learn to stand in spiritual being, remembering ever that to *be* is a greater realisation than to know or to act. The constant steady effort to dwell in the Secret Place of your own soul and from thence to go forth into the world of men, pouring forth love and understanding, should be your prime endeavour.

Also, my brother, work not under strain or with effort. Bring ease and effortless expression into your daily relations. You will understand to what I refer. The physical body is not too strong, and if there is any sense of drive or of pressure, your work and service will suffer. Conservation of energy and increased *inner* work will produce a greater magnetic realisation but less physical plane activity. This is for you the part of wisdom. Handle what you have to do more through meditation; see people and talk to them as heretofore but reduce somewhat the time given to each. Intensive spiritual radiation and loving understanding will do more true good than long hours of talk. See as many people but give them less time, not from a sense of hurry but in order to do better and more intensive work.

My word for you is: Work more in the light and see all people as in that light with you. All that any disciple or aspirant has to do in relation to his fellowmen is to stimulate the light that is in them, leaving them free to walk in their own light and way upon the Path.

As regards your meditation, I would like to suggest that you reduce the time period of your meditation work but increase the intensity of your focus. For six months I would like to see *[418]* you do a rapid and intense meditation, and evidence a one-pointed driving forward to a quick alignment and entering into the light.

As regards the rest of your work, conform to group requirements and remember that rapid intense work is for you the indicated method during the coming six months' period.

~

BROTHER OF MINE: August 1934

My word to you today is brief. I think you will realise that the reason lies in the fact that the intensity of the stimulation received by you at the time of the Wesak Festival, has so increased your sensitivity that more at this time is not required. I write not to the members of this group for the sake of writing. As time proceeds and they come more and more into line with group purpose, in touch with myself, and in closer union with each other, it should be possible for there to be fewer communications and more inner realisation of relationship.

You are getting the needed results from your meditation, so there is no need at this time to change it.

Recollect in your work that you are always a focal point for spiritual power and should be an outpost of the Master's *love* . Serve and work. Conserve your health at all times. Seek to link up with D.L.R. You can serve each other if you will.

~

March 1935

You have had a time of difficulty, my brother. Such times are growing times and serve to train the disciple. The deeper the capacity for usefulness and the deeper the inner conservation, the more severe will oft be the disciplining. You received a tremendous stimulation during the Conference

and it resulted in an inner reorganisation of your subtle bodies, locating for you also those points by which glamour could enter. This is of value. Whilst this kind of activity is transpiring, there is usually produced such an intense activity of the inner bodily forces (that are the battleground of a man's own nature) that the aspirant is temporarily submerged by these forces and by the *[419]* reaction produced in his own environment. Frequently he can scarcely keep his head above the water (a neat, occult phrase, my brother, and one most applicable to your own experience during the past six months). Two planks of the raft on which the disciple eventually makes his escape can be called service and patience. By a close attention to the needs of his fellowmen and by means of that uncomplaining endurance which is the hallmark of the disciple, he brings to an end the time of difficulty and emerges thence freer, richer and more useful. There come times in the life of every true aspirant when he simply continues to persevere, no matter how disinclined he may feel and no matter how acute may be the inner turmoil.

You are emerging from the condition of difficulty and you are facing—as a result—a life of fuller service and of deepened understanding of others. Freedom from difficulty will never be your lot. Would you have it otherwise? Loneliness grows as the aspirant detaches himself from the world of souls. There comes ever an interlude wherein the disciple senses an intense *seeming* isolation, but it is only an illusion. You know that you are not alone. You know well how rich your life is today, and how strengthened each and all of you are through contact with your brothers.

I have not much to say to you. You are coming closer to your Master; the greatest help that I can give you at this time is to tell you this. You have the persistence and the will (like tempered steel) of the second ray, and you can dismiss all fear as to your capacity to transcend the difficulties or to make your grade. Nothing can stop you.

Your work in the group and your power in relation to it consists in your compassionate comprehension. You must act in the group for that aspect of the soul which expresses itself in understanding; that quality you can transmit. Be of good courage, my brother, and lose yourself in service.

~

MY BROTHER: October 1935

One of the main things which I have to do for you at this time is to give you the kind of meditation which is needed. It *[420]* should be one that will break down any tendency to crystallise which may be making its presence felt in your mental body, and so keep you free and plastically ready for use.

You have been subjected lately to three things:

1. A tremendous stimulation, as a result of the Wesak Festival.
2. A good deal of immediate environing testing.
3. An increased and increasing field of service.

The first has greatly expanded your mental body. The second has swept your emotional nature into a somewhat subdued tempest. The third has had a dual effect: it has served to show you the futility of glamour and that which you despondingly think is not glamour. It has also fanned into activity a few hidden seeds of self-satisfaction, which still remain in your subconscious mind. I am speaking plainly for you are a worthwhile chela and capable of much service in the world and, for you, individual sensitivity to correction and to suggestion, should have no place. I realise that this is also your point of view and that hence I can speak with frankness.

As I look at you, my brother, and study your aura, I ask myself, what are the two things which you most need at this time? By this I mean: What two things, dealt with at this time, would give you the maximum measure of release and so increase your power in service? There is, first of all, an increased *reticence in thought* anent your environing conditions. This involves two subsidiary factors: firstly, freedom from criticism of those with whom you are daily associated, and silence as to yourself. Ponder on this, for in its practice lies for you much liberation. Secondly, the *cultivation of a spirit of happiness* , of joy—which is based on an inner assurance as to the Plan and your future work in relation to it.

You are at a critical point in your career as a disciple. The present, rightly handled, will open up for you new fields of service. This, however, will only be the case if you adjust in yourself those weaknesses of character which call for reticence and joy as their remedying agents. There is for you at this time no immediate drastic action or change. You are temporarily *[421]* marking time, but you can steadily increase the tempo or rate of vibration and so be ready to proffer fuller service and emerge into fuller usefulness; or you can continue marking time—adequately and usefully—and make no further definite progress for some while. Yet reticence (which is after all conservation of energy) and joy (which produces right magnetism) will inevitably quickly "speed you on your way."

You will note that I have been lately using the phrase the "lighted Way" in many of my communications. This is because I am seeking to evoke in all my disciples the recognition that the light which is in each and all of you will, and can, and ofttimes does, light your path of life.

The meditation which I would give you has in it these two thoughts of silence and joy, for these, rightly fostered, mean strength conserved and magnetic service. Continue the breathing exercise as heretofore, and then proceed as follows:

1. Withdraw your outgoing consciousness from the periphery to the point of silence within the head, to the place where the "gold and the blue meet, blend and merge."

2. Then endeavour to feel that utter silence. When you have entered into it and are aware of it, then

3. From that point send forth blessing
   a. To your immediate circle of family and friends.
   b. To your co-disciples.
   c. To your group of students.
   d. To the outer world.
   e. To me, your Tibetan Brother.

f. To the New Group of World Servers.

g. To the Hierarchy.

4. Then visualising a vivid golden yellow, ponder on the true significance, value and reward of *silence.*

5. Next, visualising a vivid electric blue, ponder on the true significance, value and reward of *joy.*

6. Sound the O.M. three times audibly, with the thought in mind as you sound it, of

a. The cleansing of the aura.

b. The silencing of all discords.

c. The expression of joy.

[422] I would like also to suggest an interlinking (which you should keep in mind, and which will constitute a service to me and to the group) of four people whose names will be sent to you.

~

MY BROTHER AND FRIEND: February 1936

The past six months have been for you months of battle—a battle with glamour, with a tired and worn body, as well as with environment and home conditions. You have indeed had a battle with your entire lower integrated personality. The Path of Purification, like a silver thread, runs through the golden path of Discipleship. The cleansing of the personality and the attaining of more light upon one's way is ever the preparation for increased and more adequate service. It appears to me, an older brother on the Way, that the law of non-resistance holds for you the promise of success. Just stand with steadfastness, my brother, and let the turmoil of life and the noise of affairs pass over you unheeded. Establish within yourself a point of quiet and learn to retreat there and, in forgetfulness of outer happenings, live the life of spiritual tranquillity. The words, detachment and service, have for you much real and deep meaning, but perhaps their very familiarity, as expressions of your spiritual objectives, militates somewhat against their

usefulness. Joy and tranquillity are the two words that I would seek to add to the content of your thought. Joy is one that I have already called to your attention. The other, tranquillity, I seek to see interjected now into your life. There is little else that I need to say to you at this time. You know; you need no telling but, like all pledged disciples, you need interludes of stabilisation before passing on to greater knowledge.

~

August 1936

MY BROTHER:

Again there is little that I need to say to you at this time. Much that is found in the personal instructions of your group brothers must be also deeply studied by you and applied; but the Technique of the Way, the particular need which you may *[423]* have for a particular re-arrangement—either of your life or of your desires—and the specific next step is, for you, adequately clear, is it not? A long period of learning and of recognitions directed toward the soul and the life of the soul in its own world, has been yours. An interlude of assimilation and of recognition directed towards the world of men is again—for you—an equal necessity. In this way a closer integration can be set up between the two major aspects through which you have to express yourself—the soul life, aspiration and nature (whose major attribute is love) and the personality life, aspiration and nature (whose major attribute is intelligence). The unfolding of the *united* life of these two must now go forward, with your predominant focus in the astral body. Does this seem strange to you? Here in the astral body (as you well know and as all true disciples know) is the battleground for those who are preparing for initiation. The weapon whereby the battle will be won is that of intelligent, loving service. Had you ever regarded service as a weapon for use? This statement is, as you will see, a simple and clear indication of the situation. It covers the work to be undertaken by you during the next six months and for which the difficulties and the pain of the past year have prepared you. Think not, my brother, that I regard service as a new thing for you or as something to which I am summoning you. Such is *not* the case, for your life is oriented

thereto. But the strenuous aspiration and the active fight which you have waged over glamour and your personality, must cease for a while, so as to give your tired nerves and the temporarily disturbed nervous system time to recuperate.

In the last meditation outlined by me, I gave you two exercises to do with colour, and it is this particular work which precipitated the crisis of the past year. Such was my intention, hard though that may seem. The meditations which I give to my disciples are full of purpose and are planned to produce certain effects, if faithfully carried out. I would have you think this out, and ponder upon the effect of the imposition of tranquillity upon the astral body. May not the early stages of such imposition work out in potent agitations which can, in their due time, produce definite physical effects? Tranquillity is the imposition of a quality of energy upon an agitated force, but—*[424]* when these two types of force first come into touch with each other—a result, differing from that expected oft ensues. The achieving also of a tranquil centre in your environment comes to be recognised by your associates. This, in the early stages again, may call forth turmoil. I give you these hints, because when you have absorbed the implications they will lead to the higher understanding. So little do disciples, even the most intelligent, realise the effect, in the early stages, of the higher forces upon the lower! They realise much more clearly the ultimate goal and ideal, but the intermediate steps remain sealed to them.

Go on, therefore, with your life of service and act as a wise helper to all you contact, including your co-disciples. Your major asset at this time is a dedicated influence and radiation. See to it that its medium of expression is *love* . You are predominantly on the wisdom side of the second ray. See to it that the love side is equally developed. That will not be a hard task for you.

I seek to change your meditation quite radically. All disciples who are steadfast in their orientation entered, at the Full Moon of May, 1936, into a new cycle. This you also did. A most definite sifting and testing went on at that time, on subtler levels—a testing which had for its objective the discovery of those who had essentially the New Age characteristics, and

could therefore be trusted to tune in on the newer and higher rhythms. Follow, therefore, the procedure outlined until I again tell you to make a change. Breathing exercises are necessary for you and aid you much. Attempt, therefore, the following....

Be not deterred or discouraged by pain and by difficulty. You are *not* alone. Carry the work forward as indicated by me in the group instructions but add to it the further work which I assign you.

~

MY BROTHER: March 1937

I have studied with care the replies sent in by this group of aspirants. I have studied yours with special care for a reason which you know, but which may not be stated here. Your replies indicate a glamour out of which you should at once *[425]* emerge—the glamour of depression, based on a sense of spiritual inferiority which is not warranted, being not based on facts. As an instance of this—read the list of failings which you give. My brother, even if there is some basis of truth in your enumeration, still your replies remain untruthful, for you omit all recollection or reference to the other side of the picture. You are centred in your mind in the involutionary reactions of the personality vehicles. Yet, you are, as you well know, in preparation for certain steps forward upon the Path. A clear vision of yourself is needed, and at each turn upon the Way you have to face three realities:

1. The little or lower self.
2. The Dweller upon the Threshold, in cases such as yours.
3. The Angel of the Presence.

Be not so occupied with the personality self, seek more frequently the company of the Angel, which hides and veils (and yet reveals) the hidden glory of the spirit. Your faults are there, as are the faults of all upon the Way. Many pass much time and thus slow down their active spiritual expression by an undue interest and a too intent focussing upon the liabilities and limitations. Recognise this, my brother, and *then pass on.* They are not all you have to show; they do not give the entire picture.

Five years ago you evidenced much spiritual pride; you had a strong sense of separativeness, and a highly developed critical mind. Today these demonstrate far less than formerly, and you are now quick to see any emerging wrong tendencies, and equally quick to repudiate them.

Humble love is for you the goal this year together with the expression of a loving, understanding heart, thus aiding all you meet. Have no other aim. The practice of this will balance and round out your undoubted head development.

I shall not change your work greatly. Continue to ponder upon the thoughts I earlier gave you as seed ideas for meditation. Take them now, however, as the theme of your daily recollection and not as seed thoughts for meditation. Follow the group meditation with care for it will give you what you need. For you, during the coming year, the cultivation of a poised *[426]* recollection and of a reflective attitude (held with constancy) is of more importance than half an hour of intense meditation. Bear this in mind. Reflect upon your last instructions; they are full of thoughts which you have not yet "inferred" or sensed. Ponder upon them and seek the higher inferences. Clear away the glamour of depression and enter upon the new cycle with *joy* .

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MY BROTHER AND MY FRIEND: September 1937

I have much to say to you today but it must be said in a short space of time. Study, therefore, my words with an awakened intuition and with a glad willingness to learn. You have already received an exceedingly brief line which I do not wish to be incorporated in any book, having for you much understanding and a recognition of your sensitivity. There is no need for others to read it. It is in connection with this very sensitivity of yours that I seek to speak today for I think that I may thereby be of help and save you much future difficulty. That is, my brother, if you accept what I say and let not any reaction to spiritual pride negate the import of my words.

In my last Instruction to you, I pointed out the three realities in time, space and this incarnation, which you have to face. I warned you against the deep sense of inferiority which sometimes handicaps your life expression. I told you to dwell more constantly in the light which streams from the face of the Angel of the Presence. This you have sought to do. But you forgot one thing and this has come powerfully to light. The light which streams from the "face of the Angel" (which is the face of the soul), *reveals* . How does it reveal, my brother? It reveals by bringing to the surface the *hidden* things, and the germs of weaknesses, thus revealing defects and liability. I would here point out that when this happens, the sum total of that which is revealed can contribute a glamour, a rising fog, a miasma of poisonous nature. It is like the effect of a dawning sun in the early morning on a hot day which draws upwards the mists and thus *temporarily* forms a fog between itself and the earth. Such was your case. The fog is fast dissipating for, as I said, its appearance is only temporary.

[427] Two questions I will ask you here, which I shall not answer for you but which, if answered by you with truth and in the presence of the Angel, will serve to dissipate the last traces of this glamour. I have told you that "the expression of a loving understanding heart" was the goal that you must set yourself. Has this loving understanding been your outstanding quality this last half year? Secondly, is there a possibility that there has been (unrealised by you) an emergence of the spiritual pride which you were so fast overcoming? Certain knowledges that have come to you from me might tend to foster that pride if exceeding watchfulness were not your major care.

One other point I would seek to make. You have a very frail and delicate body and the force of the Angel pouring through it will always produce in you quicker reactions than in the average person. Recognise these evoked reactions and then *pass on* . Waste not time in too close a self-analysis, or in the agonies of disappointment. Forget not what you have been told of the goal which you may set yourself and *pass on* .

Let me tell you the rays of your threefold lower nature. It is needless for me to remind you that your soul ray is the second and your personality ray is the

sixth.

Your *mental body* is on the first ray, and I think if you will study this with care, much of your present problem will become clear to you.

Your *astral body* is also governed by the first ray. This is an exception to the general rule that the second and sixth rays govern the astral bodies of all humanity. This rule varies occasionally in the case of disciples. This combination of a first ray mental body and a first ray astral body is interesting and provides you with a definitely difficult problem, for the necessity to balance and to achieve equilibrium, is enhanced in your case. However, it also makes possible an easier control of the astral body by the mind, if you so choose—and you do.

The ray of your *physical body* is the seventh. This I presume you have already guessed. Your rays therefore are:

1. The soul ray—the second Ray of Love-Wisdom.
2. The personality ray—the sixth Ray of Devotion. Idealism.
3. The mental body—the first Ray of Will or Power. *[428]*
4. The astral body—the first Ray of Will or Power.
5. The physical body—the seventh Ray of Ceremonial Order or Magic.

One of the interesting things to be noted (as one studies your ray tendencies) is that all your three bodies are on the line of 1-3-5-7, yet your personality ray is on the 6th, on the line of 2-4-6. Why is this? The reason is that the control of your soul is, in this incarnation, of sufficient power to evoke a reaction in all the three vehicles of the personality, and the sixth subray of each of the governing rays of the three bodies is so active that it becomes a dominating factor. Hence you have a sixth ray personality.

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BROTHER OF MINE: February 1938

I have for three months been seeking a closer contact with you and perhaps of this you are aware. The unit of disciples with which you are affiliated has always interested me, due to the importance of its task, and because of the

personnel of the group and their individual problems. In spite of changes and difficulties, a group of you within this group have stood steadily from the very start despite the difficulties interjected by the defection of certain members and the constant state of glamour in which another brother is habitually to be found; yet, in spite of these changes and difficulties, the group persists and moves forward in strength. There is no need for discouragement. You, my brother, have done your full share in the preservation of group integrity; I should like to take this opportunity to tender to you my gratitude for your unfailing cooperation, undertaken in the face of physical liability, home difficulties, personal glamour and deep depression. No matter what has been eventuating in your personal life and environment, you have stood with steadfastness and have thereby won much for your group.

It is not often that I thus commend a brother. More often have I chided or indicated place for improvement and in no case have I ever over-praised. But I seek today to indicate that your steady service has been noted and I assure you that progress has been made by you.

[429] One hint I would give you also for your encouragement: Much that is regarded by you as faulty and wrong, much that seems to you of hindrance to your group, much of the depression and of glamour in your life has a purely physical or physiological reason and is, therefore, upon the *plane of superficiality* . It leaves the real inner man untouched and leaves your influence, consequently, free to work and move among your brothers. Ponder on this, for it should bring you renewed assurance of the Plan and of your part in it. Live, therefore, always *above* your physical body, ignoring how you feel and seeking to dwell as far as is possible, with your waking consciousness blended and fused with that of the soul. Even if you *feel* it not, then *know* that it is there.

I wonder, my brother, if it is possible for me to indicate to you the life of *spiritual insulation* which is in no way the life of *personal isolation* ? In this state of “insulated being” lies, for you, the solution of many of your problems. This insulation is brought about by emotional indifference to your

environment and to people, but it is a spiritual indifference, founded on spiritual detachment and dispassion. When it is present, there comes the fulfilment of obligation and the performance of duty, but no identification with people or circumstance. The soul stands free, unattached, unafraid, and is not controlled by that which exists in the three worlds. This is the true spiritual indifference and—for your own release and for greater usefulness in service—I would have you meditate on *indifference* , during the coming six months as the method to be followed, in order to produce spiritual insulation. I give you no other theme for meditation and no set form. I would suggest that each morning, when you awaken, that you give five minutes to an intensive consideration of spiritual insulation, after a brief alignment and dedication, and that throughout the day you brood and reflect upon this theme. Then at night, or earlier in the evening if more suitable, use divine indifference as a theme for review.

Will you sometime summarise what you have learnt on "Spiritual insulation through indifference," writing a paper upon the subject for the helping of others? This constitutes my only assignment of work to you.

[430] Your first ray mental body should definitely aid you in this work, provided you ever bear in mind that insulation does not mean isolation and that indifference does not connote an attitude of cold detached separativeness. Your first ray mental body forms a good cooperating point for your second ray soul and this too would I have you bear in mind. It gives you the strength of *will to persist* , and it should also give you the strength of *will to understand,* not only the laws of life, but people and their need of love.

1. Your soul expresses its energy through your mental body.

2. Your personality force is focussed in your astral body.

This year, my brother, should see much growth, for you have learnt and mastered much already.

REVIEW ON INDIFFERENCE

1. What constitutes a review on divine Indifference?

a. Am I confusing it with dispassion, or with a refusal to suffer?

b. Does it signify in my mind separation and consequent pain?

2. Am I capable of seeing myself with indifference, detached emotionally from any event?

a. Can I see mentally, unbiased by any reaction from the emotional personal self?

b. Do I ever do this?

3. If I use this review on indifference as it should be used, what will be the effect in my life?

a. How would this affect the group in which I seek to work?

b. Would this effect be desirable, and do I desire it?

4. Is this review a scientific method of achieving indifference?

a. Have I ever worked in such a scientific way to achieve this quality of discipleship?

b. Do I feel it a desirable thing to try out now?

c. Can I be indifferent in a divine way whilst using it?

5. What are the reasons for any belief that divine indifference is the way for me to tread today?

a. What basis for this do I find in my reading and my studies? *[431]*

b. Does my soul lie behind this urge or pressure towards indifference which is brought to bear upon me?

6. Would indifference intensify my capacity for increased usefulness in service?

a. In what way?

b. How does it help my progress on the path?

7. If it is true that the blind must advance by *touching* , by keeping attached, and by keeping hold; but that those with sight, by *seeing* and by keeping

free and unattached; why then, having sight, do I close my eyes and hold on and feel my way instead of seeing it?

8. Is the mind the organ of vision for the spiritual man? If so,

a. Is my mind an organ of vision?

b. Can I hold my mind "steady in the light" and see life truly and free from any blinding attachments?

9. As I review this day, what part has divine indifference played in it?

a. Have I spoken from the angle of a divinely indifferent viewpoint?

b. Have I practised an indifferent attitude to myself when circumstances arose which threatened my emotional poise?

10. We are told that self-realisation is our immediate goal; in view of this, what do I know about:

a. The indifference of the soul or self to the fragmentary self?

b. The illusion of identification of that self with the little self?

11. Again we are told that there is an archetype, a pattern, a way, a goal, a light upon the Path.

a. Which of these words expresses my personal objective and why?

b. How far is the archetypal pattern reflected in my life?

c. What attachments prevent its full expression?

12. I am the redeemer of my lower nature. Therefore:

a. How much part does divine indifference play in this redemption process? *[432]*

b. In which of my three aspects—physical, emotional or mental—is it felt the most?

c. Does redeeming force play through me to others?

13. My nature in truth is love.

a. How can this truly manifest and yet with indifference?

b. Through which body do I most easily express this love?

c. To what am I the most attached and how can I deal with it?

14. What attitude and qualities will have to be developed in me if I am rightly to practise indifference?

15. What is the objective of such a practice? Can I express it formally to myself?

a. In terms of my three bodies or aspects?

b. In terms of discipleship?

Take each of these questions for two days at a time and give them concentrated thought each month for a year.

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BROTHER OF MINE: February 1939

I would like, first of all, to point out that this newly opened door for service has been earned by you, by your strenuous effort to meet the requirements of your soul and to subordinate your personality to these demands. You have made much progress along this line and will find release and the reward of opportunities to serve in this new development which has come your way. Shoulder it lightly, my brother, remembering that it is your task to set things in motion and to aid others by your poise and your wisdom so that they can carry on. Let not the glamour of time, of sensed need and of feverish activity descend upon you. Your task is to fill the hours of other people with indicated service, which is suggested and outlined by you; it is to meet the needs, one by one, as they arise but not to meet all the need at once. You must build for the immediate future and should engineer those controlled activities which will demonstrate success because they work through from the mental plane, via the world of evoked desire, and so into physical plane manifestation. This process you must demonstrate. Therefore, work through others; this is the way the Hierarchy works, *[433]* watching and suggesting and developing the innate faculty of prevision—a thing which you can easily do. This faculty is being developed in the race of men through the foresight required in meeting business needs. Train others to do the detailed work and work yourself behind the scenes—as we work.

You have made such a close study and analysis of your rays that there is no need for me to elaborate the theme. You have studied them in the light of your soul and have grasped the peculiar danger inherent in your two first ray personality vehicles. They are a real source of difficulty if not mellowed and motivated by a loving spirit and qualified by that divine indifference, the acquiring of which has been your major lesson this life.

Be of good cheer, brother of mine. You are needed by us.

NOTE: *This disciple has never wavered from his determination to work in the Tibetan's group and is there actively engaged.*

~

To P. D. W.

January 1936

MY BROTHER:

With patience you have handled life. Your moments of deep depression (mounting at times in the past almost to crises of despair), are well nigh over. You are becoming more and more immersed in the service of your fellowmen, and are drawing closer to the goal which has been set you.

One of the problems which all sincere disciples have to solve is to learn to live as if the physical body did not exist. By that I mean that its limitations and the hindrances which it imposes upon the expression of the free, spiritual consciousness are negated by an inner attitude of mind. It is the cultivation of a detached attitude to life and to circumstances which has constituted your major lesson in this particular incarnation. You are learning it. With a sense of inner freedom, you must learn to function as a Messenger, despite all handicaps and the demands of a physical vehicle, too frail really to handle the force *[434]* which must flow through. Some people, my brother, are so constituted that they become servers and centres of light publicly before their fellowmen. Their influence and their power are great. Others work (*with equal power*) from a quiet centre of relative retirement, and they wield, if I may again repeat myself, an equal force. For them

comes the practice of that spiritual discrimination which does not separate, and yet which wisely chooses where the available strength, effort and light must be placed. Put your strength and light behind that of the workers who serve the Hierarchy upon the open battlefield of life. That is my word for you this day. Let the workers and those who wield influence find in you an understanding comrade, and, withal, one who *knows* . In the heat and pressure of the fight and the fatigue incident to the strain of active service for the Hierarchy, let them feel that in you they have someone to whom they can turn—detached and consecrated. Let them find in you someone whose eyes see clearly because they are not dimmed by the fog and smoke of the outer world battle. Such is your service, and for it I ask on behalf of those who (as time elapses) I shall send to you. Watch for them; recognise them and help them. This I can trust you to do.

I have given some thought to exercises which may aid you and some measured consideration to your meditation work. I have kept you waiting for your personal instructions, because you were capable of carrying on the process of integration alone and unaided, and it is always better so. I have decided to give you no breathing exercises for the space of six months, but I will ask you to do two things: First, lay the emphasis of your attention upon the full moon work. Prepare for the work to be done at that time throughout the entire month, working with deliberation and scientifically each day with the thought in your mind of those five climaxing days of esoteric work each month. Build towards the full moon moment, when, in company with your fellow disciples, you make your “approach” and can be the recipient of certain forces which you must learn to wield. Will you shoulder responsibility in connection with a certain piece of work? You will know to what I refer. Secondly: Follow each day the meditation outlined below, keeping careful record of all that may transpire. At the end of six months, prepare *[435]* a digest of your spiritual diary and an analysis of progress and of events. This need not be seen by anyone unless you so desire. But keep the diary and analyse results.

The meditation work and thoughts suggested are to preface the group meditation which I would be glad to have you do, along with your group brothers. After due composure and a clearing of the mind in any manner which may be to you familiar and adequate then proceed as indicated. . . .

The following seed thoughts can be used by you in your meditation, if you so desire:

1st month—Joy—Like a bird on the wing, I fly towards the sun. I sing in my soul so that all I meet can hear.

2nd month—Strength—Like an ox that is yoked to its fellow, I carry the load of life. Yet I am not alone. With my brothers and Master, I share the load.

3rd month—Impulse—Like a child that calls forth the love of those around, I too evoke the love of my brothers. That love I render back, unthinking and unattached.

4th month—Power—Like a cistern that gathers and stores that which is needed by man, the water of life that nourishes, I, too, store that which is needed by others. I store not for myself. Power is needed for their work; therefore I gather and store, seeking the source of supply.

5th month—Beauty—Colour is mine. I claim it for my own, for colour and quality are one. Yet I share with my fellows.

6th month—Understanding—Sorrow is mine, but it is the fruitful seed of wisdom. Like a sage, I endure and garner the fruit of wisdom for others.

I add no more to the above outline of meditation. Incorporate the group meditation and any work that you yourself choose to do. Only one thing I ask: At each meditation, pour out love and wisdom on your group brothers, making your link with your soul, with me, and with the group, and regard yourself only as a channel through which help may come. My blessing rests upon you.

[436] Your rays are as follows:

The egoic ray—ray 2, the Ray of Love-Wisdom.

The personality ray—ray 6, the Ray of Devotion, of Idealism.

In your last life your personality ray was the first, which fact may explain much to you anent your reactions in this life.

~

BROTHER OF MINE: November 1936

I am giving you only a short instruction this time. We are often in touch and you are occupied now with fresh adjustments to life. These adjustments are necessary and right, and I do not seek to interfere or to complicate your mind in any way. The past three years have brought to you many changes—some of them in circumstance, environment and in the field of human contacts, but most of them of an interior nature and in the realm of consciousness.

You are entering into a period of intensive work. Two things, however, I would say to you, my brother and my friend, at this time:

1. Guard with care the physical body. You are one of those people who must learn to work through the medium of a frail and delicate physical body and you could greatly hinder its usefulness if you forced it to do too much active external work. It is not capable of much outer physical contact or of rapid and frequent change and of hard work. Guard it well and cherish it with care.
2. Remember that it is not *where you are* but *what you are* that matters and which is of importance. From the quiet spot where you have lived and where you can rightly care for the physical body (your instrument of service on the outer plane of life), there can emanate such spiritual force and living wisdom that you can serve a multitude. You can serve them from there without the rough outer contacts that more physically robust workers can endure. Serve from the centre within yourself by pen and thought and interview, but go not out into contact with the world.

[437] If you can do these two things, there is much that you can accomplish for us and much service that you can render to the Hierarchy which you love and serve, and you can do it over your full period of time. But if you forget these two suggestions, it will not be easy for you to carry on and you will not be able to fulfil your intended task for us with the desired perfection. Your work is along the lines of *radiation and interpretation.*

The only other thing I seek to do today is to tell you the nature of your personality rays and thereby bring you to a clearer understanding of yourself. As you know, your egoic or soul ray is the second Ray of Love-Wisdom, and your personality ray is the sixth Ray of Devotion. There is no need for me to do more than indicate to you that the following contacts are easy for you to make, owing to this combination.

1. A contact with your soul. This is already made and established.
2. A contact with the Hierarchy, through the medium of your soul.
3. Contact with the astral plane, through your sixth ray personality which functions easily, therefore, on the sixth plane, the astral.
4. Contact with ideas, through an active intuition.

These are definitely assets and are the hallmark of the advanced disciple. This I think you know without my telling you. But all these contacts involve the handling of force and present their own unique problems.

Your *mental body* is on the fifth Ray of Concrete Knowledge or Science. Hence your interest and usefulness in the science of astrology which is in many ways the science of sciences. Hence also your keen mind, your untiring search for truth and your power to achieve light on many matters. The one point you should remember is that the fifth ray is a crystallising factor and (in conjunction with the will and power developed by you in your last life) could tend to make you dogmatic and consequently separative. This must be offset by your second ray soul.

Your *astral body* is on the sixth ray, as is your personality, and this greatly aids you in your life task, provided that you *[438]* use the astral body as the medium of soul expression and not as an agent, *per se* , on the astral plane.

This ray force gives you devotion, idealism, a dynamic will to pierce through all glamours and misconceptions and thus achieve truth and freedom, both for yourself and for your group and those you serve. It could give you also, if you permitted it, a tendency to be yourself glamoured and overcome by illusion.

Your *physical body* is on the seventh Ray of Ceremonial Order or Magic; here is to be found the source of much of your ill-health. The seventh plane is the plane upon which spirit must express itself. It is the receptacle of spiritual energy. Your physical vehicle and medium of expression is of such a sensitive and refined nature and so frail a receptacle that your life problem is to handle wisely the spiritual energy which seeks to pour through. This constitutes a very real problem which you have faced for years and must continue to face.

This present cycle or period in your life is one in which you are called upon to face certain definite decisions. For this reason, I give you no work, except that which the group is doing, and no special meditation. Your major work at this time (and the theme of your meditation) is the arriving at right decision as you enter into a new period of spiritual activity. The problem goes deep. But you can solve it if you act with slowness, if you call on your soul to throw light upon your way, and if you bear in mind the two suggestions I made to you earlier in this instruction. Also, my brother, as has often been the case in other lives, I stand by you in love and understanding.

~

MY BROTHER AND MY FRIEND: May 1937

Our relation has been close for many lives and is particularly close today. Unknown perhaps to you, I have guarded and shielded you from many unhappy world impacts, for you are sensitive in nature and frail in body and are already handling as much of the world's misery and suspense as you can and perhaps more than is good for you—physically and emotionally. You are like so many disciples upon the second ray who are in training for future world salvaging. Like our Great Master, the Christ, you must and do

shoulder your share of the world *[439]* suffering, thereby forming one of the great group of His companions who are pledged to the "fellowship of His sufferings and His patience," as He is pledged to His great Master, the Lord of Shamballa. He, as you know, will not leave His post until the "last weary pilgrim has found his way home." You see, therefore, do you not, the true significance of the three keywords which I gave you when you entered this group —endless *patience* , with yourself, with others and with erring humanity; *dynamic thought* , giving you power and usefulness upon the mental plane and teaching you to work there as does the Christ, as does K.H. and all who are serving in connection with the Hierarchy; *wisdom* , enabling you to reap the fruitage of many lives, spent in acquiring spiritual knowledge.

Your field of service is real. Be not discouraged, my brother. Your physical problem (e'en when you give it a technical name) is far more concerned with the pouring in of vital forces, which make a violent impact upon a frail body than it is with disease, *per se* . Remember that inner acquiescence with physical limitations is the key to much release for you. When that form of divine indifference is active in your life and consciousness then you are free for a fuller mental service and to that service you are called.

Your problem closely resembles that of A.A.B. whose health is now seriously impaired and who also has to fight an inner revolt against her limitations—as do all active and hard-working disciples whose equipment is not strong enough to handle adequately the forces which are flowing through them to the world. Therefore help each other.

I want, my brother, to give you a visualisation exercise which may help you somewhat. Breathing exercises are not advisable in your case nor are they particularly necessary. I would ask you for a few minutes each morning (prior to doing the group meditation) to rest quietly back in your chair or bed and, closing your eyes, link up with your soul and with me, your friend. You will thus create a triangle of light between your soul, your head centre and myself. Fix and hold this triangle firmly in your consciousness through the power of the creative imagination. Then see it next as a solid triangle of

light and not just as an outline. The base of the triangle is on the *[440]* mental plane where I work and where dwells and works your soul; the lower point or apex touches the top of your head. Then see, pouring down, via the triangle, a stream of light, golden in colour and *not white* . It is more light orange than white. See this flooding your whole body. When you have visualised this as perfectly as possible, then rest back in that light and bathe in it as you would bathe in the waters of the sea. See it permeating every part of your physical equipment and let it do its work without your having any definite ideas as to what should be accomplished. The rest of the activity is in my hands and you can safely leave it to me. This exercise will aid you in handling your life problem and your service, until such time as you enter into that light wherein consciousness awakens, free from the bonds of flesh. But that time is not immediate.

The blessing of your co-disciples is upon you and yours on them.

~

BROTHER OF OLD: January 1940

Of all the members in your particular group, you are perhaps the freest from any serious glamour and the one which (almost necessarily and protectively) controls you is the glamour of physical disability. This physical difficulty initiates in you a profound feeling of futility and a constantly wearing realisation of incomplete service. This is most definitely a glamour. The power of an unimpeded channel in the hands of the Hierarchy is far greater than you know and, though for you there can be no activity in the front rank of the battle, I would remind you that the Hierarchy Itself stands behind the scene of world affairs and works ever through others; It stands between those who are bearing the burden of the direct contact and the immediate work in the warfare now raging between the Forces of Light and the Forces of Materialism.

Will you so stand, my brother? Will you cease from the constant urging desire to be of greater *outer* usefulness? The Law of Acceptance is a divine

law and releases from glamour, freeing the soul for the reality of service. I stand by you at all times.

~

[441] MY BROTHER OF LONG STANDING: August 1940

I have for you a brief message which I am asking A.A.B. to incorporate in her next letter to you. I would have you know that I have had you in my thoughts, my care and my love; that there is not a moment of the day when my shielding love is not around you. You will remember the three words I gave you some years ago which were to be the keynotes of your life? The patience you have for long years sustained; the service to your fellowmen in giving dynamic thought should be your service today, reaching out to me and embracing your fellowmen. From these two—patience and clear thought—wisdom must come and wisdom is sorely needed in the world today. Your field of service is around you and embraces all who come your way, and the path of this service leads straight to me, my brother....

NOTE: *This disciple was an ex-Jesuit priest and a Frenchman. He resided in Holland. The last two communications from the Tibetan were received by him shortly after the Germans entered Holland. This gives great significance to the Tibetan's words. P.D.W. died later in the year, and "ceased from the outer activity," referred to by the Tibetan .*

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To W. O. I.

August 1936

BROTHER OF MINE:

For some few years now you have been definitely orienting yourself to the life and status of the Path of Discipleship. This has involved, in your case, the careful training of yourself in selfless service, and the speeding up of the stimulation that your soul was imposing upon your personality and applying to your psychic nature. The first discipline you undertook willingly and understood well. It was definitely self-imposed. The second, emanating

more directly from the soul, has caused you at times a certain amount of bewilderment, as all entry into the world of psychic events and psychic phenomena inevitably *[442]* must. The focus of your attention being upon the soul and its life and world of being, it has been difficult for you at times to interpret other phenomenal happenings. With all this, however, be not unduly concerned. The fitting of yourself to be an interpreter is an important part of your training; for this purpose your soul has brought you into incarnation in this cycle. Apart from the fact that you are equipped for your professional duties, the particular field of activity has provided for you a needed forcing ground. The group activity with which you are engaged, the play of adolescent minds and emotions upon your psychic equipment has given you the stimulation needed to evoke certain reactions and responses whereby you, the Observer, can learn. Your weaknesses and equally your strengths will be revealed to you.

The essential attitude for you to cultivate is that of the One Who looks on, that of the Beholder, the Perceiver, and the Observer, leading—upon the Path of Discipleship—to that of the Interpreter. In these words I give you the keynote of your present soul cycle, which will cover several incarnations, but which will eventually release you and send you forth as one who can prepare to tread the Path of the Revealer of Wisdom. I would remind you in this connection that the second ray expression falls into two categories—wisdom and love. For you, it must be the way of wisdom. Ponder upon the significance of wisdom. Your egoic ray being the second and your personality ray, the fifth, you will note how thoroughly equipped you are for your undertaking in this life. This, it is of assistance to know. In the next instructions, when I shall indicate to you the rays governing the threefold personality, you will then have before you the five rays with which you are concerned in this life and which are instrumental in laying the foundation for your next life. You will then understand still more clearly.

In the meantime, work steadily at the assumption of the position of the Observer, making it a habit of your life. To this end, you will find attached to this instruction a review on the attitude of the Observer which may be of

assistance to you as you prepare for work in this group and for the gradual development of your psychic powers.

As you work at this problem, will you endeavour to take and hold the position of the "one at the centre," carrying this *[443]* consciousness with you at all times and dealing with your associates and those whom you instruct from this attitude. This will, in itself, constitute an arduous undertaking and will serve to stabilise your orientation and your direction, using this last word in its esoteric meaning. I would suggest, therefore, that you start your meditation each morning by achieving this position as well as may be, focussing yourself in the head and raising your consciousness to as high a point as possible.

Then, for the next six months, take the following statements for the seed thoughts in your meditation work, thus building in the idea as profitably as you can and—during the day—endeavouring to work out the spiritual concept in your daily life. This effort should serve to link your personality and soul and to coordinate your mind and brain.

First month	I am the Observer, Who dwells ever at the centre.
Second month	I am the Interpreter, Who works ever from the centre.
Third month	I am the Desirer, Who draws all unto the centre.
Fourth month	I am the Dweller in the High Place, Who sees ever from the centre.
Fifth month	I am the Lover of men, Who pours out love from the centre of love.
Sixth month	I am the Educator, Who, learning myself at the centre, lifts thereto all I seek to help.

At the end of six months' application to these ideas and to this vision, you will comprehend the motive that has prompted me to give you these seed thoughts and will then be ready for the more intensive work I propose for you and my other disciples.

REVIEW ON THE ATTITUDE OF THE OBSERVER

1. What constitutes a review?
   a. Am I confusing a re-viewing with a re-doing or with a re-experiencing? *[444]*
   b. Do I understand what I mean when I regard myself as an Observer?

2. What or who is the Observer? What is under observation?

3. Am I capable of learning to observe, and of freeing myself from those results of observation which may not be desirable?

4. Can I observe myself mentally, unbiased by any reaction from the emotional personal self?

5. If I use this review on the attitude of the Observer as it should be used,

   a. What will be the effect in my life?

   b. What will be the effect in the life of the group I wish to serve?

6. Can I honestly say that I can stand aside and observe with dispassion?

7. If this review work is a definitely scientific method of development, have I ever given the technique of observation a fair trial? Do I feel it now to be desirable? Why?

8. What basis can I find in my studies that this method of reviewing is the way for me, and that it will intensify my capacity for increased usefulness in service?

9. In what way can right observation speed my progress upon the Path?

10. If it is true that the blind must advance by *touching* but that those with sight move forward by *seeing* , and by keeping free and unattached, why, then, having sight, do I close my eyes and fail to observe? What is the main hindrance?

11. Is my mind the organ of observation for the spiritual man? Can I offer this organ to the observer to use?

12. Can I hold my mind steady in the light which streams from the Observer? Can I hold it as the searchlight of the soul?

13. As I review today, what part has observation played?

14. How do I define the word “observation”?

15. Observation in the spiritual sense is a faculty which grows out of Self-realisation.

a. Am I able to forget the fragmentary personal self?

b. Can I centre my consciousness in the Self?

16. Observation is a power of the Observer. It works in association *[445]* with the mind. Do I understand and wield this power?

17. We are told that there is an archetype, a pattern, a ray, a goal and a light which reveals these higher patterns or divine ideas. Do I know anything of this? I mean, practically, in my daily life.

18. What is the archetypal pattern of observation, and how can it be expressed in my personal life?

19. Do I recognise and am I in touch with other Observers of the way of life?

20. Can I draw upon the power of observation and the wisdom of the Observer when others need it?

21. I am the redeemer of the lower nature. In what way does observation aid in this redemption?

22. Does redeeming force, released through observation, pour through me?

23. In what fashion will the observation of the Observer bring changes in my life, my habits, and my attitudes?

24. Through which body do I most easily express myself? Which of my bodies requires the most observation and control?

25. Have I demonstrated the powers of observation today? Have I been in conscious contact at any moment with the Observer?

26. What activities and qualities of my lower nature (good as well as undesirable) need to be observed if I desire to serve more intelligently?

27. What is the major hindrance to my constant practice of observation? How can I offset this difficulty?

28. How does the assumption of the attitude of the Observer assist my fellowmen?

29. In what way can I most truly serve them? And how will observation help me to do this?

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BROTHER OF MINE: March 1937

I fancy, if you were asked the question, that you would regard the past year as one of the most educational and most developing that you have ever experienced this incarnation. *[446]* Something has happened to you that has "carried right through" from your soul to your brain. The result has been integrating, satisfying (in spite of incidental suffering) and relational in its effects. Such interludes of unfoldment in the life of an aspirant carry with them a high responsibility and, for the remainder of your life, you can—if you so choose—produce a definite effect upon those whose lives you are privileged to contact and to whom you can stand as a tower of strength in a world where adjustments and re-orientation are going on. Because of these adjustments, certain great transitions in consciousness are in order and taking place. Some of the lessons you have learnt have not yet emerged into your waking brain consciousness, but that is of no moment for they can still bear fruit interiorly and, my brother, it is our subjective effort which is the most potent at all times.

I would ask you, in view of the past year's events, to proceed for the next few months with a relative slowness and with a real patience with yourself. I recommend that you do not indulge in any self-analysis, for you will thus give time for the desired unfoldments to stabilise and the processes of spiritual assimilation to proceed, unhindered by the activity of the lower mind.

With you, as with my other disciples in preliminary training, I would like to indicate the conditioning rays of the personality for—if you accept my suggestions and then test and prove them—you will arrive at a better understanding of the intended personality task and be free to participate in the group work as time proceeds. It should always be borne in mind that when I speak of the rays of the various bodies, I am referring to the

dominant force which conditions them in any particular life, to the possible effect that the impact of that force—regulated or unregulated—may have upon surrounding people, and to the responsive, sensitive or impressionable substance with which the soul has perforce to work. I refer to what constitutes the material expression. This is perhaps one of the platitudes of the occult position, but it is of value at times to reiterate. In the case of students such as those of you in this group, it is one of the fundamental recollections and upon it all your effectiveness in work depends.

[447] As you know, you have a peculiar combination of dominant rays, the second Ray of Love-Wisdom being your *soul ray* and the fifth Ray of Concrete Science being your *personality ray* . I would have you ponder on the relationship which necessarily exists in your case between knowledge and wisdom. You would find it of value to put a considerable amount of thought into the relation of the three aspects of intelligent manifestation: the higher, abstract mind, the intelligent solar angel, and the lower concrete mind. Intuitive understanding, love-wisdom and concrete knowledge should be and can be developed and related by you in your daily life; to this I call your attention.

Your *mental body* is on the fourth Ray of Harmony through Conflict, and hence the pattern of your life has been what it has. With you, however, the major expression of this activity should be in relation to those with whom you have to work in your chosen field of life service; the harmony achieved is the resolution of the conflict in the lives of those around you who are in process of adjustment to life. The conflicts within yourself are understood by you and can be rapidly resolved. It is the effect of your mental body upon others that I would seek to have you most definitely consider. Upon the probationary path, the forces of man’s lower nature and their interior interplay is of paramount importance; he must learn to know himself. On the path of discipleship, these same forces must be studied in relation to those with whom destiny, karma and vocational choice has thrown the disciple. On the path of initiation, these same forces are used in conscious

cooperation with the Plan, and with adequate skill in action, due to the lessons learnt on the earlier stages of the path.

Your *astral body* is on the sixth ray. This, I think, you have yourself suspected. This gives you intensity in aspiration and the dynamic will to push forward which has sufficed hitherto to carry you over all obstacles. You have succeeded in avoiding the usual difficulties of personality development where the sixth ray is concerned, and fanatical adherences to people or schools of thought. That is good. The transmuted, reoriented, higher attributes of those qualities should be your goal.

[448] You have a seventh ray *physical body* . You will note, therefore, in your personality equipment two lines of force which are in the first ray field of vital effectiveness: The fifth Ray of Concrete Science and the seventh Ray of Ceremonial Order or Magic. The other energies which constitute your working material are all on the second ray line: 2-4-6. Along that line you have a full and adequate equipment. You have only one major ray energy working through you in this incarnation, and that is the second. It was the recognition of that which induced me to give you the word "interpretation" as your most important keyword, for it would evoke in you qualities along the line of the third Ray of Active Intelligence, which is closely allied to your fifth ray personality.

Will you, during the coming months, take the theme of *Interpretation* as your most important meditation task?

~

BROTHER OF MINE: November 1937

There is little need for me to say much to you at this time. Your spiritual life during this past year has been vivid and alive. See that it so remains in spite of any interludes of aridness and of reaction which might come your way. All life is cyclic and this is a point which disciples are apt to forget and overlook; they then find themselves discouraged when the *intensity of feeling* leaves them. The initiate walks ever a straight course between the pairs of opposites, serene and unafraid. Are you not all upon the path of

discipleship with the inevitable goal of initiation sometime, some immediate living moment, just ahead?

I gave you some keywords which should be for you a source of inspiration during the coming year. I would ask you to study them and to ponder deeply their significance. Take one word each week for a few minutes' careful consideration (prior to the group meditation) and make it the keynote of your week's endeavour in the practice of spiritual living. Do this with the point in view of externalising these concepts in your service in your chosen field of work. You will gain much practical and experimental experience thereby. During the fourth week review your life in the light which these three words can throw *[449]* upon it. You will never regret doing this exercise. There is no further need for you to do the review on Interpretation.

And this is all I have to say to you, my brother, at this time. The service which your group can render, as outlined by me in this instruction, must engross your attention and will give you much. The inner link upon the spiritual side between all the group members is growing firm and clear and I am encouraged it is so.

~

MY BROTHER: January 1940

How shall I make clear to you the nature of the glamour which at this time can hinder your close integration into this group of brothers? It is of so subtle a kind that, perhaps, I cannot make it present as a fact in your consciousness; only where glamour is recognised and seen for what it is, is it possible to dissipate it. It is not the glamour of criticism or of undue analysis that is your problem. It is in some way a result or sequence, growing out of these two aspects of mental activity and yet it is neither of them exactly. Perhaps I might call it the "glamour of the Judge"—trained, wise, experienced but forever exercising (as a life habit) the prerogative of the judgment seat. A case in point, my brother, which may serve to illustrate my point was your reaction to the ——. For several days I watched your inner turmoil and distress until you escaped by the door of decisive

judgment distributing the blame, exonerating some and resting back upon the *assumed* correctness of your decision. Yet you knew not enough—even about your own group.

At the same time, your rays are such that they constitute a deep pool or well of loving understanding; it is only your fifth ray personality that stands in the way of a full expression of the love which is truly your major and outstanding quality. This, your mental and astral vehicles (being both along the line of the second ray) will aid you in expressing. But it is the task of the fifth ray (when dominating the personality) to dissect, to analyse, and to come to conclusions and this is a glamour, requiring most careful handling or a barrier will be set up—in your case—between the soul and the three vehicles through the medium of the synthesising of personality energy. Ponder on *[450]* this. Think it out, for when you have clarified the issue in your own mind, you will have cleared away one of the most potent of the relatively few things which hold you back from a very important step forward.

It is not easy for disciples or initiates to identify themselves with weakness or with failure, and yet that must be done. They constitute just as much a part of the expression of humanity as does strength or success, and there can be no separation in attitude or failure in identification. Disciples have to learn to identify themselves with the whole.

~

BROTHER OF MINE: June 1940

In dealing with you as an integral part of my Ashram, I have for the first time since you were admitted into this group relation a sense of freedom in approaching you. You have learned much and unfolded much during the past two years. There are still areas of unresolved doubts and the presence of many questions in your mind, but your attitude towards them is definitely changed. You are not so sure and you are entirely willing to wait for, and later to put to the proof, the answers and the solutions. That is much to have achieved.

Matters in the world today are in great confusion, owing to the appalling disturbance and condition of the astral plane. Though world affairs seem to be bad enough upon the physical plane, they are nothing to be compared to the present level of awareness where glamour rules, where desire and aspiration are rampant and where those on the inner side (who possess the eye of vision) can see the turmoil and the whirlpool of terrific forces, seeking violent outlet upon the physical plane.

Broadly speaking, these forces can be met in three ways. There is the long and almost endless process of letting things work themselves out under evolutionary law, leaving to the inevitability of evolution and of law the stemming of the astral cataract and the quieting of the hurricane. In the meantime, millions would suffer needlessly and for too long, which is perhaps the most important point. That the process of patient waiting in idealistic and prayerful idleness would finally triumph is incontrovertible but to what avail, if humanity is too *[451]* worn out and too exhausted and too retarded and hindered by a retrogressive materialistic civilisation to profit by the long awaited turn of the tide in human affairs?

I, a member of the Hierarchy who necessarily knows more than you do, tell you today that humanity as a whole (distributed over the entire planet) has endured already its full quota of karma and that what may come now of grief, sorrow and pain is that which may prove too much. Just as there is a point in the life of the individual where he can stand no more but lapses into unconsciousness, loses his reason, or dies, so it can be equally true of mankind as a whole. Bear this in mind. It is to this that those who would take no steps to arrest disaster (because they believe in what they call the will of God or karmic retribution or some beloved ideal) would condemn humanity. I am endeavouring here to give you the wider picture as We see it and so to answer some of the problems of your rightly questioning mind. There is a general principle of *timing* involved and of the right moments for action as well as those moments in which inaction is the correct approach.

Then there is the second possibility in which the world situation can be handled and solved in terms of force—the force to be applied being evoked

under the law of action and reaction, and then utilised by those who see the vision of the future and the larger picture and issues, and who are *pledged to the releasing of humanity* . It is not force (as applied upon the physical plane) which is at any time wrong; it is the motive and method used, leading to and governing the use of force which are the factors of momentous import. Though no person or group of persons or nation at this time knows the meaning of motive (for that is only really known and comprehended by those who have advanced beyond the third initiation) yet there are persons, groups of persons and nations in the world today who *can* be permitted to use force against forms and materialism because of the preponderance of pure motive to be found present in their consciousness. The right use of obstructing and of death-dealing energy can be trusted to those who are consciously endeavouring to help humanity and to liberate it, as a whole and not as a part. This must naturally include themselves and is safe, provided that the voices of those who see the *[452]* vision of the future are given free expression and permitted a hearing. There is, therefore, in this method the probability of a quicker ending of the present conflict and world crisis and the consequent release of the new order.

The third way has in it much of danger to the unfolding consciousness of humanity and that is the way of divine intervention. With this I do not intend to deal as I said all that I find it possible to say in connection with the new Invocation.

My brother, there are points which revolve in your mind and which, in spite of the application which is obvious, can all three be applied to situations and conditions which exist between individuals, families and groups or to the larger unit, the world.

Those of you who are in a position to aid unfolding minds, as you are today, and who possess fifth ray personalities as you do, can affect many minds and lay the foundation for lives and activities based upon right thought. It is in your field of activity that the world must eventually find the instruction which will lead to right action, based on right understanding of the Plan, and to a right handling of the younger generation (a thing hitherto totally

unknown). In this way, the world may be remodelled by wise planning, placed will (if such a phrase means anything to you. It *involves* conscious focus) and increased activity and momentum. But such right activity will only be possible and the desired ends hastened when people of your generation and opportunity can—in this interlude between the old order and the new—think with clarity, see the issues clearly and in their true relativity, and can inspire the young ones also to see.

The process of expanding your consciousness to grasp the larger issue is never easy, particularly with a fifth ray personality and a sixth ray astral body. That is why you have a mental body which is conditioned by the fourth ray; your battle for vision and inclusiveness must be fought out in the mind and on realised mental levels; that is for you definitely a mental issue. Your task is to link the emotional and the intuitional nature and so evoke *spiritual sensitivity to revelation* . To that, you must add the conscious bringing through of the unfolding light into the area of the physical brain, thus making what *[453]* you know and see available to others. This must be done in three ways:

1. By evoking the intuition more potently.
2. By stimulating the mind to greater scope for recognition.
3. By throwing the light of the intuition and the knowledge possessed on to the future as well as on to the coming world order.

You will see, therefore, why I have dealt with the world problem; you can only achieve a steady, forward-looking attitude and really work at future stabilisation and reconstruction from the vantage ground of your own ascertained and controlled beliefs.

I am not going to give you an ordinary, set meditation to follow. I am going to ask you to give fifteen minutes intensive thought each day to the problem of the future, asking you, first of all, to achieve as stable a measure of alignment as you can, to raise your consciousness to as high a level of awareness as possible, and then to take the three following topics into your reflections, dealing with them in two ways:

1. As they grow out of the past, seeking to note what should be rightly destroyed.
2. As they should evolve, from your point of view, in the future, giving their contribution to the coming period of reconstruction, and providing that bridging *new* thing which will be in line with the requirements of the New Age—again as you sense and interpret these.

I will, therefore, give you three such topics:

1. The coming nature or type of world government, considering what should emerge out of the present, major, world ideologies.
2. The coming world education and what should develop in that field of training. What are the needs of the coming generation?
3. The coming world religion and what should constitute its major and universal tenets.

I would like you to give nine months to this work, giving three months to each of these world topics. If I might suggest, my *[454]* brother, I would like to see you give two months to reflection, meditation and mental activity on the theme of the period, and then (during the third month) I would have you reduce your ideas to form and on paper. Will you do this nine months' work for the aiding of your group usefulness in the world, for use and aid by many others and for me? I put these incentives in the order of their importance.

There is an unusual depth of love and understanding in your nature. Give of it freely to all.

NOTE: *This disciple severed his relation with the group because he felt that the Tibetan failed to appreciate what the group was doing. It was his own doing and the door stands open for his return whenever he so desires.*

~

To D. I. J.

July 1933

MY BROTHER:

The possibility of a definite step forward is yours—a step which will enable you to take up your life's burden, when it is next imposed upon you, in full consciousness of what you are and of what you must do. The period of groping along the path with only the dim light of an illumined aspiration, is slowly giving place to the sure knowledge of an illumined mind. You ask me at times: "What prevents fuller light and understanding?" I reply: "A sensitivity which renders you so constantly self-conscious (by that I mean conscious of the personality) that your very assets as an aspirant seem to you sometimes to stand in your way."

Forget not, brother of old, that a consecrated personality must not loom so large that it shuts out, at times, that to which it is consecrated; neither must a realisation of your failure to achieve your high ideals afford you a handicap.

The time comes now in your life wherein you must conform to the ancient rule and become the sannyasin, the detached follower of the Way. You are now in the world but are not of the world; you must now dwell in that high and secret place where *[455]* divinity is ever sensed. Some call this the practice of the Presence of God; others regard it as walking in the light of the soul; still others term it the conscious treading of the Path. It matters not the name. For you, it is the steady transference out of the heart into the head and this, I think, you know.

Follow the breathing exercises with care and with attention. Seek also to strengthen the physical body. For you I suggest also the following exercise, to be performed at some time convenient to you, though not at the morning meditation.

1. Take seven long deep breaths, though hold not the nostril.
2. At each breath, as you inhale, say the following words: "Power and strength is mine." During the interlude, gather in as much of the golden-orange prana as you can; then, as you exhale, send it by an act of the will to the throat centre at the back of the neck.
3. In the interlude, between exhalation and the next inhalation (whilst the throat centre is subjected to golden-orange prana) say: "Let the Word

sound forth through me."

4. Then sound the O.M., very softly.

Be attached to souls, my brother, but detached from personalities. Souls heal and aid each other's personalities. Personality relationships drain and devitalise. I shall have more to say in six months time when you are further adjusted to the work.

~

BROTHER OF OLD: January 1934

The past six months have been for you a period of change, of readjustment and difficulty. The testing of the intuition to which you and others were subjected has not constituted for you, the chief problem. Your intuition functioned and you saw clearly the group implications, as you did also in the matter of Dr. . . . . For you there has been the long test of endurance, and that is for you—as for many—a test of real importance and significance. The power to persist when physical liability and *[456]* disability call aloud for cessation of the effort, the ability to stand steady when the sense of futility seems to overwhelm, and the capacity to function as a soul detached from personal reactions—this is for you the desired achievement. So be it, brother. This you have demanded for yourself; but remember that the incentive, leading to success, must be achievement *for the group* . Freedom from personality problems does not interest you basically. Such problems provide not for you sufficient or adequate motive to warrant the strain and effort. But usefulness to the group and the providing of a channel whereby spiritual light and love may enter into the living organism of the group, *that* must be for you the requisite motive, and this must be borne in mind when the strain and effort is at its height.

You are at the point in your development where the helping of others must be your constant outlet, beginning with your home circle, and reaching out to your fellow disciples and your environment. It is not for you the adding of increased work but the constant inner pressure of constructive thinking. In all groups, each unit contributes somewhat to the group thought content.

Your contribution must be the pouring in of *mental* devotion, thus stimulating the clear shining of the group aspiration and love. That which you have to give must be brought down from the levels of consciousness which are abstract, mystical or egoic. Contact must be made with the physical plane and through physical brain awareness. Work, therefore, for the next few months at strengthening your alignment, linking consciously brain-mind-soul, and producing a deepened and more stabilised inter-relation and awareness. Use the imagination whilst so doing, and for three minutes each morning stand before the window and visualise your head (the area around it and in it), as a centre of force into which is streaming a ray or beam of light from the soul, the Oversoul. This is seen as pouring down into the head centre from the soul, via the mind, gathering thus mental intensity; through the astral body, gathering to itself high aspiration and devotion; and through the etheric body, vitalising it in every part; thus it streams into the head. Then, holding this stream there, divide it into two streams and send one, by an act of the will, to your splenic centre. (Note: This is found a little to the left and *[457]* below the heart centre, above the solar plexus and somewhat under the left hand ribs.) Send the other stream of force, by an act of the will, out into the world through the hands held out in blessing.

~

MY FRIEND AND FELLOW WORKER: August 1934

All periods of stress and strain end when the experiencing soul learns to live within itself and to serve and work, to think and feel with the consciousness ever withdrawn to the "secret place of the Most High." You will know whereof I speak, because that is one of the lessons which your soul has been teaching you during the past twelve months. Physically, mentally and emotionally, you have been tried and tested and the trials which are applied to *aligned personalities* have been applied to you. The mark of the true aspirant is that all the three parts of the lower nature are linked more or less to the higher, thus producing a unity. This results in two things:

1. All the three parts of the personality can react simultaneously in some measure to the life and energy of the soul.

2. All the difficulties and trials (karmic or educational, testing or purifying) are felt in all the three bodies at once.

This is good, but it complicates the disciple's progress for he has to fight on all three battlefields at once. I tell you this for your encouragement. . . .

That is all I have for you today, my brother. Go in peace.

~

BROTHER OF OLD: January 1935

Have you realised how intense has been the testing time to which the members of this group of disciples have been subjected? Have you any idea how active has been the discipline to which they have all, including yourself, willingly submitted themselves?

First there was the glamour which descended temporarily upon the group, and the effects of this are only now beginning *[458]* to pass away. This has been succeeded by a period of personality difficulties through which the bulk of the members have been passing. You would be surprised could you see it all as I see it; it might be of value to you all if I stated the type of discipline which has overtaken several of the group. They were subjected severally to:

The discipline of recovery.

The discipline of adjustment.

The discipline of physical disability.

The discipline of inner isolation.

The discipline of astral purification.

The discipline of recovery of truth.

The discipline of light.

I have enumerated the above disciplines in order to show three things:

1. The variety of discipline to which an aspirant can be subjected.
2. The reality of the group life with its similarity of inner activity and training.

3. The emerging fact that none of you is really alone. All of you are seen and watched and, on the inner planes, you walk together; your outer circumstances may differ but the training and the objective are one. Loneliness will end when the inner group continuity of consciousness is established.

Your work for the next few months, my brother, must have for its objective a decentralisation which will set you free from yourself. It should also be directed toward a wise care of the physical body and its fitting for better service. Can you combine these two apparently contradictory objectives? You will note that in a subtler way I hinted at these two objectives in your last instruction. Your physical body has called for attention. Give to it all that it needs but be not anxious. Your environing circumstances and the pressure of your daily life have militated against detachment and this you know. But you have learnt much these past two years, both about yourself and others, and emphatically I tell you that the work of the next six months *[459]* should render into your hands the high results of the process of discipline—if you approach your problems in the right spirit and consecrate your life anew to service.

One practical suggestion I would make, my brother, anent the study work assigned to the group. Might not the ideas underlying the Lord's Prayer unfold to you with greater clarity if you took it for the theme of your study and teaching work. In teaching we learn. It would profit your pupils much (and you also) if you together were to give some thought to the magical formula which that ancient prayer embodies. The deepest esoteric significance which may emerge in your mind need not necessarily be imparted to your group but much may be given. In so teaching, your thoughts may take shape and these when later embodied in words may carry real benefit to your group brothers. This is but a suggestion. I would seek to reiterate at this time, as always, that my work with this group is never to be regarded as authoritative or dogmatic. From my wider knowledge of truth and from my capacity to know you all on the inner plane, I but make suggestions for fear that I may unduly influence.

In my last instruction, I pointed out that the battle ground in your case was to be found in all three bodies simultaneously. This increases your problem but it also increases your opportunity.

I seek now to give you a meditation form which is based on a recognition of this fact and which will help you to gain a more perfect alignment and the further release of the inner channel of contact. Continue as heretofore with the breathing exercises and with your moments before the open window. This meditation is to be followed with the cultivated realisation that you are the soul, the Christ within. . . .

Eliminate fear, my brother. That continuity of the spiritual consciousness which is one of your dearest dreams can be ultimately developed, but you must proceed with care. Dreams are sometimes a guarantee of reality.

~

August 1935

There is little that I have to say to you at this time, brother of old. I seek not to change your work or meditation. You *[460]* have followed the one I assigned for only six months and I seek to have you work at it for a full year. One change only would I make and that is in connection with the third point and the use of the Lord's Prayer. Instead of pondering on the words of that prayer, I give you here some sentences which I would ask you to make especially your own, for they are peculiarly yours. There are three such sentences and you might regard them as constituting a magical phrase for each of your three bodies. You should all remember that ancient phrases (such as these I ofttimes give) are really untranslatable; I but put them into English words which will make their meaning clear. I make no attempt to preserve more than the sense.

Phrase I. For the mind.

> "Like a golden butterfly which flies in the face of the sun, I find myself poised upon the lotus petal of the earth. I hover; I stay a little moment and then I fly—into the golden pathway that leads unto the sun."

Phrase II. For the emotional nature.

> "There is no darkness and no fog. There is no night or day. There are no storms nor peace, no rest nor strife; only the steadfast will of God which works toward good."

Phrase III. For the physical body.

> "Down from the mountain top I come, bringing the light of Life, the life of Light. Into the chalice of the form I pour that light which life confers, this life which light sustains. I see this golden light transform the darkness into day. I see the blue of life divine pour through the form, healing and soothing. Thus is the task performed. Thus is a man of earth transformed into a Son of God."

Give the coming months to these three phrases in your meditation and ponder deeply on their significance.

1st and 2nd months—Phrase I.

3rd and 4th months—Phrase II.

5th and 6th months—Phrase III.

Otherwise keep your meditation unchanged. One of the purposes of these meditation seed thoughts is the physical transformation *[461]* of the lower man, but your success will be dependent upon the changes wrought in the two inner, subtler bodies through the medium of the first two phrases. . . .

Let the discipline of light carry on its work with you. And, my brother, may I make one practical suggestion to you? Your main problem from the angle of the soul is a physical one in this incarnation. Your tenseness and over-anxiety cause much of your physical disability.

To most of your co-disciples and to you I feel the need of saying simply: Be joyful, for joy lets in the light, and where there is joy there is little room for glamour and misunderstanding.

~

BROTHER OF OLD: February 1936

The next few months, until the time of the Wesak Festival, must be for you months of inner recognition, of a spiritual withdrawing and of intense preparation. Though you may not see immediately, or during the Festival itself, the significant aims of this period of opportunity, or of your previous weeks of preparation, that is of no importance really for the gains will be there and will register in due course of time.

The ajna centre (the centre between the eyebrows) is overactive whilst the head centre should be stimulated into increased aliveness. This, as it takes place through the steady focussing of yourself in the head centre, may induce a period wherein it may seem to you that nothing is happening subjectively. This, again, is of no importance. The time has come wherein all true disciples (and such indeed are you) must transmute phenomena into spiritual realisation; then instead of the constant registering of that which is seen and heard, there will arise a spiritual awareness which will register bliss and power. This will enable you to see the soul in all things and the inward beauty of all created forms. This awareness will be of such a high order that it will deal primarily with that which is formless, and its attention will be turned upon the subjective life which exists within the form. Such is the true course of symbolism to which you, as a disciple, are pledged.

[462] Your love and knowledge should begin to lead you more and more into the way of the divine psychologist; it is to the service of psychology that I direct your attention and to which you will find yourself pledged when next you take the Path of Rebirth and return to the battlefield of life. For you, today, the battle is one of endurance, of the control of the emotions, of the right understanding of the astral nature and a steady shift of your point of consciousness on to the next plane. I think, my brother, that you recognise this fact.

Meditate upon the following mystic phrases and where colour is mentioned, visualise the colour.

Phrase One. First and second months.

"The golden rays that issue from the heart of the sun pour forth and bathe my soul and the soul of all created forms. Within those forms, the life of God awakens, and the power of God streams forth as Will, as dedication to the Plan, as strength to work and give—as must a son of God."

Phrase Two. Third and fourth months.

"Within the darkness of the soul, prisoned within the form, a point of light is seen. Then there arises, all around that point, a field of deepest blue and this becomes irradiated by the soul, the inner sun, shining within a brilliant field of blue. The points of light become the many lines or rays of light; these lines then merge and blend until the lighted Way appears before the eyes of each tired pilgrim on that Way. He walks in light. He is himself the light, the light upon the Way. He is the Way and always walks thereon."

Phrase Three. Fifth and sixth months.

"With industry I work as doth the ant. With speed I travel as moves the hare upon its path. With joy I climb as doth the goat which scales the precipice and stands upon the mountain top. Industry, speed and joy must be the keynotes of my life; diligence with the task assigned; speed to assent to all the Master says; speed on my way to service; and joy to shower forth on all I meet. Such is the Way for me."

[463] My blessing rests on you, my brother. My strength lies at your disposal, for you will not call on me unless the need is great. When it is great, you have permission thus to call.

~

BROTHER OF MINE: August 1936

All severing of links produces severe reactions. Yet if you could but realise it, the severing of outer physical plane links is the least severe and the most impermanent of all such events. Death itself is a part of the great illusion and only exists because of the veils which we have gathered around ourselves. You, as a worker in the field of glamour (which is the new field in

which humanity has *consciously* to work), have been deeply honoured and trusted. Death comes to all, but not for you should there be the usual glamours and distresses. I would say to you, my brother, look not back at the past. In that direction lies glamour and distress. It is the usual direction and the line of least resistance for the majority. But such is not the way for you. Look not either to revelation or the imparted illusory comfort of those who hover on the dividing line between the seen and the unseen. That way is not the way for you. You are not a distressed and bereaved disciple looking anxiously at the separating veil and hoping for some sign to come through which will convince you that all is well. Such, I reiterate, is not the way for you.

Reach up to the heights of the soul and, having sought and found that pinnacle of peace and that altitude of joy whereon your soul immovably stands, then look into the world of living men—a threefold world in which all men, incarnate and discarnate are found. Find there that which your soul can and will recognise. The glamours of one's own distress, the maya of the past distorts one's point of view. Only the soul stands clear from illusion, and only the soul sees things as they are. Mount, therefore, to the soul.

I would like here to point out to you that earlier I gave you a hint that there might arise a need for you to call for added strength, and the need, perhaps to intensify your inner contact with myself. I gave you "permission thus to call." I foresaw the agony of your coming months and sought to have you know *[464]* that I was standing by. This I still am doing. I remind you of this for the strengthening of your faith, the deepening of your assurance and your integration in this group work.

I shall not at this time change your meditation work. As outlined, it should serve gradually to stabilise you and lift you up on to the mental plane. Force of circumstances has driven you to live much upon the astral plane for the past few months in an emotional vortex. Mount up, my brother, into the light and into renewed power and detachment. Find surcease from sorrow in the task of aiding others. You can call and find me if your need is great.

~

MY BROTHER: February 1937

You are entering upon a new cycle of life and of usefulness. You stand on the verge of opportunity and yet you seem to recognise it not. You are ready for complete service and yet you hide yourself away from it. You have the capacity and the time, could you but grasp it, and likewise the needed physical strength to be an active focal point for us and yet you hold back in your mind and consciousness and seem to realise it not. I have put the truth thus bluntly to you, for you are a strong and pledged disciple, and you do not fear the knowledge of reality.

You have passed across the burning ground and now it lies behind you, but the smoke which hovers round it still obscures your vision. Pass on with rapidity into the clear light of day and leave behind remembrance of pain, of the heart-searching and the problems and —lifting your face to the light— for the remainder of this earthly way be a tower of strength and a radiant light to others. This you can do.

If I could summarise my thought for you, my brother, I would clothe it in words of great simplicity and would say to you: Be happy. Be happy as the sannyasin is happy who (through detachment from the little self and attachment to the greater Self in all) has left behind all that might hinder and hamper his service. Henceforth, you belong not to yourself or to any earthly friend or claim. You belong to the servers of humanity and to us.

[465] I give you no particular meditation to do these next six months. Occupy yourself with the group meditation and with the Full Moon Contact. These are for you of greater usefulness than the personal daily meditation. For you, they constitute your major service. My instructions to all the group members have been brief this time. I gave you all much in my last communication and not yet have you assimilated all that I gave. Study the messages again, all of you, and see anew in the light of the new year and fresh day of opportunity.

~

MY BROTHER: September 1937

A very difficult half year has gone by for you. You have come through it, and it is with commendation that I look at you today. That is all that I have to say, *I am pleased* . I know that for you that suffices. If you stand steady with an open heart, a seeing eye and a ready response to all who come your way, the door to renewed service will open and much can be done by you. My brother, you have the power to help individuals, and you have an unusual capacity to fan a dim spark into a white-hot flame. Do not distrust yourself, but go ahead. Your field of service lies all around you.

The problem that has to be faced by all who have passed through the fires of Renunciation, who are walking the way of humility whilst conscious of the grandeur of the soul, and who are, at the same time, far from young in years is that of facing the last decade or so of life with understanding, and with no fear of physical limitations. So many in the final years of life live, think and act in such a manner that the soul withdraws its attention. Thus only the personality remains. To all of you who have passed the half century I would say: Face the future with the same joy as in youth, yet with an added usefulness, knowing that the wisdom of experience is yours, the power to understand is yours, and that no physical limitation can prevent a soul from useful expression and service. I would remind you of something which is often forgotten: It is far easier for the soul to express itself through an older experienced body than through one that is young and inexperienced, provided *[466]* that there is no pride and no desired selfishness, but only longing to love and serve. These are your desires and the future holds for you much service.

It will be of interest to you now if I tell you of the rays which govern the lower self.

Your *mental body* is governed by the fourth ray, and if you study this the reasons for many of your life reactions will become apparent to you. There is little of the first ray line of energy 1-3-5-7 in your equipment, but almost an overbalance of the second ray line 2-4-6. You will note that all these three appear in your equipment.

This condition is still further complicated by the fact that you have a first ray *astral body.* This is again an exception to the usual rule. In the case of the disciple who is occupied with some particular rounding-out process this exception does occur, and the first ray personality of your last incarnation left you the legacy of a first ray astral body in this. Therefore, in this particular life, you have a very difficult task and a complicated problem because (if I might so crudely express it) there is in you too much of the second ray.

To aid in the process of balancing and off-setting the danger, your soul chose a seventh ray *physical body* . This is of real assistance to you and helps in the synthesis of the two lines of energy. Your rays therefore are:

1. The soul ray—the second Ray of Love-Wisdom.
2. The personality ray—the sixth Ray of Devotion or Idealism.
3. The ray of the mental body—the fourth Ray of Harmony through Conflict.
4. The ray of the astral body—the first Ray of Will or Power.
5. The ray of the physical body—the seventh Ray of Ceremonial Order.

I would ask you to follow the meditation and continue with the breathing exercises that you are now doing. There is no need at this time to change what I last gave you. During the half year ahead I would counsel you particularly to give much time and attention to the Full Moon Approach. I would also like to assign you a special task which will be of value to *[467]* you, to your group brothers and to others. Will you gather out of all that I have given in my books, everything that has been said about the Full Moon. There is no need, however, to give long extracts or to copy out my detailed instructions of the Buddha's Full Moon in May. I want you to gather together out of those long instructions and from many isolated passages the reasons:

a. For the importance of the Full Moon.

b. What should be done and happen at the time of the Full Moon.

c. Any information that you may find of the cause of the spiritual opportunity.

~

BROTHER OF MINE: February 1938

In these instructions I have given my disciples much information re the fourth ray, for so many of them have fourth ray mentalities. This is not a very usual state of affairs at this time and is one of the major reasons for their being chosen to form part of this group. The possession of a fourth ray mind is an essential factor in my planned work and I would have you ponder deeply on this fact. You have, outstandingly, this type of mind, and it is going to be of real service to your group if you will learn to focus yourself there more easily and, shall I say, more frequently. Your personality ray is naturally very dominant and should give you power upon the astral plane—the plane of your chosen work. But this attitude must be balanced by the attitudes of the fourth ray mind. I would like here to point out that

1. Your soul ray seeks expression through your astral body.
2. Your personality ray is focussed in your seventh ray brain.

If you will think out these imparted facts with care, you will see that the bringing together of the personality ray and the ray governing your physical body presents you with a very definite problem. It produces an over-interest and over-emphasis upon the form side of manifestation and group expression. This leads to a devotion to the known forms. It is this *[468]* focussing of your personality ray which is the *psychic* cause of the headaches to which you have been prone. Mistake me not here, my brother. I do not say that you have undue interest in form as it affects your personality. You are definitely the observer and "look out upon a world distressed." Your ray combinations lead to a quick reaction to the existent forms instead of leading to a long range vision of the Plan, such as your soul ray can give. You need increasingly to focus yourself in the soul and less and less in the personality consciousness. This will produce the expression

of love through devotion to all men as souls, and not of devotion to forms and methods which your personality ray approves.

Your service is, as I earlier pointed out to you, *the task of "lifting" individuals* and clearing away the problems which confront them. Increasingly, you must also stand with your group, giving them the knowledge which is so abundantly yours. You have a few personal glamours, but they are not of the kind which hurt your group. You see with clarity the outlines of the task ahead to which the group is dedicated. For long you have tried to help L.T.S-K. to free himself from the *rhythm of his glamours.* Will you continue still a little while the effort to help him, writing to him in frankness and standing by him in love?

The group meditation is of importance to you and to all the group, for it holds in it the seeds of group integration. Continue, therefore, with it. I give you, however, a brief morning exercise to be done prior to the group meditation.

1. After achieving alignment, inner poise and rest, see each of your co-disciples (whom you may know) in the light.
2. Then visualise them each with a star between the eyebrows, as the symbol of an awakened ajna centre and of an integrated personality. It is a four-pointed star. The star of initiation is, as you know, a five-pointed star.
3. Then say something to each of your brothers, after due effort to link up with them. Study the ideas which give utterance to your words and note, in writing, their general import.
4. Then rise, and going to the window, send out love and light to those who guide the destinies of men upon the *[469]* earth (I refer not to the Hierarchy) in London, Leningrad, Washington, Berlin, Geneva and in Rome. Do this with as much love as you can and without much thought, for thought can be separative and critical where there is not adequate knowledge. This is an initial part of the technique of dissipating group glamour.

5. Then sound the O.M., raising your consciousness and coming as close to the Hierarchy as possible.

~

MY BROTHER: February 1939

This last year has not been an easy one for you any more than it has been for your group brothers. Each and all have had a most difficult time. Your problems have been psychological far more than physical; they are relatively simple in definition, though hard to solve. Perhaps I could express what I have to say best by remarking that the main part of your difficulties has been *a wrestling with bewilderment* —a bewilderment which is not a glamour but which could easily become one if your soul were not so constantly and definitely guiding, controlling and leading you away from the more pronounced glamours of which it could be the tiny seed. Bewilderment is a state of incipient glamour. The way out for you is not to concern yourself with the world problem which is too great for you to handle. The entire planetary Hierarchy is concerned with it and is seeking a solution. Yet the plans for the world of humanity are materialising and maturing; the world situation is moving ahead with such rapidity that the average aspirant and intelligent man has no sooner adjusted himself to certain conditions or to a particular attitude of thought and mind (which he with real difficulty has assumed), when sudden changes occur and the work —as far as he is concerned—has to be repeated.

So, my brother, stand controlled at the centre, permitting your soul to pour its illumination and its love through you and out into your environment, remembering that all men are your brothers. This is a statement of fact, e'en if it is a platitude. Remember also that in the setting where your personality stands at this time is the place where you will have to make your soul *[470]* impact; it is not upon the world in general. To meet world need and solve world problems is not your dharma. The world cannot be helped on a large scale by any one individual unless there has been complete release from all selfish intent, from all blind personality decisions, and from all belief that crystallised views are right, particularly when such views are unduly

conditioned by environment, background, tradition and a myopic point of view.

So, brother of mine, release your thoughts from all that limits your love (from *all* , I repeat) and love widely, generally, impartially and intelligently.

I would have you note that the rays governing D.H.B. and J.S.P. very closely resemble yours. You have all three got the same soul ray, and the same ray governing the physical body. This should bring the three of you particularly close together; I would call this to your attention and ask you to stand with each other in the closest relation. You can form a triangle of spiritual force which should be of real value to the group and greatly facilitate the planned group work. Correspond with each other and stand by each other in love. All three of you have much with which to contend, but both the others have far more to contend with than you have. Therefore, be to them a tower of strength and let them draw from you what they need of love and understanding.

I would have you continue with the exercise I gave you in your last instruction. As a preparatory exercise for the group meditation, it will prove effective for it is along the same general line, only in the group meditation the work is more specific and focussed.

The factor which will produce increasing integration between the soul and the personality, in the case of D.H.B. and J.S.P. and yourself, is the attainment of the power to love with purity, with no sense of distinction, and with that love which the Eternal One shows—poured out alike upon all and not biassed in any way by the temporal activities of man. This must be based on long vision, and the power to release yourself from the thoughtform-making faculty of the mind. In your case this faculty is swept into activity by emotion. Guard your emotional body with peculiar care during the coming year. Let not anything *[471]* upset your equilibrium or cloud your vision of reality. And my brother, be happy. Learn to feel joy—a joy which is based on the knowledge that humanity has always triumphed and passed onward and forward in spite of apparent failures and the destruction of past

civilisations; a joy, which is founded upon the unshakable belief that all men are souls, and that "points of crisis" are factors which are of proven usefulness in calling in the power of that soul, both in the individual man, in a race, or in humanity as a whole; a joy which is related to the bliss which characterises the soul on its own level whereon the form aspects of manifestation do not dominate. Ponder on these thoughts and remember you are grounded in the centre of your Being and can, therefore, see the world truly and with no limited vision; you can stand unperturbed, knowing the end from the beginning and realising that love will triumph.

God guard and rest you and increase fourfold your usefulness. Such is my prayer for you.

NOTE: *This disciple still persists in his endeavour to work in the Tibetan's Ashram and remains steadfast and sure.*

~

To L. U. T.

October 1932

MY BROTHER:

You face real opportunity and can make real progress, if you so desire. You are considerably younger than some in my group of disciples and have, therefore, less background and more undeveloped resources. You have passed and are passing through a hard experience and out of this you are not getting the full benefit. The reason for this is that you have built a shell around yourself owing to a natural sensitivity which—as a child and in your youth—caused you to protect yourself in this manner. Another reason for your failure to get all you might out of the present experience is the inordinate pride of the Taurus individual, who is on the first ray where his personality is concerned.

Will you let me speak with clarity, my brother? I believe in your sincerity and determination, but I have questioned your capacity to make progress in this life. It was, however, your *[472]* karmic due to have this opportunity

offered to you. The doubt in my mind arose from my knowledge of the two tendencies in you which have hitherto held you back from the lighted Way.

One is a stubborn determination to go your own way and handle situations as you choose, e'en when others suffer through your so doing. You go bull-headed through life, knocking down and hurting as you go. This you know full well. You stop not to right or to adjust wrong action, e'en when you recognise it as wrong. The second is a tendency of thought and action which must be cleaned up before you can pass through the doors of purification which hide the door of Initiation. More about this hindering activity I need not say, for you know well whereof I speak. I offer you the way out in four simple rules:

1. Clean up your thought life. I shall not be more explicit. Again I say: You know whereof I speak.
2. Eliminate self-pity. All that comes to you is the working of the law and offers opportunity. Cultivate happiness through understanding. I mean not jocoseness and jollity.
3. Think lovingly of all and, when you have hurt anyone, right the wrong immediately and go forward with humility.
4. Demonstrate *will in action* and live up to your own high moments. This takes effort. You are stubborn but your will is weak.

As regards the work that you now should do, I would say: Drop all meditation which you may now be doing and concentrate on these four rules. Learn to know the soul as purity, as bliss, as love and as power in service. Do not reflect on the needs of the personality or on its lacks and defects. You need the mystic vision far more than the occult method just now. The keeping of a spiritual diary is of real importance to you. Learn to keep these four rules and note each day their fulfilment or non-fulfilment with careful analysis. In a few months you should be able to note definite change and then can begin meditation along occult lines. Learn to express yourself quite fully in your diary, for you need to find an outlet in this way.

~

[473] BROTHER OF MINE: March 1933

It is not often that one speaks a word of encouragement to aspirants, and in your case such a word is not needed. You have undertaken a task and will not rest short of accomplishment. But you were told that, for a few months, certain work needed doing and, at the close, fresh work might come to you. The past period has seen much inner progress towards realisation.... You are much freer, my brother, and the energy of the soul is beginning to sweep more freely through the vehicles—cleansing and revitalising. You have presumably followed my instructions and suggestions and the result has justified the experiment. I suggest that you still continue as you have been doing, building in the attitude of constant and continuous meditation.

~

MY BROTHER: August 1933

Still for you I have no changed word. Go forward as you are now doing and continue to focus your attention upon the four rules I earlier gave you. You have, as I have told you, made progress and a little longer work along the established lines will see you breaking—past recovery—old thought habits and ancient forms.

Be not discouraged because I am making no change in your work. The task you undertook was a hard one and the effectiveness of sustained effort and reiterated endeavour is adequate. Why then employ a different tool when the one to hand is effective and clean? I will, however, make one suggestion: Work more carefully with individuals, with people you meet, with your friends in the same line of thought and with your co-disciples. Give them, in love, more of yourself. You have more to give than two years ago. Give of what you have gained and lose yourself in active service. Work more intensively, therefore, from the day you receive this communication from me.

One hint I will give you as to your personal concern over the little daughter. Be not unduly concerned as to her unfoldment. Let not your anxiety for her to measure up to your ideal force her to tread a way which is one that you

desire. She also *[474]* is a soul and has her own path to go. Your part is to love without a change, no matter what occurs. Take her each day into the light and, by the use of your imagination, link her with the master of her life, the soul behind the scenes. Do this as a soul yourself; your soul and her soul then will work out the problem together.

~

BROTHER OF MINE: January 1934

Certain changes have taken place in your life lately and by your decisions you grow and by your decisions you must abide. You have endeavoured to take those decisions in the light; it is *intent* that counts with us, the teachers on the inner side, even if this intent is not correctly realised by the physical brain consciousness. Now you are entering into what might be regarded as a new incarnation. At this significant moment of your life, therefore, I would say a word of warning and of guidance. Live not so utterly within yourself but forget yourself. The past lies behind you. The future will be of your own making in a truer sense than ever before. There is no present moment but each coming second determines simultaneously the future and expresses the past. The past works out through the medium of the very qualities you demonstrate; the future sows the seeds of further good or evil. For you particularly those seeds originate in the thought life.

The group unity and life is affected by the thought content of the disciples who form the group. See to it that what you put into the general current of thought power is of significance. Continue with the work of purifying thought but do this not so much by constantly fighting undesirable thoughts as by substituting dynamic good thought for those facile thoughts which are the result of wrong thought habits. Endeavour, therefore, to be of a vital usefulness to my group by cultivating *beauty* in your thought. Read deeply and widely—a thing you have never done. But read with the intent to serve your fellowmen through the medium of that which has been gained in this manner.

See that your friendships are with men and with your fellow disciples among the men. With men, your work will lie when *[475]* the lower nature is better purified and cleansed. I am training this group of disciples, affiliated with my Ashram, for service and they will have to function as a group—both on the inner and the outer planes. Have this in mind in all you do.

I seek this year to give you some set meditation form to follow and I include in it a mantram which you can use daily or when swept by the self-pity which troubles you at this time. The attached meditation form can be followed by you for the rest of the year, when I will again take up the matter with you. It is to be done *rapidly* , with strict attention and a one-pointed focus, using the following seed thoughts.

1st month—I think no thought, I dream no dream that could harm my brother, and thereby dim his light.

2nd month—I see my brother in the light and with him walk the Path.

3rd month—I say no word that might direct the thoughts of other men and thus bring harm; I shield my brother from every harmful word.

4th month—I hear my brother's note and with it blend my own.

5th month—Unto my group I give the gain of all the past, my love and understanding.

6th month—That wisdom which is mine, that strength and power belong to all. This I must deepen and, with love, contribute to the whole.

Above all, my brother, arrest each unloving thought; stamp out each critical action and teach yourself to love all beings—not in theory but in deed and in truth. Peace be to you and strength to tread the Way.

~

MY BROTHER: September 1934

You have made many changes both in your life and in yourself and so encouraging has been the result that I do not seek to alter aught that I earlier gave you. Keep up the meditation work but increase your field of service by

your readiness to recognise the need of others and then to give them of your *[476]* supply. Train yourself to recognise need during the next few months. It will aid in increasing your occult sensitivity and drive out the last few signs of your ancient and deep-seated self-pity. Study with care what I earlier gave you, renew your consecration and re-orient yourself to the light ahead and within.

One practical suggestion I make with a view to your increased facility in expression: *Write more* . Correspond more with others and put your thoughts and ideas on paper in so far as they can be of service to other people. You need a larger field of expression and your spiritual diary could aid you much if you would seek each day to use it to the full. I urge not the writing down of morbid thoughts and self-centred ideas and aspirations. I urge you, however, to register in writing the fleeting ideas, the dimly sensed teaching and the intuitions which are sent to you from your soul or which surround you as a part of the group aura. Reflect on this and work at increasing your responsiveness to spiritual ideas and in recording those ideas in words. . . .

~

MY BROTHER: February 1935

How shall we deepen the expression of love in your life? How can we intensify the activity of your soul through the medium of your personality? Are you satisfied with the way you have “loved all beings” during the past six months or has that side of your life been somewhat inhibited?

In loving other people in the true and spiritual sense and in serving them (no matter who or what they are), you will find your main and immediate objective expressed. For you, the releasing power of love is essential but it must be the love of the soul, and not personality love, which must be demonstrated. When your personality is flooded with love, you will learn this significant occult lesson that those people whom you despise and those people who are antagonistic to you are as you are; between you and them lies no difference, save perhaps the difference of greater knowledge on your part and, therefore, greater responsibility to express the love of the soul.

You are still separative, my brother and the magnetic quality of your soul still lacks. You still occultly "repudiate" certain *[477]* people and your own critical, self-centred mind frequently relegates many to the limbo of your dislikes. When this is the case, you inevitably receive from them that which you give to them, and the wall of separation continues to mount higher and higher.

I always speak to those who are in my group of disciples with frankness. Hence my criticism of your attitude and hence my emphatic statement to you now that you do not love enough. You are too prone to criticism, to self-defense and to self-assertiveness.

But having said this I must be equally frank and tell you that you have made real progress. You have stood steady under several years of strain and difficulty and you have not deviated from your allegiance to your soul. Nor will you. Years ago you pledged yourself to tread the Path; your pledge was noted and recorded. Those who watch have realised that your determination is as strong as ever and your will to progress is as intense as in the early days. Let me, therefore, assure you that it is the life tendency that counts. Your life tendency is towards the light and you will enter into light some day. Your work at this time is along the lines of an intensive purification. The need for this you have realised and you have demanded to be purified. The work is going forward.

My brother, when I say that you need to love more, I speak not of the distorted love of the emotional nature but of that pure disinterested love which acts as a magnet to other souls because it is a soul quality, universally shared. This, you *know* you lack. That which clogs the channels and hinders its free and full flow is your sensitive self-assertiveness which sees everybody in relation to yourself and is not concerned with what you, as a person, may mean to them. Reflect on these words for they hold for you the key to progress. I am taking the time to write to you on this matter for it is of prime importance in your case. Your patient endurance of difficulties, your earnest and keen aspiration and your service to the work which I am doing is oft rendered null and void by your inner antagonisms and your

outer separative attitude to those whom you do not like and who do not like you— consequently.

[478] I told you earlier to teach yourself to "recognise the need." Had you done this during the past few months, your way would have been easier and your work would have been much simplified. Everybody you meet has some need and many are very unhappy. Give them of your fullness and know yourself to be a soul. You have been taught much. You walk somewhat in the light. They do not. Hence yours is the responsibility to understand, not theirs. Work, therefore, strenuously at attaining love to all beings and fit yourself to serve the Plan more effectively and your group brothers more understandingly. My heart goes out to you, my brother of old, for I know the problem which you face but I also know your strength and courage. You will succeed—some day.

Keep in touch with W.D.B. and talk your problem out with him. He can and will help you from his own experiences and you can also give him much. I had considered changing your meditation but feel, after due thought, that there is still much in it for you. . . . My brother, may the strength and the light of your soul inspire you and may that deep love which is your soul's heritage pour through you. Should you, during the next few months, need my thought and help, you have my permission to approach me as you do at the time of each full moon. I can trust you not to call me from my work without due cause.

~

MY BROTHER: September 1935

I sometimes wonder what I can do to help you or what words I can say which will enable you to break through the limitations which surround you. There is a measure of freedom possible for you at this time and which will mark the high water mark of this incarnation for you but as yet you have not managed to achieve it. If I tell you that you have made little progress the past few months, you will be discouraged and that I do not desire. If I tell you that your self-interest has intensified lately, you will perhaps not believe

me and in any case you will be distressed. Of your sincerity, there is not the slightest doubt. Of your ultimate success, I am equally confident. Of your present static condition I am, however, equally sure. What *[479]* then can I say, my brother? What can I do in order to destroy this old and limiting rhythm?

One thing I do feel the need to point out and that is that you and L.T.S-K.—each in your different ways—are holding back the group. Your co-disciples cannot go on *as a group* until you have both stepped your vibration up higher. Your present vibration is lower and slower than theirs. The problem would not be solved, however, by your leaving the group or resigning. You are an integral part of the group upon the inner planes and that remains an esoteric fact.

Will you please study anew my last instructions to you and ponder upon them with renewed interest. Note again what I said to you—for your encouragement—anent your life tendency and be not the least discouraged by my present frankness. Remove your eyes from off yourself and seek liberation in serving others and in loving all men. There are those you do not love. Until you love them as a soul should love, you will not tread the Way of Liberation. There is hatred in your heart and a sense of strong distaste for some you know and who are close to you in this incarnation. Wrench that hatred out and seek to offer love and understanding. Therein, frankly, lies your problem. Get rid of hatred and self-pity and you will leap ahead upon the Path.

I stand by you, friend of old. I know and—believe me—understand. I see your strength and I know your weakness. In the vision of the world's need and in the magnitude of humanity's hour, take hold of your problem; learn to love and understand and so enter into light.

~

MY FRIEND OF OLD: March 1936

For such you are and have been and such I trust you will remain. I say this for your strengthening and encouragement. You have made a real effort, and

progress has resulted during the past few months. Today, you walk not all the time in the darkness of self-pity and of self-interest. You are freer from the thoughtforms of the past. I can look towards you and catch your aura with greater ease and with not too great a vibratory shock.

[480] Forget not, any of you, that for senior disciples upon the Path (and such am I), it is relatively as unpleasant from the vibratory angle to contact you or spend some time within the radius of your aura as it would be for you to enter the sleeping room of those of soiled environment and persons. Disciples are apt to forget this. The way for all of us is the way of sacrifice. Your aura is much clearer and the impediments to contact are twenty per cent less. For this, I can and do commend you and, in commending, urge you to proceed with the task of purification and cleansing. I ask this for the sake of your own soul and for that of your fellow disciples. There is real need for this group to work as a group ... but this will only be possible when unity of purpose, steadiness of rhythm and purity of the united auras have been achieved. See to it, my friend, that you continue to do your share.

All I seek to do today for you is to speak this word of commendation and to give you certain words and phrases upon which you should meditate until I again communicate with you. I am hoping that after the Full Moon of May (the Wesak Festival) I may be able to change your work so that you can begin the next meditation. This will depend upon the adequacy of the preparation done until the Full Moon of May. It will also depend upon whether you and L.T.S-K. can free yourselves from glamour—you from the glamour of the personal self and he from the glamour of his own thoughtforms. The words and phrases which I have chosen for the theme of your meditation are as follows: *[481]*

1st month	*Freedom.*
	I stand upon the mountain top and breathe the air whereby the sons of God must live.
2nd month	*Detachment* .
	I seek to love and with my love to live. I seek not love for my own little self.
3rd	*Purification* .

month

Let the fires of divinity burn out all dross. Let the pure gold emerge. Give me the gold of living love to shower upon the sons of men.

4th month *Light* .

Into the light of the radiant Presence of the Self I pass and join all souls in service.

5th month *Service* .

I tread the lighted Way into the hearts of men. I serve my brother and his need. Those whom I, the little self, love not, I serve with joy because I love to serve.

6th month *Release* .

Naught holds me now, except the bonds of love I hold in my own soul.

~

MY BROTHER OF OLDEN TIME: September 1936

Forget not that it is not simply this group work and the fact that you have been chosen to work in my group of disciples which accounts for that which has been brought about. There is a karmic link with me which persists and holds. I say no more.

The commendations which I gave you in my last instruction stand repeated. I waste not time over such matters. You have the power to go on whether commended or not and whether successful in your efforts or not. There is somewhat, however, that I have to say to you today and it can be stated in simple words: *You need fuller emotional expression.* There is such an intense focussing within yourself as the result of a long spiritual struggle—with yourself and with circumstances—that pent up forces are gathered into the personality which must have release. How shall this release be brought about? What can you do which will intensify your outer expression and thus break the personality tension?

I have pondered upon this on your behalf, my brother. You have been triumphant in your battle and are much freer from your lower inclinations than ever before. But you stand now like a tired and disillusioned soldier wondering if it has been worth while. You feel at times that you can do no more; you are still a soldier, still pledged to the fight, still undeterred, but all

your forces are interiorly focussed; the tide of life and the *[482]* play of energies—as understood upon the Path of Discipleship—are dammed up within you. This is in reality a form of static personality glamour. The personal crisis and problems loom too large. You do not see things in their true perspective.

I have decided that the way of release for you will come in the writing each day of a diary which will embody certain releasing forces and which can—if truly and conscientiously carried out—bring you much and eventually carry to your co-disciples something of beauty and of joy. I am not fanciful or unduly optimistic nor am I asking you to undertake something which will land you still deeper in the maya of futility. I am suggesting something which will fill your life with vitality, expression and make you radiant.

Each evening write your diary from four points of view. Let it be written with real thought and a determination to find something to relate in connection with each point. This will engender in you a constant watchfulness over your daily life, a vital attentiveness to life as it is lived around you and a reflective daily meditative attitude which is to take the place of the prolonged, definite, morning meditation. The four points to be dealt with and covered in your diary are as follows:

1. *What things, attitudes, and words of beauty did I come across today?* Note these down and note also your reactions to them when recognised—a sunset of radiant colour; a face or look which brought good remembrance; a paragraph in a book which illumined your mind. Write it all down so as to share it with your fellow disciples. Write, for instance, the paragraph which attracted your attention or the spoken words which brought you light. Hunt every day for beauty and record it.
2. *What act of service did I render* which was other than my usual programme? What services did I note that other people were rendering? List what you see your fellow-men doing each day that strikes a note of selfless service and learn thereby the wonder of the human being. Give your reactions to that which you record.

3. *What colour or colours predominated in my life today* ? Upon the physical plane—a blaze of sunshine, the grey of a rainy day, the blue of the sky, the riot of colour in *[483]* the flowers in a garden or a shop? Upon the astral plane—the rose of affection and of friendly feeling, the blue of an inspiring contact, the gold of physical well being, the interplay of colours which your emotional nature can be trained to recognise?
4. *What dramas came my way today, in my own life or in the life of others?* Seek for drama under the dull exterior of a person, in the world of daily happenings as you see it functioning around you. See it everywhere—the drama of life as lived by yourself, your environing associates, and also the nations of the world. Evoke and cultivate the sense of the immanent beauty of drama, and note the recognition of it in your diary; note also the lessons to be learnt as you sense and study them.

This diary will reveal to you what you lack; it will train you in the objective and subjective recognitions which you so much need; it will lift you out of yourself and will carry to you revelation and joy and an enlarging horizon. Ponder upon the words: Beauty, colour, service, outer relationships, inner linkings. No more I give you now except my blessing.

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MY BROTHER: February 1937

You are awakening to reality. You are arriving at a truer estimate of yourself and your personality shell is fast crumbling. Is that not true? The way of liberation for you, however, lies not through outer activities and so-called readjustments or personality resumption of various earlier activities but through a poised attitude of mind which (sensitive to the call of the soul and the call of humanity as heard on soul levels) brings about automatically and without pressure the needed changes in the physical plane of life.

To these words of mine pay special attention or you will undertake responsibilities or take action which will be based on the reasoning of the

lower, concrete mind and not on those *simple impulses* which bear the hall mark of the soul.

One thing I would urge upon you: Follow with great diligence the keeping of the diary to which I referred in my last *[484]* instruction. I am not changing your work at this time. I only seek to emphasise to you the four points of interest to be noted in your diary. Keep it in fuller detail; not only will it train you in the recognition of the essentials of the spiritual life but in their expression in words. This will carry for you much release. Otherwise, my brother, go your way for another few months and attain still greater release. What I have said to you this time, though brief, is of importance. Ponder on it.

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BROTHER OF MINE: November 1937

I write to you today to call you specifically to *increased* service. You are now more ready to serve than at any other time in your life. I think I might say with truth that (for the first time since you came into incarnation) you can give something to your fellow-men which will open a door for them. Your astral purification has proceeded with rapidity. This, your diary indicates. The keeping of that diary serves, and should continue to serve, a most useful purpose. Therefore, continue with it during this next year, for it will tend to stabilise in you that which we have wrestled to discover and develop during many years of difficulty. I believe that you yourself will have recognised by now the wisdom of my suggestion and that, through the medium of your spiritual diary, the true “colour” and quality of your life will emerge with significance.

Forget not, however, that the purpose of all training which I have given you and all my disciples is to produce a greater capacity to serve. I would like to see you doing some definite service in relation to your fellowmen.... I refer to that service which a disciple renders when he approaches every human being as a soul.

This type of service involves the recognition of one's own capacity, the intensification of one's ability to love one's fellowmen, the power to draw others to one with the request—spoken or implied—for spiritual help and then the power to work with the person and give him right help in the right way. This, in its turn, involves an inner brooding upon the quality and the need of the one to be served. This subjective process must precede all outer work; upon the strength and the persistence *[485]* of it depends the success of the attempt to help. This process of inner, brooding reflection is oft omitted through enthusiasm and self-confidence. When, however, it has been accomplished and the server stands ready to help, then he can depend upon the needy one and circumstance to indicate to him the next step. I would have you reflect deeply upon this and I would have you begin—in a new and a fresh way—to endeavour to bring light to individuals with a pure, disinterested selflessness. I would have you work with discrimination, with purity of motive and with an effort to eliminate all personality reactions, for it is upon the rock of the personality that many well intentioned servers wreck their work.

You now can be *trusted.* With that thought in mind I urge you to go forward. Only one other suggestion would I give. Keep yourself out of the picture altogether and your private affairs, your personal likes and dislikes entirely eliminated. Let this work with individuals and this part of your service to humanity and to me be entirely divorced from your personality life, permitting no rapport. . . . You are entering upon a period of fruitful service —if you so choose.

Let us now consider the rays of your threefold personality. In their right understanding will come much illumination upon the way of service. Your soul ray is, as you know, the second Ray of Love-Wisdom and your personality ray is that of Will or Power. But your astrological sign has been one of the major factors in constituting your life problem. However, this has been a blessing in disguise, for the problems that it has brought and the difficulties which you have encountered under the sign of the Bull are fitting

you for the Scorpio experience in your next life—the greatest experience upon the Path.

Your *mental body* is on the fourth ray. Hence the conflict and hence, at the same time, the deep-seated love of harmony. These have warred together in your life. I would have you note this. It is possible to love harmony so much that you will fight to get it and struggle to achieve it; in this way you enter into a world of glamour from which it is oft difficult to emerge. Your fourth ray attributes connect you closely to several of your co-disciples. I would suggest that you avail yourself of this relationship by an intensification of rapport.

[486] Your *astral body* is on the sixth ray and this intensifies your Taurian tendencies for, as the Bull rushes straight forward seeing only that which lies directly ahead, so does the sixth ray fanatic. When, however, this aptitude is applied to the path of service, much progress can be made. Herein lies a hint to you.

Your *physical body* is upon the third ray but so strong is your personality ray, the first (for you are an integrated personality), that it colours the nature, type and quality of your physical body which is definitely *not* a third ray type. Your rays, therefore, are:

1. The soul ray—second Ray of Love-Wisdom.
2. The ray of the personality—first Ray of Will or Power.
3. The ray of the mind—fourth Ray of Harmony through Conflict.
4. The ray of the astral body—sixth Ray of Devotion or Idealism.
5. The ray of the physical body—third Ray of Active Intelligence.

You have, therefore, three vehicles on the line of the second ray 2-4-6 and two on the line of the first ray 1-3. Three of your bodies are consequently governed by major lines of energy.

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MY BROTHER AND MY FRIEND: April 1938

I have for some time watched you with concern, not because of any failure on your part but because of the very real success of your spiritual effort. That sounds a paradoxical thing to say, does it not? But success can sometimes be bought at too high a price and a special effort, leading to success which leaves the personality in a state of complete exhaustion, must in itself be considered a problem requiring solution and—in your case—prompt solution.

So great has been your determination to purify and cleanse your lower nature that you have worn yourself out in the process; so great has been your introverted attention to the call of your soul that your "normal outer-world hearing" (as it is esoterically called) has been dimmed. So great has been your *[487]* determination to achieve the good way that all the forces of your nature have been expended in the work of re-orientation and now that the task has been done, it would appear (I would ask you to note the word "*appear* ") that there is nothing left in you wherewith to serve, by means of which to express the results of achievement or to express that joy and peace which is the soul nature and of value to others.

In physical convalescence, when the patient has won the battle but is too ill as yet to know it, there comes that difficult time wherein there is no desire to return to life, no power to be or do anything, and no ability to be aught else except passive and uninterested; no capacity is left except (with the aid of some outside help) to hold the ground gained and to hope, somewhat hopelessly, that the time will come when one will feel differently. This aptly describes you. My problem is how to help you back to happy, significant living, my brother. Almost all that I can say to you at this stage will fall on listening and willing but uncomprehending ears. Should I commend you for successful work, you care not. But, my friend, you *have* cleaned house; you *have* fought a good fight; you *have* gone through the waters of purification and come through on the other side. You *have* stood steady and held the ground gained e'en though you realise it not. But so great is your psychic fatigue that you see not the gains. You care not for the future nor for the past. Life has been hard and your problems great. All that was in you has

been expended in facing up to life and to your initial problems; you believe, sometimes, that there is nothing left now with which to feel, and at other times you feel too much. You feel that there is nothing in you with which to go forward, with which to face the future—no joy, no optimism and no hope of real betterment of conditions. Yet you do go on. You are still young and life can hold for you much if you face it as it should be faced.

What shall I suggest for your helping? First of all, I would ask you to drop all the esoteric and spiritual work which you are now doing—all personal meditation and reflection, the keeping of a spiritual diary, and (this may surprise you), I am going to ask you to be one of the first in my group of disciples to begin to deal definitely with the problem of world *[488]* glamour. Will you provide a tiny germ of active life from which a greater work could grow? I am asking you to link up definitely and consciously with certain of my disciples whose names I will give you and who are senior to you. Their task it is to swing their united effort into the strengthening and helping of groups, occupied with collective world service. Seek each morning, at a suitable time, to contact them—as individuals and collectively —and draw on their strength until your own strength has returned in some measure. Some weeks ago, several of them tried to reach and help you, under my instructions. Now I would ask you to endeavour to reach them, not because you are desiring help for yourself, but because you need strength at this time to undertake the task which I am giving you.... Let their strength and love pour through you for your strengthening. Let the restorative forces of light and love do their work in you and *expect results* . . . .

One practical suggestion I would make to you: When right opportunity comes, seek physical plane activity in some other place than the one in which now you find yourself. A change of environment with new faces and new scenes would be of real value to you and should be found. Seek this change and seize it when it comes.

One final word I would say: It is the conflict between the pairs of opposites which produces world glamour. It is the resolution of these opposites

through the activity of a fourth ray mind which can, when united with others working along these lines, aid in the dispelling of glamour. To this task, your soul and I now call you. Live above the world of feeling and, because you have felt so much and suffered so much, work now in the world of mind. Live on the mental plane, in the realm of the soul and of the mind.

In closing, I would add for your help the following information:

1. The energy of your soul (second ray energy) has been expressing itself through the astral body. You have been, and are Arjuna.
2. Personality force has been turned to and works through the physical body.

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[489] BROTHER OF MINE: January 1939

If you will study your last instructions in the light of the happenings and changes—there hinted at and foreseen—you will see how correct were my comments that you had in reality come through your life's major battle and that your *personal* conflict and your individual and culminating "points of crisis" for this life had been handled and left behind. You are free now for service and the destined service has come your way. The door to that service stands wide open and you are ready now for that measure of personal happiness which will tend to make your service more effective by releasing you in your personal life from the frustrations and the pressures which have so long blocked your soul's expression. Herein lies your opportunity, your guarantee, and your responsibility.

The service to which you have been called is an arduous one but you will be working with some of your co-disciples and when that is the case, there is added strength and more than adequate compensation for any strain and difficulty. So now, my brother, in this hour of strenuous world tension and of baffling problems let the light of your soul direct and the love of your soul determine attitudes, guide policies and release into your field of service the power which will bring the desired results. . . .

I have little to say to you at this time. There is no special work to which I would assign you, beyond impressing upon you the necessity for making and holding each day a very steady and felt alignment. If you achieve this each morning with power and clarity, you can handle efficiently all that you have to do and work with ease and happiness. There is so much for you to do in connection with your change of circumstances and so many adjustments to be made in relation to other people and so many problems of an executive kind with which to cope and which grow out of the urgency of the times and the necessity of the work that, if you will do your meditation work and the other work already assigned to you, I will ask no more. I would, however, emphasise the need for attention to the time of the Full Moon and to note down any reactions which may come *[490]* your way. This will enable you, now that you have passed your worst life crisis, to sum up the situation, to leave behind the past, and to go forward into the new life with a sense of freedom and with a just appreciation of the gained results.

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MY BROTHER: July 1939

The discipline of life has brought you far upon your way in this incarnation and the door of service, as you know, stands open. Enter with *joy* , for that is a quality which you need to express. Only one thing should engross your attention at this time and that is the avoidance of the glamour of pre-occupation. I know not what else to call it. The disciple with a first ray personality is apt to be unduly one-pointed in his service or in his particular line of thought and of activity, or else he is entirely engrossed with some individual or group of individuals. This dynamic and intense pre-occupation can often hinder the expansion of consciousness and the unfoldment of that inclusiveness which is essential before any of the major initiations can be taken. I seek to see this glamour lessened in you. The dual life of the disciple is never an easy one to the man whose personality is basically upon the line of directed power and focussed will. This you should most carefully bear in mind, for oft this directed power is not being adequately diffused,

and minor or near objectives being too closely seen, can destroy that which it builds or seeks or loves, through the very intensity of the focussed energy.

What can prevent this in your case will be the continuous application of your soul light and love with increasing intensity. Be not afraid, my brother, to be more outgoing and more consciously inclusive, because by so doing you will fuse and blend both soul and body and thus balance your qualities and increase your usefulness (and also ours) in the service of humanity. It seems a curious form of glamour, does it not, but if you will study yourself and your environment with care, you will discover the justification for my reasoning and my argument.

Ever the soul has to learn to be the "turning wheel" or the "moving lotus," contacting life in all directions and radiating *[491] out* from a focussed centre, and this as a result of right pre-occupation with the Plan. Forget not, that a glamour is merely a distortion of the truth and a faulty reflection of a reality.

~

MY BROTHER: January 1940

What I have to say to you grows out of your earlier instructions. I wonder how much you have read and pondered upon the ideas therein conveyed? The thought may come to you that in all probability I know and hence the needlessness of my question. Disciples need to learn that in the intense preoccupation of our world work Those Who serve humanity have not the desire, nor have They the intention, to study the details of a disciple's life or to intrude into his own personal affairs. All we are concerned with is to ascertain the growth of the inner light and the quality of his service. We look at both of these as they emerge into reality upon the physical plane. I would remind you that as individuals or as active personalities (which is it, my brothers?) you "occultly evade my attention," for I work with you entirely on soul levels and on the plane of mental illumination. With you, my brother, the inner light is intense indeed, but it does not radiate. It shines at the centre of your being and with such intensity that it serves almost to blind

you. Can you imagine, as you consider my words, the effect of this condition? A light that shines in a closely shut lantern may serve to irradiate the inner walls of the lantern but of what use is it to its owner or to others? This simile is—as are all similes—faulty, but it will serve to demonstrate pictorially the theme of this instruction to you.

You have an intense inner light and one which emanates from the knowledge petals of the egoic lotus—speaking symbolically. You have much knowledge and much intelligent understanding or theory. Some of it you have applied; most of it you have not. This inner light or knowledge does not serve to reveal to you the inner walls of your being—those aspects of the form nature which we call in their aggregated effect the personality. You are conscious of your lower self, of your limitations, of your desire nature, of your moods and reactions, of your frustrations, *[492]* difficulties and disillusionments; you are aware of what you would like to be, but *what you are in expression engrosses your attention* to the point of inertia.

In my last instruction to you, I referred to the "glamour of preoccupation" which engulfed you, surrounded you and conditioned you. That glamour still persists, perhaps even more strongly. It means an intense, unavoidable (from your point of view) preoccupation with yourself, with what concerns you, with what you like, with how you feel, physically and emotionally, with your reaction to people and environment and with the material aspects of daily living—money, health, surroundings and people's personalities. This condition is now so acute that you whirl at the centre of your daily life, seeing nothing of reality as you might see it, hearing nothing but the reverberations of your own thoughts and, my brother, getting no true joy or pleasure out of the life of service.

I seek not to discourage you, for even your discouragement is a preoccupation with which you can well dispense. I seek to lift you out of the bog in which you are foundering (or should I say, floundering? These niceties of the English language still present difficulties to me) and to send you on your way rejoicing. Is it any use for me to point out to you that, in the light of world pain, you have little whereof to complain; that in the sight

of world sorrow, your life holds nothing comparable; that before the woe of the women and the little children and of human beings in most countries, your life has in it little to cause you concern? There are people around you who care for you in security; you have co-workers who are your friends and from whom you are not wrenched by the cruel uses of war; you have a life task wherein you can serve Us and humanity; you have no lack of life's necessities and know not the significance of cold and starvation or of a future which holds nothing but further agony; you are not wracked with pain nor have you to look on at the pain of others.

What, therefore, is the cause of your condition? What lies at the root of your *malaise* (as the Latins call it)? What leads to your sense of physical ill and to the gloom and depression with which you greet the world? Just the glamour of preoccupation—*[493]* an intense preoccupation with yourself. If I should call this attitude "self-pity," will you accept it and use your intelligent mind to reason yourself out of your impasse?

Disciples need to learn discrimination in the use of the instruments which they should use to free themselves from limitations and liabilities. There is too much loose talking re "calling in the soul" or similar terms. Yet it is *not* the soul which must be called in; for you, the use of the mental processes (which you possess in full measure for your need) will clarify the issue. Reason out the causes of your sense of frustration and of blocking—both materially and spiritually. Specify to yourself the nature of your grievances against life and place before yourself your paralleling sources of content. Cultivate a sense of the relative values, comparing your life of adequate possibility of expression, your wherewithal to provide the three necessities of life (a roof, food and warmth) and your environing conditions with those which today face countless millions and in which and through which they must triumph. Where is your triumph, my brother? Initiation is a process of graded triumphs and I seek to aid you towards that process.

Having said this, let me at the same time remind you that any reaction of depression as the result of my words will but prove the extent of my truthful presentation.

For your comfort, I would point out that were you not in a position to triumph, were you not upon the Path of Accepted Discipleship and were you not a man in touch with his own soul, I would not take the time or trouble to help you see and wrestle with your problem.

I, your Master, believe in you and in your capacity to throw off the glamour of preoccupation. I have confidence that no matter how hard the struggle, you will persist unto the triumphant end.

Your isolated first ray personality at its relatively high point of integration has now undue control. It must be dominated by the soul whose nature is love. Knowledge you have. More love you need. When I say "love," I refer to soul love and not to affection, emotion or sentiment. I refer to that detached, *[494]* deep love which can pour through the personality, releasing it from limited expression and at the same time streams out into the environment.

How release the love aspect of your soul? That is for you the major problem at this time. By meditation, and by certain practical measures. These latter you must work out for your self; the Master can point out to you the goal, indicate the hindrances and suggest solutions. These three conditions I have met. The disciple studies the situation and then applies those methods which seem to him to be promising and to be rightly indicated.

I suggest, therefore, a careful process of reasoning for you so that the roots of your pre-occupation with the little self may be *discovered by you.* It is not acceptance of my statements which is required; it is a mental activity carried on by you alone which will enable you to find out the truth of what I have indicated and lead you to take the needed steps. Having reasoned the matter out, then struggle not with the discovered condition but apply to your life the opposing quality with determination and persistence. Self-pity must give place to compassionate interest in others—those in your own home, in your business relations and in all whom you meet and life and fate throws in your way. Isolation must give place to cooperation, not an enforced cooperation but a spontaneous longing to be with and to share with others *the processes*

of living, loving, occult duty. Ponder much upon this last phrase. It is a seed thought for your life at present.

The second suggestion is the cultivation of indifference—that spiritual indifference which pays no undue attention to the physical body, or to moods and feelings or to mental illusions. The body exists and must receive due care; the feelings and moods are potent and exhausting and from them, my brother, come much of your physical discomfort. Deal with them not by struggling but by substitution of other interests, ignoring them and treating them with indifference till they die of lack of attention and of a slow attrition. You pay too much attention to the non-essentials.

The third suggestion I make is to give you a personal meditation which may serve to aid you: *[495]*

PERSONAL MEDITATION

1. Relax. Identify yourself with the soul and strive to eliminate the *personal* consciousness. Herein lies your battle ground. An intense interest in some other theme is your major way of escape.
2. Sound the O.M., seeking (as you do so) to call upon the soul. This sounding of the O.M. is directed upward from you, the personality, to the over-shadowing, waiting soul. It is the threefold call of your personality vehicles.
3. Accept the contact and the response and believe that it does exist. Here lies release—belief in the fact of the soul and its relation to you.
4. Meditate then upon the implications, using knowledge and mind as the method of understanding. Accept the implications at which you arrive, provided they are the highest you can reach.
5. Centre your consciousness in the ajna centre—the centre of personality force and integration. Then sound the O.M. again, this time as the soul.
6. Then again sound the O.M. as the soul and see it:
    a. Purifying the mind so that the illusion of the separated self disappears.

b. Driving out selfish pre-occupation and substituting intense interest in humanity and God's plan for man.

c. Vitalising the etheric vehicle so that the physical body is galvanised in service and flooded with vitality.

Believe that this is so.

7. Then linking up consciously with the soul, the real, inclusive self, go forth to your work.

You will note that I here call on the functioning of both your imaginative capacity to believe and on your power of reflective reasoning. The right use of these two aspects of your personality, within the radius of soul light, will bring you release. But in the earlier stages of this process you will have to accept my word for it and go on, therefore, with the work even when you yourself see or feel no results of any kind. *[496]*

I look to you for vital service, my brother; I am confident in your power to triumph. I would remind you that the triumphing must begin in your home and in your office by bringing happiness and release to others.

~

MY BROTHER: August 1940

You have been close to me for many years, even though you belong, in reality, to the group of another teacher. He has, however (because you were new in His group) asked me to help you—a brother on the same ray. For years you have been associated with me and will continue so to be.

When He asked me not long ago—as occasionally He does, though at widely separated intervals—what progress you were making, I made reply in the following terms. I state my exact words because they also embody my message to you. I said: "He would make much progress were it not for laziness, physical inertia and a refusal to make sacrifices on personality levels for the work." This, my brother, is a statement of fact. You block yourself on every level by inertia and by the physical alibis of ill health—an ill health which is non-existent. The first ray personality can always be swept into dynamic usefulness and consequent good health by an act of the

will, the spiritual will. Your physical sense of being ill is due purely to spiritual laziness—a thing you can offset at once if you choose. You have a loving and understanding heart, but you are too lazy to use it. You could have exerted a constructive influence during the last few years, but you were too lazy to do so. You do the minimum of work for us in these times of stress, instead of the maximum.

Yet, my brother, out of all this analysis emerges the interesting fact that your limitations and hindrances and shortcomings are relatively small and unimportant. They could be easily overcome, if you so choose.

When He heard my brief reply, He made no comment for a minute and then He said: "Only the will-to-good will aid this man and prompt him to excessive service. Tell him to aim at that! For excessive service carried to the point of death itself, *[497]* is his only way of release from this life." Having told you this, my brother, I have no more to say.

NOTE: *The inertia proved too strong and this aspirant withdrew of his own free choice from participation in the Tibetan's work during this life.*

~

To D. E. I.

April 1938

MY BROTHER:

Your admission into this group and the assigning to you of greatly increased responsibility in the service of the Hierarchy is practically co-incident. I would ask you to ponder upon the significance of this. Increasingly you will have to be more and more out-going, in a subjective sense, to those with whom you have to work, for your physical plane contact with them is necessarily restricted to a very few, but your range of influence—through correspondence and meditation—can be very wide. See, therefore, that it deepens with each new contact, for otherwise there will be a steady thinning of the stream of influence, will there not? You have much to give, and much to learn and to acquire. You are only beginning your life service in the field

wherein we, the teachers and initiates work. You will make mistakes. They will not matter, provided you learn by studying them and are willing to recognise with truth wherein you may have erred. You will succeed, which is far more dangerous to you, and will have to offset the consequent satisfaction by the development of the faculty of comparative relation. Ponder on this suggestion. You will be prompted to self-defense, and to excuse yourself, perhaps more easily than most; but a trained silence where you yourself are concerned, and a cultivated sense of values will protect you. I point out these matters so that you can, with promptness and exactitude, make the needed adjustments and orientation when situations occur. Your whole problem is tied up with your ray qualities, for you are on the second ray where your soul is concerned, whilst you function through a first ray personality. You have, however, a strong seventh ray development because that was the ray upon which your personality was found in your last incarnation. Hence your capacity *[498]* to organise (which is of the seventh ray) and the ease with which you handle detail (which is a second ray characteristic).

But it is the first ray personality, with its quick response to criticism and its dislike of outer control or interference which must be regulated. There is no one to control you through your responsibility for them or to interfere with you, and hence the difficulty of your problem. You have to make your own way, then, of learning and of cultivating self-forgetfulness. The man who stands alone, and who has determined that condition of isolation *for himself* has a harder problem, in some ways, and certainly a different problem, than the man who is disciplined by the constant, ceaseless impact of others upon his consciousness. You stand very much alone. It has been your own wish, and the right way for you. But you must offset its unavoidable difficulties through a self-imposed discipline. I leave it to you to find the way. You will, I know, comprehend that whereof I speak.

Your astral body is the most influential of your vehicles of expression and your sensitivity is the result of that. If I might express it, I would say that your soul can express itself through your astral vehicle more easily than

through the others. The balance of influence is there. You are on the way to transmute knowledge into wisdom, and it was this latent capacity in you which prompted me to place you where you are, for you are expressing the wisdom aspect of the love ray. Remember this. It is that latent wisdom which must be developed, and for this, your service will provide an adequate field. Astral calm, self-forgetfulness, and the development of wisdom are the three things to which you need to pay the most attention. Conform to the group requirements during the coming months. I will also ask you to follow the meditation here outlined. . . . Meditate on the following themes:

1st month—The Plan. What it is.

2nd month—The immediacy and urgency of the Plan.

3rd month—The possible expansion of the Plan.

4th month—The New Group of World Servers.

5th month—The work of the groups of my disciples.

6th month—World synthesis.

7th month—The New Age.

[499] These suggested seed thoughts may seem to you too large and general. It is just for that purpose that I have chosen them. Your sense of inner contact, the power to intuit, and the ability to enter the world of ideas must be constantly developed. These concepts will aid by stretching your mental body. In quietness and in confidence, my brother, must be your strength.

~

MY BROTHER: October 1938

The way into the sphere of your richest service is, for you, the way of the heart. It is the way of renunciation but always the way of joy. So, as you pass on to fuller surrender and to a more complete usefulness, I give you simply some words on which to brood. These words have held the key for

me and for many other servers. In understanding them and in integrating them into your life, you will join the ranks of all true servers.

1st month—I go the way of deep *surrender.*

2nd month—The way of *joy* enriches all my life.

3rd month—*Renunciation* takes the place of grasping for the little self.

4th month—Before me stands *The Presence.*

5th month—Behind me lies the road of *broken toys* .

6th month—*Peace* rests upon my life.

You will understand, my brother, the purpose of these particular phrases.

~

MY BROTHER: April 1939

You have been so occupied with service during the past twelve months that you have had little time to be pre-occupied with yourself or with your own development. That is very good and this will ever constitute for you the rightful method of release, because it is the true technique for those whose two major rays in any incarnation are the second and the first. When the second ray becomes at any time intensely pre-occupied with the life of the personality, and that personality, at the *[500]* same time happens to be on the first ray line of force, a situation is always evoked which has in it the seeds of real danger. The dramatic instincts and attitudes of the first ray personality are thereby encouraged and fostered by the inflow of second ray force which, finding no outlet adequate to the intensity of the forces brought together, produces a whirlpool of energies which prove always destructive. This you have succeeded in avoiding and I felt it would be of value to you if I made this clear. There must always be for you the line of active service, of constant pressure, and of ardent helpfulness. This is for you the Way of Salvation. Hence the emphasis upon *decentralisation* which I earlier suggested to you.

I have not much to say to you at this time. Your mind and time and heart are fully occupied with responsible work for us. All I would indicate to you is

the necessity for preserving a due sense of proportion, a just sense of values and the avoidance of all fanaticism or tendency to crystallise. Preserve, my brother, a sense of humour and a tendency to play, bearing in mind that relaxation is as much a part of the spiritual life as is the strenuous effort to save the souls of men or—perhaps more truly—aid them to invoke and evoke their own souls. When you do at times cast your eye over your personality equipment, noting its usefulness to the soul in time and space, I would ask you to note with care whether you are achieving a truly rounded-out development, and whether your time includes (as should the time of all executives) a due proportion of relaxation and cultural interests.

You have a second ray *mental body* and, therefore, are not adhering to the rule which usually governs the choice of the forces isolated in any particular mental body. Those upon the Path do not always adhere to the rules. This type of governing mental energy enables you to do three things:

1. Respond with facility—if you choose—to the impulses of your second ray soul.
2. Hold the mind steady in the light and thereby discern the basic principles which your first ray personality can so easily recognise.
3. Work with order, skill and precision in your chosen field of service.

[501] You must, at the same time, guard against too much attention to detail which is always the line of least resistance and of satisfactory experience to those who possess your combination of ray forces.

Your *astral body* is on the first Ray of Will or Power and hence much of your difficulty in the past. A first ray astral body is a powerful asset but requires most careful watching and skilful harnessing. When not rightly handled, it is easily stirred up into storms and tempers or into the condition wherein the dramatic "I" is centralised in the life. But upon its difficulties and problems I need not enlarge. You know them well. You are learning to handle them. I would, however, call your attention to the lack of balance which the forces in your nature could produce; this calls for your constant care and yet—at the same time—it opens the door of unique opportunity for

you. The two major rays (of your ego and your personality) are repeated in the two rays of your personality equipment and you have, therefore, a repetition of 2.1 2.1. Ponder on this. What aids you considerably in this connection is the fact that you have a third ray *physical body.* This may surprise you because the outer, physical indications are those of the first ray, but that is due to the development of a powerful personality and to the preponderance of the energy of that equipment. But the third ray energy of your physical body is definitely one of your major assets.

As I earlier pointed out, much seventh ray energy also governs you—fortunately for you—because it was your predominant energy in an earlier incarnation and is, in your case, a well-established force. The above information should prove of service to you.

I assign you no special work but would ask you to do the group meditation with regularity and with as much dynamic first ray intensity as is possible.

In conclusion, I would call your attention to the fact that your rays are identical with those of W.D.S., but would have you note how racial and astrological differences and your freedom from any dominating influence upon the physical and emotional planes, have released you in some measure from the factors with which he has still to contend.

~

[502] BROTHER OF MINE: October 1939

I have practically nothing to say to you in this series of papers. Go on as you are going. Keep humble, sensitive to others and unmoved by circumstance. Remember ever that, in the work you are seeking to do, the key to all success is to realise that you are only a channel.

I give you, however, the same exercise (in connection with certain words) which I gave to W.O.I. Ponder with care upon these words and make each quality for which they stand an integral part of your life experience. Beyond that, you know already what I would have you do.

~

BROTHER OF MINE: February 1940

In these days of saturated living (and this phrase will mean more to you than to your brothers) I would like to say that I have naught but commendation for you. Thus to commend is not my habit, as well you know, but there are occasions when it is of definite usefulness and I deem it so here. One of the keywords which I gave you several years ago was decentralisation and that quality, the very force of circumstances is aiding you to acquire. The situation of constant danger in which you find yourself, as well as of concentrated usefulness will either evoke that quality in you or drive you back into a focussed attention to the little self which distinguishes many. But you have chosen the selfless and the more fluid way and the effects will be lasting in your experience. This is for you a major life crisis and there stands before you an open door. You will pass through that door with rapidity according to the measure of your decentralisation.

I have not the intention to give you a long instruction. Your instruction is your present life circumstance and I need not say more. I will only say that I stand beside you and that, at this time, my protecting aura reaches out to you. It enfolds you. The aura of protection with which Those Who are linked to the Hierarchy and Who are Members of the Hierarchy are primarily concerned is protecting the integrity of consciousness, *[503]* even though it may (if so desired and oft it is) protect the physical man also. It is the preservation of the rightly focussed and rightly oriented consciousness which we seek to guard and preserve and which the frightfulness of war and of drastic conditions or circumstances may disrupt. You will understand whereof I speak; it is because of this knowledge that I tell you that I stand by you and that you may call upon me at will, for you can now be trusted to do so wisely and for right reasons.

In the pressure of life today as you are living it, I give you no set work. Go on your way, my brother, with joy and service, with freedom from concern and anxiety; you are learning the occult significance of divine indifference. Your desired focus is not within the personality; the mainspring which can and will animate your life is the surety of the knowledge that humanity and

the Hierarchy are approaching each other with increasing rapidity and ever more closely.

~

MY BROTHER: September 1940

You are in a position of trust and—if you so choose—your responsibilities can increase and you go forward in the service of humanity. You are now passing through a cycle of difficult preparation, prior to moving out into a wider expansion of consciousness and, consequently, of usefulness. This, I think you know and have always sensed. You have, at the same time, a sense of being blocked and frustrated in your ideals and of failing to express them as you would like. You feel unable to demonstrate and to *be what you know you are* . This is a very useful point to have reached, provided that you do not stay there.

The reason for this sense of frustration (as I could easily prove to you) is that the glamour of pride holds you in its grip, working out usually as a quick self-defense and constantly erecting carefully prepared barriers. I do not seek here, however, to enlarge on this. I would ask you to ponder on my suggestions until May when I will give you, along with the entire group, your personal instructions and your individual direction, and detail to you the readjustments and changes which you would be well advised to make in your life attitudes. If you *[504]* can then avail yourself of the hints which I seek to give you, you can be of definite service (all of you) in the coming period of reconstruction, provided humanity comes through the terrific crisis now upon it.

Note, if you will, how this pride controls so much of your physical plane activity and reactions; note also how your first ray personality and your first ray astral vehicle tend to increase this tendency in you. Here, in the overcoming of pride, lies your major life task and the crux of your life's battle. Sweetness, humility and the willingness to recognise values which at present are not quickly recognised by you are for you the way of release. A deep but *temporary* distrust of your own judgment where people are

concerned will be most useful to you, for you see them ever in relation to their reaction to you and not from the angle of what you can give to them, and—in your giving—aid them to greater usefulness of life expression. Your positive and powerful temperament leads you to draw to yourself negative people and you are happier with them than with more positive people. When you can attract the positive kind of people and find your major pleasure in your contacts with the positively polarised disciples of the world, you will have the first indication that the glamour of pride is disappearing.

I have confidence and trust in you, my brother.

NOTE: *This disciple continues in the same position of trust and is cooperating diligently with the work of the Tibetan.*

~

To C. D. P.

November 1931

To you, my brother, I have but little to say—not because you do not merit much but because you know the work that must be done and I have but to look on in silence to see eventual achievement. Overcome fear, my brother; kill out suspicion and those vile children of fear—nervousness, foreboding, worry and that instant jumping to conclusions which are dire and full of disaster. Achieve that inner poise which faces all that comes in the light of the Eternal. You are immersed so oft in the terror of the moment (yes, terror is the word I wish to *[505]* use) that the astral turmoil permits not the clear light of truth and of knowledge to shine in. Both are yours. You are wise and experienced in many ways. Sympathy, understanding, loyalty to the cause of occult truth and steadfast endeavour (plus selfless thought) are yours and these qualities are recognised. How else your inclusion in this group of mine? But much hindrance comes through fear.

Etheric weakness also exists and I suggest to you that in your meditation work you imagine to yourself the pouring in of divine energy (which is a creative function, my brother) and that you send it on a mission to the etheric counterpart of the spleen. Find out from a diagram where the spleen

is located; visualise *not* the physiological organ but the etheric area surrounding it and picture it as bathed in pure golden prana. This should prove an exercise of value to you. Long experience in meditation should enable you to do this with facility. . . .

Be the sannyasin for the remainder of your life and in detachment seek to serve the Plan. Ponder on this last sentence, because for you it holds the secret of release.

~

MY BROTHER: June 1933

I have for you today a word of cheer. Part of your life trouble has been that not only have the physical and the etheric bodies been too loosely combined, tending, therefore, to a devitalised condition; the integration between your mental body and your emotional or astral body has also been very poor. Lately, you have changed that condition and your mind and your astral body are now integrated. Reflect on what this means, my brother. It means that no longer will your astral body (which walks in the veil of illusion) be the dominant and deciding factor in your experience—as has hitherto been the case—but that your mind nature will come increasingly into control and become the transmitter of illumination as you hold *steadily* upon your way. You have to make the realisation of an hour, the habit of a lifetime. As you know, nothing matters but the soul. Nothing counts in the long run but service. Take your mind away from all your personality problems and the problems of those with whom you have chosen to walk, in this *[506]* incarnation, the path of life. Trust their souls. Make and keep contact with them, via their souls, refusing to be glamoured by their personalities. Note, as the months slip by, what will happen as you hold this attitude of soul attentiveness.

Know you not that as you add your soul force to theirs (ignoring the form aspect) that you can galvanise those souls into increased spiritual activity? But, my brother, as you note these happenings, be not tempted to aid. Leave the personalities to their own wise, pure and loving souls. Rest back in the

simplicity of this thought and for the next few months cease from wrestling and be content with the path that your soul has chosen you should follow.

Refrain from breathing exercises for they ever give you discomfort, and a haunting sense of failure. Each morning for five or ten minutes work with the art of visualisation—a creative art. Visualise to yourself a garden in disorder that you are restoring to order and beauty. Rearrange that garden and fill it with flowers, with the song of birds and with what you have visioned to yourself as the garden of your dreams. See two things happen: there must be restoration of the garden and its growth in beauty. Let your imagination guide you day by day into the steady work of restoration, remembering the goal of this exercise is to focus your attention in the region of the ajna centre, of the pituitary body. There learn the power to organise. When your problems descend upon you, when you are swept by an ancient habit of thought that you know to be wrong but which has as yet a rhythmic power over you, then retire into your garden and work there for a short while. In time, make your retreat into the secret garden an instantaneous reaction when distressed and stay not there for a long time. It will aid you to break the power of ancient thoughtforms.

You ask: What is my gift to the group? I answer: The gift of a pure and unselfish spirit and a rare capacity to give. No greater gift can be yours—the driving urge to give selflessly with no motive but that of a pure and loving spirit. For you, I have these words which are your own to use:

> "Let the pure light of reason and understanding dispel the fogs in which I long have walked. Let the mists disappear *[507]* and let the clouds of care disperse within the radiant light of the sun which shineth ever in the fog. That sun is found within my mind. Within that sun, I stand."

~

BROTHER OF MINE: June 1934

You are facing up to your crisis and to your final test of fitness for accepted discipleship. There is little that I can say to you except that, with understanding, I watch and wait. This is not the time for further words, for it

is the time in which *you* must take action. You say to yourself time and time again: “If there were some one thing I could do to break the prison of thought in which I find myself, how easy it would be and how quickly I would do it.” But, my brother, there is just such a simple thing and yet, until you do it you cannot walk in the light. Also, until you do it (as this is a group endeavour) you hold back this group of co-disciples from fuller revelation and service. The simple rule is: Talk less and *love more.*

I have no special exercise to give you. I have told D.R.A. to stand by you with deepened love but to talk no more to you about your problem. The reason for his silence and mine is that you now enter the stage of the solution of your problem wherein you must stand exoterically alone and fight the battle on the outer plane to its conclusion *by yourself.* But on the inner plane, there is a drawing closer to you of those who care and can help.

Will you understand me when I say that symbolically and psychologically your fight must be fought out in your garden? Will you comprehend me when I tell you that only *love* can free you? Not love of yourself or a freeing of yourself through desperation over your own unhappiness; not love of those you so easily love but the very love of your soul must be called in and, therefore, soul contact is your solution, persisted in steadily throughout each day.

Meditate therefore upon love. Say to yourself each hour—if you can develop that time consciousness—*I must love.* Only one request do I make to you, my brother, and that is one that may puzzle you. Sit still every day without fail for one hour, *[508]* refusing to interrupt that hour’s silence and stillness. Simply relax, rest, read and think happily but let nothing, except real emergency (no wild and unconditioned fear, no suspicion or urge to investigate) permit you to break into the rhythm of that period. Sit still, not tense, but quiet and relaxed. It is but a small thing to request but if you conform to this requirement, the results may be more potent than you think. It is an hour for thinking *love* ; for pondering upon the source of disinterested, detached soul *love* . Study along these lines, if you like, but sit still. Love and quietness, not resentment and restlessness, are your

immediate task and in the achieving of these two things you will solve your problem and liberate yourself.

Silence, serenity and loving service to all, without exception and without thought of self—these should be the keynotes of your life during the coming months. Restlessness and resentment, self-pity and suspicion are your present problems. Substitute love for these and all will be well. You evoke love in many. This means that you have the gift of love. Use that power to love and break your chains in order to serve with freedom and to go forward in my group of disciples to greater usefulness. *I stand by.*

~

MY BROTHER OF OLD: January 1935

My message to you this year is the one with which I ended my last communication to you: *I stand by.*

When I last said it to you, I was under no illusion as to the extent of your problem or of the weakness of the agonised equipment which you brought to its solution. The outcome of your struggle a year ago was very problematical. It is not so now. The ancient habits of thought and the quick submerging by the old rhythms are still possible; you are oft profoundly discouraged by the cropping up of the hydra of resentment and of suspicion with its many heads. Yet much progress has been made and your astral body is really quieter. This you know yourself. You are finding it easier to swing into other interests. The periods of submergence in the old lines of thought do not last so long and your understanding is growing.

[509] The fight is not yet over but by May, 1936, you should have reached a point where the sense of inner freedom will be so strong that you will realise that the things which affect the personality and which come from the point of development and from the lack of control of the personalities with which you are associated will fail to exert any real power over you. You will be fast attaining the attitude of the Observer, of the one who looks on—knowing himself to be the controlling soul.

Will you, my brother, take the various personal instructions I have given you during the past years and—on some quiet day—read them through uninterruptedly and at one sitting? You will, in this way, get a picture of your spiritual problem (and of my effort to help you solve it) that will be constructively useful. You will discover also that there has been real growth on your part. Your problem is not this or that circumstance in your life. It is not concerned with the activity of this or that person. It is not tied up with your family life, your financial circumstances or your health. These are but the staging around which you struggle for liberation. These are but the opportunities offered by your soul which, when rightly used, will set you upon the Path of Initiation. Yes, that is what I said, my brother—upon the Path of Initiation and not upon the Path of Discipleship. You are already upon the latter path. You know well within yourself that if you could achieve detachment and if you could arrive at a stable, focussed mind that the whole of life would simplify for you. *Initiation is simplification.*

You are rich in the real love of many people. Your physical plane circumstances, viewed in the light of the present world problem, are good. Your health problem is rooted in your astral condition. By overcoming the glamour in which you walk, you would find yourself so free and so useful that you would look back with amazement upon your past life of illusion and self-induced misery. Your personal problem is far from unique. What has constituted the main difficulty has been based on the fact that you are a disciple. The glamour and the illusion which a disciple can evoke is far more potent than that of the average person. Your mind, as a result of the glamour, may be ever restless and shifting, but the glamour is the result of potent emotional thinking and of a prolonged attentiveness *[510]* to the circumstances of your physical plane life. *The same attentiveness and potency of thought, directed away from your circumstances and to the things of the soul, will free you.*

Do you still work in your garden, my brother? Would you be willing to work in it another year? May I (who have looked on for years at your struggle and who today feel certain of your victory) make another suggestion to you?

Build in your garden an ivory tower and from the summit of that tower survey your life each day. Build it until the time of the Full Moon of May and then at the time of the Wesak Festival and for the three days of that Festival live in your tower and there abide. In moments also of distress or of imminent failure mount to your tower and steadfast stand. The tower is only symbolic but, if you grasp the essential underlying meaning, you will literally slip out of the glamour as you mount your tower and pass into the clear light of day. There is oft a mist in your garden, but on the top of the tower there is sunlight, space and air. *There I can meet with you,* if you rightly build and learn the method of ascent. (A description of this garden will be found at the end of this disciple's instructions. A.A.B.)

Be more strict in the keeping of your quiet hour. Build then your tower of ivory and may the light of your soul pour upon you and flood your life; may you realise the uses of joy and of caring nothing about the separated self and may the blessing of your Master rest upon you.

~

MY BROTHER: July 1935

If I were to ask you to measure your success or failure during the past twelve months, do you know for yourself what your measurement would be? Would you say: Real success with occasional brief relapses through old habits of thought not yet completely transcended? Your success *is* real and there is much more light in your aura.

One of the things which I seek to take up with you in this instruction is the subject of glamour. Glamour is the powerful enemy of all who tread the Path of Discipleship. The whole world is subject to glamour, as well you know, but when a man becomes a disciple, he contacts so much force (especially in the *[511]* early stages when he does not know how to handle it) that he attracts, consolidates and precipitates upon himself far more of the world illusion than would otherwise be the case. To this experience of the disciple, you are no exception, being a disciple in definite training. Disciples who live on mental levels are freer from glamour than are those whose

polarisation is more purely emotional. Therefore, one of the first things we seek to teach all of you is to work, live and think in freedom from the astral plane. Perhaps the best way to help you, my brother, and any of your co-disciples who may be interested in the teaching which I give you personally, is to cite to you the conditions in daily life which lead to a state of glamour. Then you can make your own application and see where those conditions are to be found in daily life. When found, then glamour is an inevitable result. When recognised, however, they can be handled and the glamour will then disappear.

Glamour is, of course, such a subtle thing that it ever masquerades as truth. It is powerful because it finds its point of entry into a disciple's consciousness through those states of mind and those habits of thought which are so familiar that their appearance is automatic and constitutes an almost unconscious manifestation. There are (for the average disciple) three main attitudes of mind and of feeling which predispose him to being glamoured:

1. *Self-pity.* To this all disciples are prone. Their lives are necessarily difficult and they are more sensitive than the average. They are also being constantly tried and tested in this particular direction. Self-pity is a powerful and deluding force; it exaggerates every condition and isolates a person in the centre of his own life and the dramatic situations evoked in his own thoughts. It permits two kinds of glamour to enter: First of all, the glamour of special training wherein the disciple over-estimates his importance in ratio to the testing applied and his reaction to it. This is *not* one of your failings. Your sane humility is a great asset, provided you do not give way to self-depreciation. The second is the glamour produced by such a deep self-interest that the disciple is isolated in a cloud of his own thoughts so that the light of his soul is shut out; he sees things in wrong proportion and the glamour of his isolation *[512]* in his trouble, and sometimes a fixed idea of persecution descends upon him. Here again you are not guilty. Others in my group of disciples are more prone to this failing than you are.

2. *A spirit of criticism.* This induces more states of glamour than any other one factor; and here, who shall say he is immune? When harmlessness and kindness in thought and word are practised and automatically become a part of a disciple's daily life expression, then glamour will end. My brother, this one factor lets in more glamour into a disciple's life and into your life than you can realise. Consequently, you frequently fail to see people as they really are, for you see them through the illusion induced by criticism of them. That which is voiced in words becomes a thoughtform, attached to its invoking agent and then the person is never seen except through the veil of this glamour. Consequently again, the weaknesses which are looked for are found and the real self is hidden from your eyes. You can check the accuracy of the above statement in a couple of days by a careful noting of the theme of all your conversations in the circle of your daily life. Are you discussing reality or a temporary failure in a divine expression? Is your reaction to people in general kindly or critical? Are you prone to see the good and ignore the weaknesses and errors? Is there an immediate interest evoked in you by the relation of some wrong action or mistake, or do you lock up your knowledge of peoples' faults in the secret of your heart, loving your brother more because of his frailty and refusing to pass comment or to criticise him even to yourself? I commend these questions to you and to all in my group of disciples. Right here for you—as for so many—lies the usual point of entry for glamour and until this opening is sealed, you will not be free from personal glamour.

3. *Suspicion* . The most poisonous of all weaknesses is this glamour; it is usually the most false and—even when well founded—is still capable of poisoning the very roots of being, of distorting all attitudes to life and of bringing into activity the creative imagination as its potent servant. Suspicion ever lies, but lies with such apparent truth that it seems only correct *[513]* and reasonable. This tendency you have fought for long, and a good measure of success is attending your efforts. Give not way to suspicion; but be careful not to cast it away from you into the hidden depths of yourself, whence again it must inevitably raise its head. End its power in your life by doing three things:

a. By assuming more definitely the attitude of the Onlooker, who sees all people and happenings through the light of love and from the angle of the eternal values.

b. By leaving everybody free to live their own lives and to shoulder their own responsibilities, knowing that they are souls and are being led towards the light. Simply give them love and understanding.

c. By the fullness of your own life of service which leaves you no time for the moments and hours of suspicion which blight so many lives.

These three things, if persisted in and practised, will do more to release you from glamour than any other one thing.

The fact, brother of mine, that I can thus write to you indicates the measure of your achievement. Two years ago, you might have recognised theoretically the truth of what I say. Now you not only recognise it but have in the past and will in the future deal with the problem in a practical manner. For a while it will be an hour by hour and day by day fight; but the power of your soul is adequate to bring release, and the love of this group of disciples is sufficient to carry you through. . . .

As to your garden, my brother, I would ask you to enter into it early each Sunday morning. See your garden sleeping in the darkness of the dawn—no real light, no sound or movement and no life apparent. It remains just dreaming and colourless. Enter your tower and climb to the summit and then release the light which is in you; this will be to the garden of your soul what the sun is to the gardens of the world. Watch the rays of light pouring out over the garden, awakening it to colour and beauty, arousing it to movement and life, and calling forth the song of the birds and the hum of the bees and evoking it to a responsive loveliness. There I may meet you when the clouds of glamour roll away. Ponder on the symbolism *[514]* hidden in this garden and work steadily for the next few months from this centre of love and light.

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MY BROTHER AND MY FRIEND: January 1936

The same instructions, the same objective and the same necessity to cultivate the spirit of liberating love will suffice to occupy you during the next few months.

You are now entering a period of crisis. Forget not that I have told you this and warned you to meet all circumstances in the light of that knowledge. The crisis (which may focus itself in some aspect of your personality) must be regarded by you as an indication of a strenuous effort on the part of your soul to bring about a large measure of liberation before the May Full Moon. Your soul is mobilising its forces in order to effect this release and so enable you to profit by the precipitating spiritual inflow. When such a determination exists on the plane of soul experience, there is an inevitable reaction on the plane of daily life. For this you must be prepared and so be ready to profit from it. Your strength is far greater than you realise because you have never yet drawn fully upon the resources of your soul. This you will have to do to gain the release for which you long.

I tell you also assuredly that—for you—the cultivation of harmlessness is the guarantee of a constructive outcome to your crisis this coming spring. In my last instruction I urged you to eliminate self-pity and this would then produce a harmless handling of the personality. The elimination of criticism will render you harmless where others are concerned and the refusal to be suspicious will dispel your particular glamour, which amounts almost to hallucination. So you see, my brother, that I am only re-emphasising my earlier teaching to you. Of its value, I know you are assured and in voicing the expression of your need, I am only voicing your own deepest wish.

From May 1934 to May 1935 you made very real progress and your inner spiritual strength was notably augmented. The past six months have marked an interlude wherein there has been a great deal of fluctuation. You have been more subject *[515]* to external impression and less focussed as a soul on the subtler planes. There has been no marked gain. Such interludes are inevitable; there is no cause for depression, *provided* they do not continue, once you are aware of their existence. Now the sun is again moving northward and there comes for you renewed opportunity and the possibility

of a powerful period of release from your lower nature and from the claims which hold you so potently. My prime message to you is (and I give it with the earnest wish that you will understand to what specific factor I refer): Let go. Drop that which you hold. Stand free at any cost, relinquishing that which holds you back.

During the next six months take the following words and thoughts as seed thoughts in meditation:

1st month—*Detachment* from that which holds the Self in chains.

2nd month—*Release* of the imprisoned Self for service.

3rd month—*The burning ground* whereon pure gold is seen.

4th month—*Liberation* of the inner light, and then the treading of the Lighted Way.

5th month—*Radiance* which evokes the light in others.

6th month—*Sacrifice* which reveals the glory of the Self.

Be of good courage, my brother, and fear not. Fear itself creates a glamour and the glamour hides the light. Love freely those you love.

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BROTHER OF MINE: June 1936

There is little that I need to do or can do. Until "the sun moves northward," your work is difficult and yet of so simple a nature (when put into words) that perhaps you may not regard it as of adequate importance. Yet I tell you with love and not a little concern that upon your achievement much rests—both to yourself and to the group. It might be of value if I touched here upon a question which oft arises in the minds of disciples working together in group formation and in a Master's Ashram. Just how far does the progress or non-progress of any individual disciple help or hinder the group of disciples? Because of the *[516]* innate sincerity of the true disciple, the next question that arises is: Which do I do—help or hinder? Let me answer this last question in connection with you. *You do not hinder.* Your gentle nature and your loving unselfish attitude militate powerfully against what you

yourself are inwardly recognising—a slowly growing spirit of criticism. You are deeply loved by your fellow disciples and the gentleness of your vibration—with its persistent note of service and of love—have an unconscious "holding" effect even upon those disciples in my group whom you do not personally know. I ask you to remember this. But you could help more definitely and consciously if you could free yourself from ties and begin to function in your home and in all your relationships as a true sannyasin. This I earlier pointed out to you. I called you definitely to the Path of the Sannyasin. But you are still only playing around the fringe of that idea. For you, it is a symbol of a detachment which you erroneously feel you cannot achieve. You under-rate yourself, my brother. You have a persistence which is undaunted and which has guided you from your early days until now. This persistence is the hall mark of the pledged disciple. Will you remember this? You have never wavered in your search for light and for a field in which to serve your soul and to evidence your devotion to humanity and to the Great Ones Who guide the destiny of the race of men—and Whom you truly love.

You have also an inner recognition of truth and of the Plan which is far greater than you suspect and which we tested out years ago. You have steadily held to the Path and to the work which we sought to have done, and have aided where you could and have stood loyally by those who have sought to do our work. The same undaunted persistence demonstrates thus and will continue to do so. What then lacks? Undoubtedly something lacks and you would be the first to say so.

What lacks is something most simple to state and most difficult to express. This lack almost constitutes your Waterloo, to use a current phrase. *It is simply the failure to be detached.* You tie yourself to those you love and oft the clinging hands of love can hinder progress—not only our own but also that of those we love. Do you realise that? As you live and love those in your immediate environment, do you ever ask yourself the *[517]* question: Am I strengthening them as souls to handle life and serve?

Again, you tie yourself to certain people by thoughtforms of depression and of suspicion. Do you not, my brother? More than you think are their number. These are, however, less hindering to your progress than your absorption in those you love, because they are well known to you and you are consistently struggling with them. It is your love, your clinging possessive love for those you have gathered close around you in the karmic process of life, that hinders your loving them in the strong, true way.... I ask you to love more truly. Your strength and detachment have never yet been used. I ask you not to cease from loving but I ask you to love as a soul and less as a personality. As you read this, your inner truthful nature will respond. Your problem, let me repeat, is *detachment* . You are beginning to learn it. What makes your lesson doubly hard is the lack of a major activity and a dynamic interest which would engross your full attention. This, however, is your problem to be solved in some way, if you, as a soul, can take hold of your personality in a new and vital manner.

I can but give you a word and one hint: Let not your physical body dictate to you. Physical disability is the refuge sometimes of those who feel that their lives do not provide them with that which they desire, or it is the refuge of those who feel that they have failed upon the Way.

You have not failed, my brother. I repeat this to you: You have not failed, and I know whereof I speak. Those of us who function with full vision on the inner side of life see the equipment and the karma, the struggle and the destiny in a way that is not possible to you. But I do say to you that the remaining years of your life can be a gradual drifting into a comparative uselessness—the uselessness of a fruitless old age—or they can climax the career of a free soul, whose wisdom, service and selfless love can be the means of bringing inspiration to many souls throughout the world. You can now—*if you so choose* —capitalise upon the garnered fruits of a life of constant orientation towards the light and demonstrate the wisdom which comes from having been the onlooker, the student and the servant for so long. Will you not become more actively the participator *[518]* and the active cooperator? One thing only can prevent this—not ill health or

circumstances—but a failure to be detached. Will you follow each day (not necessarily at night) a review upon detachment and will you do it conscientiously in the holy and silent place which we call your garden? My love and blessing rest upon you, my brother. This is a thing I say but seldom.

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MY BROTHER AND MY FRIEND: January 1937

For you (as for R.S.U.) I have at this time a word of commendation and a word of reproof. It is a reproof of so gentle a nature that you will not mind. You have done much to dissipate glamour in your life this past two years, more than perhaps you realise. We, who look at all of you from the inner side, can symbolically gauge this fact more easily than you because (as we seek out a soul) we are in a position to note what is occultly called "the depth of his immersion." You are now more easily "discovered and disclosed" to the watching eyes of all of us and this is due entirely to your own effort and to the growing potency of this group of disciples. You are not so deeply immersed in the fogs of glamour though you are still held back by fear—not fear for yourself but needless fears for those you love. You do not, therefore, see them, the problems which they face, or their individual paths of destiny with clarity; this, as you may well surmise, prevents your being as *spiritually* useful to them as you might be. The usefulness of disciples to those who are linked karmically to them and for whom they feel—rightly or wrongly—a sense of responsibility shifts from stage to stage with growth. One's physical care for one's loved ones may and must persist in some measure, though a mother's care for a child cannot persist into adult years. There may be a responsibility which one chooses to shoulder (again rightly or wrongly), but it must not offset or undermine any responsibility which it should be theirs to shoulder. One's mental assistance should be always available but it should not be given when one's mind is bewildered by the fogs of questioning and doubt or when there is a spirit of criticism. One's spiritual responsibility is, curiously enough, usually the last to be recognised; *[519]* and action taken on that recognition is equally slow. Yet,

in the last analysis, it is by far the most important, for one's spiritual influence can be lasting and can carry with it releasing power to those we love, whereas the other responsibilities—being those of personality relationships—always carry with them glamour and that which is not of the kingdom of the spirit.

For the remaining years of your life lay the emphasis upon your spiritual responsibilities and your *spiritual effect* upon all you contact, or with whom your lot is cast. Work ever along the line of soul contact, leading to soul release and to the soul activity of those you love, and e'en of those you may not love! Thus you will begin to work on and from spiritual levels and your potency as a worker will silently increase. This will in no way negate your right usefulness on planes other and lower than the spiritual.

You are learning fast, my brother, and can break through to a deepened and more realised knowledge if you can train yourself in detachment from personality activity with its unwise speech or silences, its criticisms or its bolstering of that which is undesirable in others and its moments of agonised indecision, based on a fear which—in your case—is ever that of and for the personality aspect. This is apt to sweep you into unwise action or words, and prevent your following of the light and the service which appear so clearly to your vision in your high moments. Is this not so, my brother? But this is all that I have of the nature of reproof and it is tempered by a just need of recognition for true past achievement and for your unfaltering aspiration and steadfast service.

For you the group meditation is peculiarly suited and useful; it brings the strength to you that is needed and serves to clear both your vision and your path. Adhere, therefore, to it with closeness and attention.... And, my brother, follow the occult exercises indicated and return again to your garden which still can be found—serene and fair—within the world of thought. The summit of its tower pierces the world of souls and, when you mount the steps which lead there, you will find yourself in the realm of clear vision, wide wisdom and universal love.

Stand with steadfastness during this coming year and stand *detached.* Let not the lesser voices crowd out the voice of your *[520]* soul or my voice. Keep the channel clear. This is my final word to you: Keep the channel clear. If you will do this, then the decisions of moment which may come your way will be faced in the light of the soul and clear, prompt action supervene with good results. The advice which you may be called upon to give will not then be based on fear or any weakness of personality love but will carry the triumphant note of the soul who knows. Break through, my brother, from the trammels of the past and be the true sannyasin, desiring nothing for the separated self, and carrying that true selflessness—which you have ever evidenced—to the heights of full surrender.

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MY BROTHER AND FAITHFUL FRIEND: July 1937

How can I put your problem to you so clearly that you will accept the stated facts and live by them? In no way, except by giving you information, suggesting to you that you act upon it and wait for the results, acting with the intelligence which outstandingly is yours and the persistence you have shown throughout this life.

Your *mental body* is on the fifth ray and, therefore, you have an intensely analytical mind. I would, however, remind you that you are analytical but not discriminating. Ponder on this distinction.

Your *astral body* is governed by the sixth ray and is as yet largely subservient to the will of the personality. This leads you to devote yourself to your personality surroundings and to the conditions which karmically you have evoked.

Your *physical body* is also on the sixth ray which makes it—and, therefore, your brain—predominantly the servant of your astral body but it also makes you intuitive or astral-buddhic. Therefore, I would have you note that, in your case, there is an exception to the usual rule controlling the physical body, for very few physical bodies are on the sixth ray, as is yours.

1. The soul ray—the second Ray of Love-Wisdom.

2. The personality ray—the sixth Ray of Devotion.
3. The ray of the mind—the fifth Ray of Concrete Science. *[521]*
4. The ray of the astral body—the sixth Ray of Devotion.
5. The ray of the physical body—the sixth Ray of Devotion.

It will be clear to you, therefore, that much of your problem can be summed up by the recognition of the relation existing between the personality, the astral body and the physical body. The physical body and the astral body are, therefore, automatically the servants of the personality. Yet the relation between the sixth and the second rays is so close that the problem of your soul is *not* insuperable in this life.

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MY BROTHER: January 1938

The past few months have seen the working out of much inner tension. This has materialised upon the physical plane as a sense of real fatigue and has climaxed in a period of illness. But—when inner causes have spent themselves in physical effects—there then follows a period of liberation and of adjustment. My word for you is, therefore: Let not the inner tension resume its sway. You might at this point rightly ask: How shall I prevent this happening? By remembering, my brother, that though the environing conditions may remain relatively the same, you yourself are not the same. You have arrived at a new measure of detached freedom and to this freedom you now must hold. The dominant note which should rule your life during the next few months is to stand steadily in spiritual realisation. This will necessarily involve a close watchfulness over the personality. You will have to see that old thoughtforms of fear and of worry do not resume their ancient sway and that old emotional reactions are not permitted to take form. Note how I have worded this injunction.

Stand as the soul and (as a constant habit of life) develop the attitude of recognising your own divinity in daily expression. A close watchfulness over the first faint tendency to swing into the old rhythm will be necessary, coupled with a sane and immediate handling of old forms of weakness. For

you the word, “substitution,” may prove of real help, enabling you to substitute a fresh and vital interest in the place of the old emerging ideas; and to substitute a definite physical plane *[522]* activity in the place of emotional crisis; and to discipline your lower life into ways of joy and of happy activity. Joy would prove for you a major healing factor.

For years, my brother, I have referred frequently to your garden of beauty. First of all, I had to lead you to create it; later I taught you to perfect it and then to use it. I taught you also how to dedicate it and to turn it into a shrine of consecration and connect it in your mind with the thought of service. That which is thus created and used, exists. Today I would like to tell you that on the inner planes your garden *is* of service to my group of disciples and to others—in larger numbers than you think. It is a place of gathering for many and a place of refuge for a few. Ponder on this and continue your task of beautifying it. Remember ever, that those who seek its loveliness come not only for the garden but also come in order to contact you who, upon the inner side, appears other than you fancy yourself to be in physical incarnation.

Now there remains for you to make for others a garden of your life upon the physical plane. Much you have learned during the past years and though old rhythms and thought habits often draw you back outside your garden of peace, you find your way there again with greater speed. You do not wander quite so often into the mazes of worry and into the foggy lowlands of glamour.

See to it that during the next nine months you preserve an attitude of spiritual indifference or of divine carelessness and emotional detachment. Upon these three words—particularly the first two—I would beg you earnestly to ponder. Stand in your garden but when there comes the urge to venture forth upon an errand of concern, of anxiety or to satisfy suspicion, treat it with indifference and care not what may eventuate. Naught can occur that can really shatter your achieved balance. Know this.

Stand as a centre of strength to all you meet and cast not my suggestion aside because your personality rejects the possibility of achievement. Upon the inner planes you have achieved; upon the outer plane today see that that achievement is also demonstrated. From the place wherein your physical plane life is lived, let there go forth that which can heal and *[523]* bless. Nothing can stop this blessing; it speeds forth upon the wings of detachment and from a heart that has no care for itself; it goes upon its mission because you have learned to trust the souls of those with whom your lot is cast. . . .

I will give you the following eight sentences as seed thoughts for your meditation and would ask you to ponder them with care during the next eight months:

1st month	Upon my tower I stand and naught can reach me here. Thus to the work which comes my way I dedicate myself.
2nd month	Only my soul can reach the point of strength whereon I stand and to my soul that way is always open. To the task my soul assigns, I dedicate myself.
3rd month	From the high point I oft come down and walk the ways of life and beauty with my brothers. To the task of helping them I dedicate myself.
4th month	The radiance of love I seek to shower on all I meet and to this life of radiant love, I dedicate myself.
5th month	With carelessness divine, I face my daily life, knowing that all is well. To the aid of those I serve, the Masters of the Way, I dedicate myself.
6th month	With true divine indifference I shoulder every load that comes my way, for naught can touch my soul. To manifest this confidence, I dedicate myself.
7th month	Those who are given to me to love, upon the ways of life, I love and serve. I gaze upon them free from fear. To strengthen them within their souls, I dedicate myself.
8th month	Upon my tower, in the high place of vision, now I stand and from that point I live and love and work. To this high destiny I dedicate myself.

If you can grasp the reality of the service and the usefulness of the service that you can render, you will have made much progress when next I instruct you.

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[524] MY BROTHER: January 1939

You have made real progress. That is the first thing I wish to say to you. A little more clear thinking and acceptance of the facts which you know about yourself will set you free. Your problem is difficult. It is not based upon the

difficulties of your life, for your life problem is not at all unusual—though you have given unusual attention to it. It is based upon the fact that you have a sixth ray personality, a sixth ray astral body and a sixth ray physical body. This constitutes a terrific combination of forces, but you assumed the responsibility of handling these forces in order to break the sixth ray hold which that type of energy has had on you for three lives in sequence. You have reached the age of sixty (or is it a little more, my brother?) and have not yet broken it. Therefore, your soul purpose has not yet been fulfilled. The differences between your attitude now and your attitude thirty years ago is that then you did not realise what it was all about and now you do. Then you had, in reality, no responsibility for you did not know the nature of the task to be done. But, *through soul contact* , you do know now what the problem is and your responsibility to do something definite is, consequently, heavy. The glamour of ties and relationships has held you for years. The personality umbilical cord still links you to your children and it should have been severed (and rightly severed) several years ago. It would have been of real benefit both to you and to them. This, you know well when the glamour of the responsibilities of motherhood is not upon you. You have to realise now that you have no such responsibility.

Forgive me for my plain speaking, my brother, but I seek to see you free before the time of passing over into the "clear cold light" comes to you. I know whereof you are capable. You are not using the power of your second ray soul which can love and sever at the same time; which can convey the deepest love, subjectively and protectingly, and yet—on the outer plane—can set people free. Let me repeat again: You have no responsibility for your children and never have had since they reached maturity and the right to live their own lives. You have earned the right to your own soul's freedom and expression. *[525]* Will you take it now and free yourself, or will you muddle through the remainder of this incarnation and, in another life, have to face the identical problem of family relationships and financial responsibility? As yet, you have solved nothing but you have made progress and your eyes *are* open. Only fear, plus the deliberate refusal to take the strong and right steps,

holds you back from a full participation in the service of humanity and in my work. . . .

You have so much to give. I refer not here to money though that too must be included in the life offering of a disciple, at this time of world stress, I refer to greater and deeper gifts which you possess and are apt to refuse to recognise—a loving heart, a mind enriched by years of study and lives of service, and by a loyalty and a gift for friendship which is rare, indeed, to find.

Your soul contact is established and this is a fact upon which you can count. Devitalisation of your physical life is due to the cramping to which you have subjected yourself and your pronounced, inner, subjective withdrawal to the mental and astral worlds. You do not express the reality which you are, upon the physical plane. The thoughtforms which surround you drain you of vital force and yet, physically speaking, you have no organic trouble or disease. These thoughtforms sap your vitality and are definitely destructive—to yourself and to others. Of these thoughtforms there are three. . . .

I am giving you a special exercise. Go into your garden twice a week and meet me there. Discover first of all the point within the garden which I have magnetised. At that spot within your garden, talk your problems *aloud* to me, pausing at intervals and listening for my replies or the replies of your soul. *We shall speak when the silence of the outer life and of the personality has been achieved.* Keep nothing back but *talk aloud to me* . Do this with a listening and attentive ear and, by the May Full Moon, you may find that we may have talked the matter out, the glamour may have dissipated, the thoughtforms be destroyed and the path shine clear before your eyes.

May the rest and peace of consecration be yours, and my blessing rests upon you. It is not in appreciation of you that I take this time with you. Ancient karmic ties with me, your *[526]* Elder Brother, and the deep love which D.R.S. unchangingly bears for you are reasons adequate to me. Besides—my love is yours. We are on the same soul ray.

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MY BROTHER: January 1940

You have no particular glamour, for you live in a perfect sea of glamour. Hence the difficulty of your problem, for had you (for instance) one major glamour, as has D.E.I., it would be (for one of your devotion and mental capacity) a relatively easy thing to break down, and so walk in the light. But you have surrounded yourself with a myriad glamours of no great importance but, in their aggregate, they tend to make you walk continuously in a fog. You have the capacity to walk constantly in the light. Your glamours come to you from two sources. Your reactions to all life's happenings and to your environment are those of a superficial fluidity; it is not basic or fundamental, for your life purpose is undeflectable (is there such a word, my brother?) and your life tendency is firmly and unchangeably oriented. But in dealing with circumstance and people, you are pre-occupied with the effect this may have upon you and with your failure to handle them as should a disciple. Your inferiority complex keeps you in a state of glamour and is purely a personality reaction. As a soul, you are strong in knowledge; as a soul, you love all beings; as a soul, there are no circumstances which you cannot handle; as a soul, you can dominate dynamically your environment. But the glamour of inferiority (which is the result of numerous little glamours) controls your life expression on the physical plane, plus the second glamour of physical disability. Upon that, I will not enlarge beyond pointing out that pre-occupation with the work you could do for us, carried down from the mental level of awareness (where you always truly live in spite of many excursions on to the astral plane!) to the physical plane would release you physically.

I ask you not to work as does A.A.B. who chooses with deliberation to work in our "suicide band" (as it has been laughingly called by one of M.'s group of disciples) but I would ask you to cease from the glamour of inferiority and *[527]* pre-occupation with details which keep you always devitalised. Enter into the joy and strength of *non-frustrated service* . I will know better what to say to you when I note what conclusions you come to in this connection, prior to May.

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August 1940

I have for you the briefest message, my brother. You are today in a condition of physical distress and you, at the same time, are emerging out of a life crisis into greater surety, light, knowledge and usefulness. You have naught to do now but relinquish all anxiety and rest back upon those realities which life has convinced you exist. Of certain things you are unalterably sure—of love, courage and the soul. Use not the mind just now but simply *be* and let the love of all who know you, which, my brother, includes mine, flow through you; permit the courage of your soul to strengthen you. This courage is not a fighting courage or any sort of struggle to be what is called "brave." It is the courage of sure knowledge, held steadily and unquestioning in the midst of difficulty and discomfort.

One thought only will I give you to repeat whene'er you are discouraged, tired or weak:

> *"At the centre of all love I stand and naught can touch me here and from that centre I shall go forth to love and serve."*

NOTE: *Four months later this disciple went forth "to love and serve" on the inner side of life. Though out of the physical body, she is active in the Tibetan's Ashram.*

MY GARDEN - By C. D. P.

In the Himalayan Mountains, I seemed to see a high and fair plateau. A winding road leads up to it from the valley beneath. Mountains look down upon the plateau from the east and west, lower mountains to the north, and a steep slope to the south, with the path to the valley.

[528] This beautiful land in the high, bright air, has been made into a garden with walls—oriental walls—fourteen feet high, with, in each corner, a Chinese-looking little minaret. A stream runs the entire length of this garden, from east to west; it comes in and goes out of the garden through arches in the walls, where there are iron grilles. Above these grilled arches, supported upon short stone beams projecting from the wall, are two narrow,

stone-and-wood Chinese-curved bridges, backing on the wall, and with a latticed hand-rail on the side towards the stream. The gate to this garden is in the middle of the north wall—one of the long sides—the garden being more long than square. When one approaches the gate from outside, one sees written over it the words Peace, Rest, Service. It is an arched gate set into the thickness of the wall. A bell-rope leads to a bell hung in the arch. There is also a light, which shines at dusk, on the three words.

On being admitted, one steps inside, onto a path in the green lawn which slopes a very little towards the stream. Twenty feet down this path, on either side of it, is a flowering apple tree, the branches touching. A border of red peonies extends east and west from the apple tree, for about fifteen feet, ending, each in a red rose bush, a most fragrant rose. The path continues down the slightly sloping green lawn to the stream, which is about fifteen feet wide, and has rocks and ferns, depths and shallows. Butterflies and birds fly over it, and stepping-stones cross it at this place.

The stepping-stones over the stream lead to a path which wanders towards a pagoda of Chinese design, large, and with open sides. A circular table of some Indian wood is in the centre of the pagoda—and upon it a statue of Buddha faces the entrance. Before the Buddha is a carved wooden bowl lined with silver and containing water, on which floats a single white lotus.

There are brackets in the open sides of the pagoda, containing sweet-smelling flowers, mignonette and heliotrope. There is a circular seat around the wall, and rugs of some eastern grass on the floor. On either side of the entrance there are panels with shelves, containing scrolls and occult manuscripts for reference. Just outside are four beautiful spruce trees, two *[529]* on each side of the doorway, and firs and pines continue to the back of the pagoda, and go down the entire length of the long south walk, forming a plantation about twenty-five feet wide, including native mountain trees, and our dogwood and small oaks. There is a path through this plantation, which is full of ferns, rocks and wood flowers. Between two rocks is a spring. It is a place of repose and peace for those who love the woods. Although one cannot see the lawn, one can come out on it when one wishes, over the pine-

needles and moss, leaving behind the cool shade, and the birds and shy, small creatures—who sometimes follow—and then one sees, a few feet away, midway between the woods and the stream, a long flower border set right in the lawn, and containing every flower one ever loved! They are of every colour and every fragrance, except that red is not predominant, because of the red peonies and rose bushes across the stream.

Towards the western end of the lawn, a little beyond where the flower border ends, a lone oak tree seems to have marched out on the grass for a Druidic purpose of its own, a shapely young tree, taller than those in the wood. There is a bench beneath it.

Not far off, between the oak tree and the stream, there is a lotus pool, embedded in boulders and large flat rocks, like some of the rocks along the stream's edge and in the woods.

The lotus pool is kept replenished by water piped from the spring in the woods. Seated on these rocks one looks over and down about a foot or two, and sees these beautiful lotuses of different colours.

But the two ends of the garden are the real beauty spots—the eastern end, on both banks of the stream, being a mass of roses, beds branching out from the stream in the form of wings, going as far up as the narrow, hidden path along the eastern wall, so that one, standing on the curved stone bridge (at either end of which are feathery clumps of waving pampas grasses), looks down on seraphs' wings of glorious roses, shaded from faintest rose to golden yellow. At the western end of the garden the seraphs' wings are of lilies, from the purple of the iris to the radiant white of the Madonna lily. The shrubbery at the ends of the western bridge are "yellow bush" and lilacs. A fine *[530]* green vine runs all over the wall here, where, at the other end, it is rambling roses. These seraph-wing rose and lily beds, though large, do not extend into the corners of the two ends of the garden; trees are there, spruce, pine and Japanese yews; more plentiful in the southwest corner, as they form the beginning of the woods. In the northwest corner there are three tall yews, only—and the same in the corner to the northeast. The

southeast corner is filled by the pagoda, with the woods behind it and the spruce trees to right and left, in front. Across the stream from the pagoda, in the middle of the lawn (the eastern line of the peonies and the red rose bush not being very far away), is a circular stone seat, called the Disciples' Seat. It has a small willow tree and two short copper beeches behind it, and has an English box bush at either end. In front of it is a natural rock, of chair shape and height, where the Master sits to talk to the Disciples.

When one stands on the path and looks towards the entrance gate, one sees fruit trees, *en espalier* on the wall to the right, peaches and nectarines—and on the wall to the left, vines of white and of purple grapes. A narrow path runs the length of the wall. To the left on the lawn is a rustic, moss-covered well-house, enclosed by bushes of sweet shrub and white lilac, behind and at the sides, certain small, shade-loving flowers, a very few lilies-of-the-valley, here and there a fern.

There is a small, gravelled space in the front of the well—it contains a rustic table, where the grapes and fruit are brought to be arranged in flat baskets, to be sent down the mountain, by donkeys, in care of those who have the right to be admitted to the garden, to the ill and weary in the town below. (Old Aleck, a saintly old gardener, these many years dead, may be one who helps with this work. I do not know!) The well water is very cold—a bucket is always ready for the descent. I believe this water has the property of giving one greater vision. It is pure joy to offer it to the thirsty and weary, and each day, among the souls arriving, there is a different well-keeper, always one who has had a glimpse of the vision.

I believe this is the picture of my garden!

As you can see, it is a magical garden, for all the flowers bloom all the time, and of course there are many in that long *[531]* flower border that I have not mentioned, only to say that all the flowers one ever loved were there—but I have planted dahlias, for childhood memory, canterbury bells, pinks, phlox, small chrysanthemums, platycondon, evening primrose—still memory!—sweet geranium, lavender, lemon verbena, sweet alyssum, old-fashioned

roses, day lilies, tiger lilies (in spite of my rose and lily beds to the east and west!) and in the stream is growing mint, near the western exit, and other water-loving herbs. But I think every brother who enters this garden sees his own favourite flowers—I want to think so.

~

To R. L. U.

April 1935

BROTHER OF OLD:

In this address, you get a clue to the answer of your question: Why was I chosen as a member of this group? Because an old time link connects us, and because of a hidden development which is very unusual, but which as yet is hindered from all outer expression by your inhibiting personality. These two factors: your old relation with myself, and the beauty of that which lies revealed within you, prompts me to offer you this opportunity for specialised training. You have been puzzled over this choice, having no particular admiration for the *quality* of your personality. Is this not so? I am choosing my words with care. You are prone to be disgusted with yourself—an inchoate and oft unrealised disgust. That is due to the ferment of the hidden spiritual life which you have yet to offer to your fellowmen. You have a faculty for understanding which you have seldom used, and a power to work as a psychologist which is as yet entirely unrealised by yourself, either mentally or in fact. It is this hidden something that I have realised and sought to draw forth.

Your life setting had to be changed before it was possible for you to release this soul quality in service. As you draw it forth during the next few years, you will find it shedding a light upon your own past relationships; you may then feel pained at much that you may have failed to do in the past. *[532]* Forget not, that under the Law governing disciples, opportunities will inevitably arise which will enable you to adjust past conditions and any faulty handling. See that the dawning spirit of love irradiates your life and

pours through you to others, and see to it also that you render back to all, the love which you have received and will receive.

I am asking A.A.B. to give you a copy of a meditation used in the Arcane School. I have made certain changes and enrichments which I will indicate to you. . . . Follow this, my brother, for the next six months. For your seed thoughts I suggest the following words:

1st and 2nd months—The golden light of love irradiates my Path. I am that Path.

3rd and 4th months—As a beacon light in a dark place, I radiate the light. I stand in spiritual being.

5th and 6th months—I affirm gratitude to all Light-bearers. I affirm love to all I meet. I am myself the love of God, the light that shines, the Way.

The very simplicity of my instruction may almost disappoint you, yet there is relatively so little to do before the inner beauty finds release that I seek to have you first achieve that. Then we can begin our work. In my next instruction, if you make the expected progress, I will start the occult training which you so much desire. One thing I will ask you to do, however: Ponder upon the use of the creative imagination and the power of visualisation. I will also ask you to embody the results of this pondering and thought in a paper, thus externalising your inner recognitions.

~

BROTHER OF OLDEN TIME: October 1935

It will be apparent to you that there would be no gain in my changing your work at this time, for you have been so short a time in this group that you have scarcely mastered the initial stages or the scope of the assigned work. That “ferment of the spiritual life” which lies deep hidden in your personal life is *[533]* increasing in its activity, and that which you have to give to your group brothers and to your fellowmen is nearer to the surface than it was six months ago. He who walks with you along life’s path has had much

to do in releasing you, for the major liberating force in life is *love* . Hence for you the ending of the old life and the beginning of the new.

Again, for the next six months, I want the theme of loving understanding to constitute the focus of your attention. Forget not that your soul ray is the Ray of Love-Wisdom, and that, therefore, through the right alignment and the discipline of the personality, will that love nature of yours (in all its fullness and richness) be poured through you to others. Your power to express love increasingly will be the guarantee of the effectiveness of your alignment and the success of your meditation. Before the time comes for you to pass over to the fuller life, lived by a soul when separated from the body, the expression of love will be for you the line of least resistance. I mean love, and not sentiment, my brother.

The seed thoughts for the meditation work during the next five months will be as follows. You have that which should occupy your thoughts during several months.

1st month—The soul and the self are one. Between the self of the lower nature and the self on the higher plane there must be at-one-ment.

2nd month—When I, the emotional man, am dedicated to the soul, love pours through. Thus can I serve.

3rd month—I raise no barriers ’twixt myself and others. I am as they, and one with all I meet.

4th month—There are no changes on the way of love. I stand at-one with all, and through the lower self, love flows.

5th month—Give me to love, and give me those who need my love and let me fill that need.

Be not misled by the apparent simplicity of these seed thoughts for meditation, my brother. They are deep and profound and contain the mystery of the soul and of the cosmos.

~

[534] March 1936

It is not my habit, brother of mine, nor is it ever necessary where disciples are concerned, to express undue appreciation of work accomplished or to feed the vanity of the average aspirant. However, I would like today to tell you that you have done good work in this readjustment process with yourself; you have made more real progress during the last three years than you did in the previous ten. There has been a definite expansion of your consciousness and a decided deepening of your spiritual life. Of this I am confident you are yourself aware. The recognition, by an older disciple, of definite growth in a younger, constitutes a responsibility to that younger disciple. I point out to you, therefore, that I recognise your progress, and I do this in order to spur you on to renewed effort, and also to give myself the opportunity to indicate to you the need for your widening in the life of service. Vertical growth and horizontal growth must parallel each other.

Two things I seek to say to you. These are days of spiritual opportunity and of world crisis. They are for you, as an individual, days of opportunity. A disciple makes his own crises and where a life is devoid of crisis (at your stage of development) it means the disciple is standing still. It means that his work is of such a kind that it makes no impact on his surroundings and his associates. It, therefore, has no value. For you the necessity is to stand in your circle of life as a quiet centre, but let it be the quiet which is achieved by the mastering of turmoil and not the quiet of a stagnant pool.

I have watched you, my brother of old, for nine years, for there is, as you know, a karmic link between us. I have seen you grow and deepen, and I have seen under the exterior man, a new, tender and understanding man come into being, for I can see both that which the world sees and also the subtler person. There has been for many years an exterior hardness, but the time is near when the subtler person (known and recognised by one or two) will appear and make its impact upon a wider circle. This will be done not by deliberate effort but by the *recognition* of release and of accomplishment. Ponder on these two words. As a soul, stand free in your environment.

[535] The second thing I have to say to you has reference to the definite organisation of your life. You must and should fulfil all your needed and

right obligations to those with whom your lot is cast, but you should also have definite times for the life of a disciple. In putting the situation thus before you, my duty ends. The way, the means and the methods are yours to decide. Release will come for you through the right comprehension of the time element and due discrimination between the essentials and the non-essentials. Upon these I ask you to ponder.

A more intense inner life and a more vital life of service are, I know, your ideals, but the one is dependent upon the other.

I seek now to change entirely your meditation. The earlier one given has accomplished its intended preliminary purpose. I suggest to you, therefore, the following. Do it with regularity, laying your major emphasis, however, upon the work of the Full Moon Approach and for five days in each month substitute that for your usual meditation work.

1. As a soul, link up with your group brothers and with all who are close to you on the inner planes and send forth the spirit of love and peace.

2. Then do the following visualisation exercise, after centring your consciousness in the head.

a. See in your mind's eye a lake of blue water, entirely surrounded by mountains.

b. It is night, and there is no sound upon the lake, except the lapping of the water around the little boat in which you are seated. You can see nothing.

c. Then, as your boat rocks on the waters of the lake, slowly you watch the dawn awaken in the east behind the mountain tops.

d. As you see the light grow, you become aware of other boats that are all slowly making their way towards the gleaming gold at the eastern end of the lake.

e. The rest of the visualisation exercises, dating from the points indicated to you above, are entirely at your discretion. I leave the picture unfinished, *[536]* leaving it to the unfolding opportunity of your

creative imagination. I shall be interested to know, after six months' meditation, what you have done in your little boat.

3. Then raising the consciousness as high in your head as possible, meditate "in the light" on the following seed thoughts:

1st month—For me there is no light apart from others. If they are in the dark, into that dark I go.

2nd month—I am a window through which the light can shine. That light must reach my fellowmen.

3rd month—In service to the nearest and the farthest I must each day dedicate my prime endeavour.

4th month—I heal not with my hands. I heal through speech. Thus must I learn to speak and speak aright.

5th month—The mind reveals the truth. That truth am I. My words must open up the way to other hearts and minds.

6th month—I have no barriers and no preferences, no choices and no separating walls. Upon the Path I walk and all to me are one.

4. Then say the Great Invocation:

Let the Forces of Light bring illumination to mankind.

Let the Spirit of Peace be spread abroad.

May men of goodwill everywhere meet in a spirit of cooperation.

May forgiveness on the part of all men be the keynote at this time.

Let power attend the efforts of the Great Ones.

So let it be and help us to do our part.

5. And close with the benediction:

"May the Holy Ones, Whose pupils we aspire to become, show us the light we seek; give us the strong aid of Their compassion and Their wisdom. There is a peace that passeth understanding; it abides in the *[537]* hearts of those who live in the Eternal. There is a power that maketh all things new; it lives and moves in those who know the Self

as one. May that peace brood over us, that power uplift us, till we stand where the One Initiator is invoked, till we see His Star shine forth.

"May the peace and the blessing of the Holy Ones pour forth over the worlds."

~

MY BROTHER: September 1936

The hidden gift of the intuition, released through love, is what you have to give your group. The technical foundation of truth is there but being the same, practically in detail, as that which your brothers already possess in greater or less degree, they need not that help from you. They need the intuitive understanding which the soul possesses, and they need it displayed through love, unblinded by personalities. When you love people, you are frequently blind to their faults and accept them at their own valuation. When they mean nothing to you personally, you are indifferent. Neither of these attitudes is right. Clear vision, love to all beings and a pure radiance are yours to give, if you so choose. Therefore, give.

~

MY BROTHER: March 1937

There is no need to ask you to go on and climb the mountain of attainment. The seed thoughts suggested below will give you needed hints upon the mode of climbing.

1st month—Lift up thine eyes. Look not upon the ground.

2nd month—Recognise the group of fellow climbers and not just the two or three.

3rd month—Let thy feet be swift, and hampered not by earthly friendships.

4th month—Let thy heart be full of love, and love the many.

5th month—Stretch out a hand to all, and aid the stumbling on the way.

6th month—Give strength to those who work for others, and work thyself.

[538] Write then an article for your own clarification upon the use of love in service and give seven rules for climbing—rules you have wrought out for yourself in the crucible of service.

I have also for you a somewhat unique task. Think out and design a symbol —an esoteric form—which will embody the objectives of the group of my disciples with whom you are affiliated, and indicate the way of service.

~

BROTHER OF MINE: October 1937

I have but a simple message for you today, and yet the methods whereby you may conform to the hints I seek briefly to give you are not by any means simple. Your major need is for an *intensification of your inner spiritual aspiration* . You need to work more definitely from what might be called a point of tension. Study, in the new group instructions, what I have said about tension and intensity. It is intensity of purpose which will change you from the plodding, fairly satisfactory aspirant into the disciple whose heart and mind are aflame. Perhaps, however, you prefer to go forward steadily, with no group effort, making your work for me and for the group an ordered part of the daily life, which you can adjust pretty much as you like, and in which the life of the spirit receives its reasonable share, in which the service aspect is not neglected, and your life presentation is neatly balanced and carried forward without much real strain. When this is the case, it may be your personality choice or your soul decision for a specific life, but it means that you are *not* the disciple, with everything subordinated to the life of discipleship.

I would like here to point out two things to you.

First: If you can so change your tension that you are driven by the life of the spirit, it will entail a galvanic upheaval in your inner life. For this, are you prepared? Secondly: it will not produce any outer change in your environing relationships. Your outer obligations and interests must continue to be met,

but I am talking to you in terms of inner orientations, dynamic inner decisions, and an interior organising for service and for sacrifice. Perhaps you prefer the slower and easier way? If that is so, it is entirely your own affair, and you are still on your *[539]* way. You are still a constructive and useful person. I am simply here facing you with one of the crises which come in the life of all disciples, wherein choices have to be made that are determining for a cycle, *but for a cycle only.* It is pre-eminently a question of speed and of organising for speed. This means eliminating the non-essentials and concentrating on the essentials—the inner essentials, as they concern the soul and its relation to the personality, and the outer ones as they concern you and your environment.

I would give you three key thoughts for deep reflection during the next few months; will you ponder on them, within the head, and, later, brood on them in the heart. These key thoughts are:

1. The necessity for speed.
2. The reorganisation of standards of thought and of living.
3. The expression of:
    a. Sincerity
    b. Sacrifice
    c. Simplicity

I would suggest then that at the close of this period and as a contribution to the life of your group, you write a paper giving your understanding of these five words—speed, standards, sincerity, sacrifice, simplicity—and their inner significance. One of the key words which I gave you when admitting you to the group was the word *understanding* . Mental understanding you have in large measure; it is the understanding of the heart to which I called your attention. You can go far along the Path of Discipleship, my brother and my friend, when your heart centre opens and you can *think with love* . Do you understand the paradox of that?

As with the others, I will tell you what are the governing rays of your equipment. As you know already, your soul ray is the second; you will,

therefore, see the reason for my emphasis upon the heart unfoldment, for it will necessitate the effort of your soul and mind, working in conjunction, to bring about this result. Your personality is on the fourth ray, and you have considered this as constituting for you the ray of the artist, of the creative worker. But it is necessary to remember that this is *[540]* also the Ray of Harmony through Conflict, and it is to this aspect of the ray in relation to your personality that I call your attention. This inner conflict, God-given and of deeply spiritual import, is a service.

Your *mental body* is on the fifth ray, giving you your grip of facts and your grasp of the contours of the occult sciences. But this mental body must be guided into being an instrument of illumination and not simply a recorder of facts; this only becomes possible when head and heart vibrate in unison.

Your *astral body* is upon the sixth ray. This gives you the one-pointedness which is such an asset to any disciple, but it also gives a measure of narrowness which at times handicaps you.

Your *physical body* is on the third ray. This gives you an active, intelligent grip upon life and a coordinated physical vehicle. Shift your focus of attention away, however, from the physical vehicle which, at times, engrosses your attention, and shift it also away from the mental body into that of the astral body. Use the force which will then come through into that vehicle in the task of understanding the "heart of things and of people," through the medium of your opened heart. Your rays are, therefore:

1. The soul ray—the second Ray of Love-Wisdom.
2. The personality ray—the fourth Ray of Harmony through Conflict.
3. The ray of the mental body—the fifth Ray of Concrete Science.
4. The ray of the astral body—the sixth Ray of Devotion.
5. The ray of the physical body—the third Ray of Active Intelligence.

~

MY BROTHER: March 1938

You are to be commended in that you have preserved your sense of the goal and succeeded in fulfilling your group tasks in spite of continuous change of environment and constant movement. I would have you know this and that this persistence of yours has been noted and received due appreciation. Out of a widened horizon and greatly extended contacts should emerge *[541]* a richer and a fuller life of service and a less satisfied reaction to your personality environment and condition; a sense of values should be apparent to you which will necessitate certain basic adjustments in your daily life. These readjustments will be basic, interior and subjective. They will produce (as I told you in my last instruction) no faltering in your relations and your duty to those you love and with whom your destiny is cast for the remainder of this life; they will permit no slackening in your responsibilities to those whom you are pledged interiorly to love and to serve. But they will serve to provide a widened scope for more magnetic service and for a life of outer spiritual accomplishment. For this you are well equipped and yet, with the exception of some words spoken at times to friends and acquaintances and the fulfilment of your home duties, plus your executive work in the group, your life is not yet dynamically focussed on service or on doing your share in meeting the world emergency. You are not oppressed with the need to serve; you are not struggling to plan your life so that you can render some definite service and you have no inner spiritual programme of service beyond the right fulfilment of your duties as wife and mother and of your social obligations. You lack as yet that "plus" which indicates spiritual efficiency; much of your time is frittered away in profitless doings of some kind or another. It is that "plus" for which I am looking in you, my brother, and for a life lived stably, wisely and based upon a better standard of values.

Part of the problem is connected with your third ray physical body which demands change and requires variety; it dislikes quietness and stability; part of it is the result of your fifth ray mentality (your personality focus is pre-eminently there) which renders you non-magnetic and gives you a vertical and not a horizontal attitude to life. Your personality ray, being the fourth, opens wide the door for soul contact and (when that contact is made and established) it will bring in your second ray energy. This, in your case, will

express itself as love more than wisdom, and it will render you creative in a newer and more powerful sense, and make you so magnetic that you will become a focal point of inspiration and loving service to all around you.

[542] Resume your creative work, my brother, and let the love that is deeply hidden in your nature emerge more fully to the surface in relation to the many and not only to the few.

I would suggest that you follow the meditation suggested below. It is definitely a fifth ray meditation and has for its purpose the revelation of the science of service. The fifth Ray of Concrete Knowledge is, in reality, that on which a man learns to use all acquired knowledge of the "form divine" in such a way that the inner life is served and the outer form becomes the magnetic expression of the divine life. It is the ray of *intelligent love* above all else, just as the second ray is the ray of *intuitive love* —a fact which is seldom remembered or known.

SUGGESTED MEDITATION

1. Alignment. Focus attention in the mind nature to the vibration, the quality of the overshadowing second ray soul.

2. Then make the effort to achieve a point of fusion, holding the consciousness at that point as steadily and for as long as possible.

3. Then sound the O.M. as the aspiring personality and again as the overshadowing soul, and once more from the attained point of fusion.

4. Ponder then on the following fifth ray seed thoughts or symbolic phrases, endeavouring to *see them visually in symbol form.*

First month . . .The great Wheel turns—the Potter's wheel. The vase of life is formed.

Second month . . . The ivory puzzle box contains the many lesser forms, all true to type, conforming to the pattern. They veil a central ball—the seed of life.

Third month . . . A chrysalis appears. Upon its outer shell, upon the inner side, appears the pattern of the form which is to be. What is that future

form?

Fourth month . . . A block of marble, deep within the quarry lies. Hidden within it lies *[543]* likewise a form of beauty rare. The sculptor works, patterning true to that which lies revealed unto the inner sight. He patterns true and beauty comes to life.

Fifth month . . . A bridge is built. Two forms are brought within each other's reach. Build thou a form, a bridge.

Sixth month . . . I saw all forms gathered within the *Form* of God. Thus one great Form appeared.

5. Sound the O.M. and vitalise the pictorial vision which you have succeeded in evoking in your imaginative consciousness whilst pondering on the monthly seed thoughts.

~

MY BROTHER: March 1939

My words to you in the last series of instructions have sunk deeply into your consciousness and, little by little, the inner programme which should govern your life is slowly taking form—even if you remain as yet somewhat unconscious of it. How seldom do those who have the time and the leisure serve as do those who have no time or leisure! Reflect upon this statement and see to it that some form of life service takes shape in your consciousness which is other than the daily round which falls to those who tend a home. So oft the tending of a home, the functioning as a wife and mother and the performance of the social round, is deemed an adequate expression of service. For some it may and should be so. For others it is not, and you are among those who should function creatively and whose life should be dedicated to the expression of inner reality through the medium of some outer form. What will you, therefore, do if these words of mine are true?

The world emergency is such that those who are affiliated with or who are members of the Hierarchy are calling for all the conscious creative aid that we can find. I call on you.

[544] It is for you to find the way to serve and to gain the needed sense of proportion, the necessary realisation as to the basic essentials of the spiritual life, and the tested discrimination and discerning faculty which will indicate to you the manner, the time and the mode of your service.

I give you no change in your meditation. I would ask you to continue with the one which I last gave to you, eliminating all the preliminary stages and —after a rapid alignment—take one of the symbolic phrases and reflect deeply upon it. Then proceed with the group meditation, for the united group work and the facilitating of its preliminary technique of service is the major task for all of you during this next period of work.

NOTE: *Temporarily, this disciple withdrew from the group of the Tibetan's disciples, influenced thereto by friends, but in so doing, learnt much, and on the inner side remains close.*

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To K. E. S.

August 1935

BROTHER OF OLD:

This method of beginning an instruction is one oft used by me, as you well know. It is necessarily a wide generalisation, based on true experience in relationship with each other. Thus, in other lives, I have stood to you in relation of teacher to pupil for some time, and that relation is now to be strengthened upon the physical plane. For long you have sensed my presence, and sensitive people also, who know you well, have likewise sensed it. This you also well know. The contact is now to be more closely established; your instruction on the path will now be more definite and your way more accurately defined. This, too, your friends may sense, and being not free from human error and, walking oft in the vale of illusion, they may be led to see, hear and relate that which is not the case, and which certainly can be ascertained by you at first hand. Use, therefore, discrimination, my brother. That which they have sensed is but my distorted reflection upon the astral plane, for all that is there reflected is not seen correctly. My contact

with you must, in the *[545]* future, be more direct, increasingly self-ascertained, and based upon the linking of your soul with mine upon the mental plane. Ponder on this.

Each expansion of consciousness is preceded by a period of testing in some one of the three bodies, and in some aspect of the lower nature. To this, you have been no exception. For two years now you have been tested, consciously or unconsciously, and this climaxed in the illness of the past summer. This I know you realise. Such tests produce an inner unfoldment which may be more apparent to those who teach you than to yourself. This testing and its results constitute a responsibility, and open up avenues of approach to the central reality of the soul, hitherto not employed.

You are entering now upon a few years of intensified training. For this you must be prepared. Are you willing for a while to submit to what may be suggested by me, and, patiently, willingly and without looking for results, conform to my suggestions? If you do so, you will find changes taking place in your interests and outlook, and will arrive at fresh ways of dealing with life. You will also find repudiations taking place, which will alter the trend of your life interests, and these will be based on a changed attitude of mind and a more positive inner focussing. This process of repudiating constitutes one of the hardest aspects of the disciple's career. You have moved forward upon the Path of Discipleship and must be prepared.

Two things require adjustment in the inner life of your experiencing. First, you must enter into a deeper and more assured soul experiencing. This will involve outer detachments, inner re-adjustments and the steady development of *the ability to stand as a conscious soul* in the light. You are not yet used to my method of instruction, as are senior disciples in my group. I only seek to suggest. I give hints in the ancient occult manner, leaving it to you to interpret and to act as seems best to you. I ask for sincerity of purpose on the part of those I teach, and a willingness to act when the next step is illumined. I do not indicate to any of you *at any time* if there has been right interpretation of my words and suggestions. I seek to train conscious, responsible souls who will duly weigh suggestion and accept and act when

the intuition indicates a procedure. *[546]* You will have to ponder deeply upon my words until the rapport between us is more strongly established upon the mental plane. I point you to positive action in line with clarity of vision could you but see it. Perhaps you promptly will.

Secondly, there are two adjustments in your relationships with people which you would find it wise to make; these would have a releasing effect upon your soul influence, and thus incidentally upon your personality life and environment. I speak not more clearly as the latter lies between you and your soul and is no concern of your co-disciples. The situation exists in the field of relationships and attitudes, and does not involve particularly drastic physical plane activity. If you see not clearly to what I am referring, wait in patience for a while, conform to my suggested technique for you and realisation may eventuate as time elapses.

For a year you must proceed with care in your meditation work and for six months (until I next communicate with you) I would have you do no breathing exercises at all. Later, when your physical health is better established, such exercises will serve a useful purpose.

I outline for you below a simple meditation exercise to be duly carried forward. Proceed with it carefully, and use not too great an intensity as yet. It is a meditation which I give at times to my pupils and is called a "Meditation on the Path of the Inner Light." This meditation comes at the close of this relatively brief communication which has for its main objective the intensification of the link already existing between us. This meditation with the general work assigned to my disciples is all I ask of you during the next six months.

1. Sit erect, but relaxed, and in a position of physical comfort.

2. Withdraw the consciousness inward in successive stages, using the imagination in so doing. The imagination is a creative activity, producing definite inner changes. Upon this you can depend, for it is one of the forces influencing substance itself. Therefore, withdraw your consciousness:

a. From the physical brain, after definitely centering it there, to the astral body. *[547]*

b. From the astral body to the mind. Then recognise yourself as being an integrated personality.

c. From the integrated personality to the soul.

3. As you do this work, endeavour to see the thread of golden light which connects these three bodies, keeping your consciousness steadily in the head, at the centre between the eyebrows, the ajna centre. This thread, dual in nature like two golden cables intertwined, passes from the heart and head and connects you, as a personality, with the soul.

4. When you have thus carried it upwards, and seen it aligning and relating all the three aspects of the personality, then pause in your meditation and realise—quietly and silently—that:

a. You are now face to face with your own soul, and standing before the Angel of the Presence, who is yourself.

b. You, the personal self, and the Angel, the divine Self, are one essential Reality, manifesting through three aspects. You are, therefore, a reflection of the Trinity of Deity.

c. There is in reality no separation or duality, no I, or Thou, but simply a God in manifestation, Whose nature is Light.

5. Then say:

a. Having pervaded this world of the little, manifested self with one fraction of myself, I remain greater, wider and overshadowing all my daily living.

Ponder on this thought for five minutes.

b. I, the manifesting Self, through the magical power of my nature, revitalise, redeem and re-absorb this fraction, dwelling in the body.

Ponder on this for five minutes.

6. Then carry the life and light of the Angel of the Presence back again consciously into the body and *know* it to be there, illuminating your mind,

rendering positive and quiescent your astral nature, and invigorating and stimulating your physical body. Do this definitely and slowly, using the will. *[548]*

7. Then send forth the incoming light and love in strength and blessing
   a. To your group brothers.
   b. To all in your immediate family and environment whom you seek to aid.
   c. To distressed humanity.
   As you do this regard yourself as working consciously as a soul and as a tiny representative and channel for the Hierarchy of Masters Whom you seek to serve. These can only reach your immediate personal circle and environment through you.
8. Then say aloud the following invocation:
   "May the energy of the divine Self inspire and the light of the Soul direct; may I be led from darkness to light, from the unreal to the real, from death to immortality."

~

MY BROTHER: May 1936

I have watched over you with a good deal of close attention during the past four months. I realise that your major need at this time is increased physical vitality far more than the virtues, characteristics and realisations usually regarded as spiritual. Some day, the sons of men will come to the understanding and recognition that all the modes of being, of expression and of contact are spiritual and of equal importance to the observing, contacting soul. This, I would ask you to remember and strive to realise.

You have two things, my brother and my friend, to do during the next few months. One is to establish and hold a closer re-collecting contact with your soul. That contact is already made and upon that assurance you can depend and rest back. But I would ask you to bring that realisation into your every day consciousness by counting on it and by availing yourself of the

resources and strength which you possess, particularly when endeavouring to be of assistance to others. The second thing I would ask you to do is to follow a breathing exercise I will give you. I shall not tell you its objective as we will let the physical *[549]* results take care of themselves without any mental impress from you....

Keep busy, my brother, about the affairs of the Great Ones. You can do much by thought and pen to aid your brothers to work with greater power in the outer world. You must work from a quiet inner centre; it is not your task to struggle with the forces of life in the market place of life—if I might be permitted to speak thus symbolically. Know you not that we—the teachers on the inner side—need those whose lives can be shielded from the rougher contacts of life through whom we can work? If some of our aspirants and disciples in the tortured countries of the world could grasp this fact, they would not struggle so against the outer physical conditions in which they find themselves. They would live with quietness, developing increasing sensitivity to our impression and would wield greater power through rightly directed thought. Ponder on this.

Your *mental body* is on the fourth Ray of Harmony through Conflict, as you may have suspected. This facilitates contact with and impression from your second ray soul. This will become increasingly apparent to you as you learn to focus yourself in your mind. You will, therefore, bring in a fuller tide of soul force as time elapses.

Your *astral body* is on the sixth Ray of Devotion or Idealism. This accounts for much in your life interests, which provides opportunity for service and indicates certain lines of impressionability. These require watching and necessitate correct interpretation. Upon this suggestion, I would ask you to ponder, remembering that when the astral body is upon the sixth ray there is necessarily established a line of least resistance between it and the sixth plane, for you have the sixth vehicle, the sixth plane, and the sixth ray all closely related. Students would do well to bear these relationships in mind, for the lines of least resistance are seldom the lines to be followed. Yet, at times, they are. Hence the need for discriminating consideration.

Your *physical body* is on the seventh Ray of Ceremonial Order or Magic, and hence your interest in spiritualism, for one thing, and hence also your choice of a life profession, for another. Hence also the facility with which you could establish *[550]* and hold a steady contact between soul-mind-brain. You have much with which to work and for the remainder of your life should remember this. There is much you can do to increase your ability to unfold continuity of consciousness between the various planes. I would commend this thought to your close attention.

~

BROTHER OF MINE: January 1938

Will you study carefully the visualisation exercise which I have given to P.D.W. and then follow it yourself with care? It will be good for both of you for you are equally feeling the limitations of the physical body, and both of you—being swept by the urge to serve—have much to endure in the cultivation of patience and a right sense of proportion.

I would call your attention with emphasis to a word which could give a key to your life: *direct knowledge* . Do you not realise that in the quiet of your own room and away from the chaos of modern life (which is your present privilege) that you have the priceless opportunity to acquire that direct knowledge? P.D.W. has already acquired much of it and for him there comes the training (again in the quiet of his room) to use it dynamically in the realm of thought. You might rightly ask me the question: Direct knowledge of what? and I would reply:

Direct knowledge of your own soul, so that it is a fact and a reality in your life and not only a belief and a hope. The way to that knowledge is *through alignment* .

Direct knowledge of your fellowmen, so that you understand them and can prepare yourself for fuller service in your next life cycle. The way to that is *through love* , plus mental study of esoteric psychology which you can gain through a study of *A Treatise on the Seven Rays* .

Direct knowledge of the inner group of workers with whom you are affiliated. These include your Tibetan brother, your teacher and your friend, and they include your co-disciples. I would ask you to endeavour to get in touch with them *through meditation* and by going out to them in love and an attitude of helpfulness. You could do much for F.C. D. from the quiet of *[551]* your room. I might add, that he is seeking to help you physically and to strengthen you with life (where'er you live that life). Seek also to be in touch with him. May I add that my blessing and my thought rest constantly upon you.

NOTE: *It is apparent from his first instruction that the Tibetan knew from the start that K.E.S. had only a few years to live. In his last instruction he uses the phrase "where'er you live that life." K.E.S. died a few months later.*

~

To O-L. R. D.

August 1935

MY BROTHER:

You have for some years been actively and consciously working at your spiritual unfoldment. Prior to this, your life tendency was towards the light, with intervals of forgetfulness and engrossment in the things of every day existence. There was, in these earlier times, but little of steadfast, coordinated purpose. Now your insistence upon making the transition out of the lower into the higher life, and your pledge to your soul that you will recognise no impediment or handicap, has been noted. Assistance, therefore, will be given to you, and I shall be glad, through suggestion and watchful cooperation, to aid you on your way. I would remind you at this point also that, under the laws of the New Age, such assistance is given only to those who have transcended selfish aspiration and have lost sight of their own progress in the desire to serve. The Law of Service, as you know, is the governing law of the future and embodies the new technique. In past ages, it was the service of one's own soul (with the emphasis upon one's own individual salvation) which engrossed the attention of the aspirant. Naught

else was considered. Then came the period wherein the service of the Master and also of one's own soul was considered of dominant interest; the Master was served and duty to Him emphasised because thereby the salvation of the individual was aided. Now a new note is sounding forth—the note of growth through the service of the race, and through a cultivated self-forgetfulness.

[552] You are in this group of my disciples, as are all the others, in order to study a mode of service for which you are well adapted—the service and art of healing. All that occurs in your life, my brother, and all preparation that you may make for future lives and all that you seek to do should, for the future, be made subservient to that basic idea of service through healing.

The best way in which you can develop the needed understanding and technique is through meditation. To you, the way of meditation is of no profound difficulty. In earlier lives you established the line of approach. You can orient yourself easily upon that way. For you, however, there must come (during the next two years) the mastering of the technique whereby:

1. You learn to utilize the meditation period in order to bring about an intense focussing upon the subject of healing, its laws and methods.
2. You master the technique whereby you can project your thought consciously in such a manner that healing can take place where and when needed.

In the one case, you train yourself to be a "point of contact" for the healing forces of the planet. In the other, you train yourself to be a "channel of distribution." Ponder on these two objectives, but expect not yet to be able to reach them. In the work of the disciple, the time element counts not. Growth, deep rooted and established, is the goal, and growth, if sound and good, is slow.

In connection with your own character development, seek to bring about two things:

1. A decentralisation and self-forgetfulness which will offset and negate that spiritual diffidence and dissatisfaction with yourself that does colour much of your thought.

2. A tenderness which will grow out of an increasing capacity to identify yourself with other people and their problems.

Life has held for you much of difficulty during the past three months; many adjustments, inner and outer, have been required. Detachment has been the lesson which you are learning *[553]* and indicates to you the way of release. Like all disciples, in training on the Path of Accepted Discipleship or preparing to be so trained, much has had to be broken in your life in order to establish the new rhythms. This process is still to be continued and for it you must be prepared. You have, however, adequate light and sufficient strength to enable you to tread the way of the disciple. You can count upon yourself and upon your own divinity.

I commend to you the careful keeping of your spiritual diary. In writing in it, day by day, do so with the recollection that your ability to express spiritual thoughts must be used for the helping of others. “The heart knoweth its own development. The onlooker tastes the fruit thereof.” This thought, of ancient import, will mean much to you. Ponder on it.

I suggest the following meditation and breathing exercises. . . . It may take a little while to accustom yourself to it but, given time, you should get real benefit therefrom. . . .

Then, focussing yourself in the head and remembering that you *are* the soul, do your meditation work with an in creased intensity and purity of purpose. Give about fifteen minutes to this work.

Then, give fifteen minutes to a close pondering upon the thoughts of healing. You could, if you so choose, pick out certain key thoughts from my words and make them the subject of your close attention. Upon them make and keep notes.

Then, give five minutes to some definite work in helping someone to a greater light and freedom, remembering that healing can be on all planes.

I would ask you to go slowly and do all this work most thoughtfully.

~

BROTHER OF MINE: March 1936

In establishing, as I do, a close and more enduring contact each time I communicate with one of my disciples, I feel that until later in the year there is little need to change your work. You have been relatively so short a time in the group, and there has not been time, therefore, for the meditation, which I assigned *[554]* you at my last communication, to perform its intended function. Your grasp of teaching is so quick and so intuitive, and your mind processes are so apt rapidly to grip essentials, that it is vitally necessary that there should always supervene in your case a time for quiet reflection for the assimilation of the recognised truths, and for their incorporation into the daily life.

This group is today, for the first time, a completed group unit. The time for fusion and for blending and for the permanent establishing of a correct inter-relation must be prolonged, however. I definitely ask you to hold the group in the strength of your love and thus aid its progress forward. . . .

Particularly, however, do I ask you to take peculiar care and interest in connection with the Full Moon Contact for the establishing of a rapid and easy rapport at this sacred time, not only with me, but with your co-disciples. This will do more to release this group and to align them with myself and with what I represent than any other one thing. It will aid in blending them together in the bond of understanding. In this particular work you can help materially, my brother and my friend of olden time, because of your natural "facility in contact," regarded as a service that you can render to the group.

Go forward with strength, love and understanding and let not the lower reasoning mind deter you from anticipating and expecting great things. You have strength and power and a dynamic will, my brother and friend. These are divine assets. As you yourself well realise, you hinder their divine expression through a failure to love enough. Be not hard, but learn in tenderness to walk with others. Thereby all that you have becomes constructive. Give loving strength.

~

MY BROTHER AND FRIEND OF LONG AGO: September 1936

Will you take the following ideas into your consciousness and ponder on them during the coming six months, seeking earnestly their subjective value and their objective realisation:

1st month—The Way of Love is the lighted Way.

2nd month—The will-to-power must be galvanised by love.

3rd month—Each pilgrim on the Way is worn and tired. *[555]* All are sincere. Forget this not.

4th month—Each life crisis can lead to extended vision or to a separating wall.

5th month—The time is short. Only the thoughts which blend and fuse can last. The isolated Way is dark.

6th month—Let the radiance of the heart lead thee to peace. Desire earnestly the loving, radiant heart which showers peace and healing strength on others.

I would ask you, my brother, to study all that I have said in my various writings on the relation of the head centre and the heart centre, and on the relation of will and love. Write then a paper for the helping of your fellow servers.

~

MY BROTHER AND MY FRIEND: February 1937

The past six months have produced in you a definite orientation towards your next expansion of consciousness, and of this you are yourself aware. It is this state of awareness which is of great importance to you. It would also be of value to you if you could—clearly and in words—express what you believe (in your highest and deepest moments) is the next step which lies immediately ahead of you. As a soul, functioning through a personality, what is the next recognition or realisation which your soul seeks to have your brain consciousness register? To aid you in doing this, permit me to

formulate three questions which may be of assistance in this effort to express clearly something perhaps only dimly sensed:

1. What exactly is the vision, as I see it, in connection with my immediate unfoldment?
2. What will be the practical outcome in my daily, outer life of the materialising of this vision?
3. What will be the *quality* of the experience when I have made it *fact* in my mind and brain consciousness?

You see, my brother, you are essentially the occultist, being a first ray soul and working through a fifth ray personality. This is a combination of great value but it carries with it its limitations because it is entirely along one major line of energy, *[556]* 1-3-5-7, and this is intensified by the fact that your *mental body* is on the third ray and your *physical body* is on the first. This last force type utilised by you in the physical body runs counter to the usual rule but with disciples the rule is not unchangeable. You will see, therefore, how the line of the will or power energy, intelligently applied, dominates your equipment in this life. Your *astral body* is on the sixth ray; this constitutes your "door of entrance" to the major ray of the solar system, and to the Heart of God and of your fellowmen. In your next incarnation, you will need to balance this condition, and the balancing will only take place as is desired, if the impetus for it originates through the potency of the love which your astral body can succeed in expressing in this incarnation. Therefore, for the remainder of your present life, the right unfoldment and the achieved control of the love nature, as your sentient astral body can express it, is of paramount importance. It is essential for your rapid integration into the hierarchy of souls and servers.

You have done much of mind preparation and of personality coordination. Your fifth ray personality makes the reception of illumination easy, for your intellect and your intuition could be put en rapport with facility. You have achieved much that others are still struggling to achieve. It is your astral body now that should receive the largest measure of your attention and then through it the world of true being will open out before you and you will add

to knowledge, wisdom, and to intelligent understanding, its practical but mystical aspect, the vision which is motivated by love. It is your astral body which presents you with your major problem.

As we train disciples, we seek to develop in the occultist mystical awareness and, in the mystic, practical occult knowledge. Your vision can be on high levels, and that is where you, as a soul, must consciously walk. That vision must, however, be brought down to a lower level of consciousness. The area of your natural being which is as yet the most inhibited, is that of emotional reaction. Be not afraid of emotional devastation, my brother. Some disciples might ask me what I mean by that. I need not explain to you, for you will recognise that whereof I speak. I enlarge not here upon the hidden significance which is apparent to you.

[557] It interested me to see that you discerned the seed thought which was intended to arouse your resistance. It was, for you, the most important of them all. The idea is not negative, as you suppose. The personalities of the "weary pilgrims on the Way" are indeed tired and worn. Humanity today is very weary. The vehicles have been used for many cycles and their potency (in a positive sense) is wearing out, which is the approaching goal. For long cycles, the soul has been negative in its effect upon the personality, and the personal equipment has been the positive expression of the spiritual man. Then that lower aggregation of forces begins to wear down; its vibration weakens and, because much of the consciousness is still identified with the body nature, the disciple is conscious of fatigue, pain, distress and a deep weariness. It has been the "personality fatigue" of the human race which partially was responsible for the excessive misery complex, the sense of inferiority, and the pining-for-release psychology of the Christian presentation of truth.

As still further progress is made, the joy of the soul begins to pour through the worn and weary vehicles, and gradually the positive nature of the soul takes hold. When this is strong enough and the man is sufficiently decentralised, it is the soul quality which will persist in spite of physical limitations, and the inner sense of weariness will then be carefully negated

and consciously and intelligently transmuted. There will be the recognition of personality distress but also a planned effort to transcend it. This process of "divine imposition" gradually brings in the healing force and thus perfect health in some life is the reward of the initiate's effort to live as a soul and not to feel as a personality. It is this divine pouring in of the soul's quality of life which is the true key to self-induced healing.

Will you remember, what I have elsewhere pointed out, that:

1. Happiness is the goal of personality desire and its most desired sentient reaction.
2. Joy is the quality of soul life and that quality can be imposed upon the personality, thereby superseding happiness and imparting the gift of truth. *[558]*
3. Bliss is the nature of the spiritual Being and is, in its turn and in due time, imposed upon the rhythm of the soul. It is the gift of synthesis.

You see clearly from the angle of mental observation, acutely and intelligently applied. Now learn to *feel* as clearly that which you see, both the good and that which is not so good, and love steadily in both directions. As yet, you love not where you criticise. This you must learn to do and that love will shed new light on that which you perceive and you will learn to feel. Life will then open up before you in new rhythms of service and of usefulness.

It is *not* my request that the three questions I put to you earlier in this instruction should be answered by you for any eye but yours and mine to see. Should you, however, care to answer them in such form that they may be of service to your group brothers, that is entirely your own affair.

Another hint I give you and a suggestion which only you will understand. There are three people that you should take to your heart and love. As yet you love them not. One loves you not. Two seek your love. Learn to love all three, not theoretically from a high, cold, mental altitude, but down on the planes of earth; love them with your heart. Life will then change for you. And, furthermore, my brother, love them not in obedience to my hint or

through a display of the magnanimous spirit, or as the result of intellectual reasoning, but because you *love* . Two out of these three have much to give to you, and can lead you with them along the Way. I mention not their names, nor have I told anyone who they are. It is your own affair, not mine, nor theirs, but yours.

I give you now three phrases upon which to meditate during the next six months. During the first three months will you meditate upon them within the head consciousness, and during the last three months will you repeat the meditation but this time within the heart and seek to feel their significance. Thus will realisation come.

Phrase I .

> Like a golden butterfly, which flies towards the sun, I find myself poised upon the lotus petal of the earth. *[559]* Held by the breath of *love* I hover. I stay a little moment and then I fly into the golden pathway which leads into the sun.

Phrase II.

> There is no darkness and no fog. There is no night nor day. There are no storms nor peace; no rest, nor strife. Only the changeless *love* of God, which works towards good.

Phrase III.

> Down from the mountain top I come, bringing the light of *love* , the love of God. Into the chalice of all forms I meet, I pour this *love* which light confers, this love which life sustains. I see the *love* of life divine pour through the form, my own and others. It heals and soothes. Thus is the task performed. Thus is a man of earth transformed into a Son of God.

In summarising the ray qualities with which you have to deal in fitting yourself for progress in world service, they might be stated to be as follows:

1. The soul ray—the Ray of Will or Power.
2. The personality ray—the Ray of Concrete Science.

3. The ray of the mental body—the Ray of Intelligent Activity.
4. The ray of the astral body—the Ray of Devotion.
5. The ray of the physical body—the Ray of Will or Power.

For your reassurance and that of your co-disciples, I would like to point out that the group work of healing can be started, if the group continues with its work of integration and grows in love and understanding. Continue with the group meditation and with the work of the Full Moon Approach, paying close attention to the latter. Learn the way into the Ashram of the second ray through the open (though secret) door of your own heart.

NOTE: *In the March 1936 instruction, the Tibetan told the disciple that he needed to learn "in tenderness to walk with others." This he failed to learn and temporarily at least his work in the Ashram is in abeyance.* *[560]*

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To S. R. D.

August 1936

MY BROTHER OF OLDEN TIME:

One of the things which is strongest in your consciousness is the realisation of our ancient link and tie. You have known for years that such a tie exists. You have oft wondered of what use it is to you. You have reached middle life and more without having discovered to what purpose is this realisation or what you can do to be of definite service, for, my brother, you must (for the remainder of your life) be of greater service than heretofore. If you are a disciple, you must bear in mind that you are such because of a capacity to serve and not because of any karmic links. You and L.R.U. are karmically related to me and, therefore, karmically related to each other. Unless such a relation works out in service to your fellowmen, it is of no use. It is *service* to be rendered selflessly and with sacrifice that is your lesson, as it is hers also.

It is not for me to tell you how to serve or in what field it is to be rendered. I have watched you grope your way into increased usefulness during the past

three years, and I know well your determination that naught shall stop you. Remember, my brother, that we are oft hindered by the unexpected, and not by that which we anticipated.

If you should feel in months to come, a lessening of contact with me, be not deceived by the illusion. This recognition will in reality be based upon a deepening mental grasp of truth, and upon a lessening of attention to astral sensitivity. That, it is essential that you outgrow. You are over-sensitive astrally, and you need increased polarisation upon the mental plane. This will lead to two things:

1. A firmer grasp upon the lower self by the soul, so that your soul will mean more to you.
2. A deeper integration into your group of kindred souls, with a consequent grasp of group contacts and less interest in the personality, plus less interest in your teacher, the Tibetan. I, your Tibetan brother, am interested in the group but not in the individual. This is the first lesson *[561]* which I seek to teach you. Work strenuously at contacting your fellow disciples. Think far less of me and of your relation to me. Speak not of me to anyone at any time for a year. But at the time of the full moon, seek to contact, establish and strengthen your link in relation:

   a. To your group brothers.

   b. To L.R.U.

   c. Karmically with myself.

Then for the remainder of the month, and until the next full moon, ponder on the group work and not on the Tibetan. I fancy, my brother, that you will promptly see the wisdom of this.

You are naturally a teacher, and a teacher in training; you can teach and should teach. Seize every opportunity so to teach and to gather together those who can thus be served. Choose quality and not quantity, and teach from the angle of knowledge, carefully thought out in meditation. In this sentence, I give you the clue to your meditation work. . . .

After your meditation, say the following obligation:

"I play my part with stern resolve, with earnest aspiration; I look above; I help below: I dream not, nor I rest; I toil; I serve; I reap; I pray; I mount the cross; I tread the Way; I tread upon the work I do; I mount upon my slain self; I forego peace; I forfeit rest, and in the stress of pain, I lose myself and find my Self, and enter into peace."

For your seed thoughts for the next few months, will you use the following?

1st month—The mind reveals the Real.

2nd month—The Light is dual. It shows forth that which is not seen. It sheds its rays upon the daily way.

3rd month—All that is, shows forth some seed idea.

4th month—A thought of God, some real idea, must reveal itself within my heart.

5th month—The world must be saved by ideas.

You will note, my brother, what is my objective in this initial training to which I ask you to subject yourself. Let me *[562]* make it clear to you. I seek to see you polarised more definitely upon the mental plane. I seek to see you less committed to the attitude of the devotee, and more impersonal, more free to serve for the sake of service and not to serve because of your devotion to a teacher, a cause or a belief. Is not this also in line with your deepest and highest idea?

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MY BROTHER AND MY FRIEND: March 1937

The lessons of true humility and reticence are not as easy to learn as might appear, particularly when the inferiority complex is as strong in you as is the case. It is so easy to confound a natural self-depreciation with true spiritual humility, but you are learning fast.

One thing I seek to point out to you: humility must always accompany a spiritual self-respect which forbids a disciple to stand anywhere upon the Path, except in his rightful place. The fact is that discipleship warrants

recognition. There is no false pride in knowing that one is a disciple. This I point out to you and to all disciples. Recognition of status, however, is purely a personal matter; it should be faced and accepted and then followed by *silence* . What is, therefore, the lesson I seek today to give to you and which I preface by the above words?

Simply this: Recognising your link, and knowing that your ancient aspiration is bearing, and will bear, fruit. Take your eyes off yourself, take them off the personalities of your co-disciples, and take them away even from me, your friend and teacher of several lives, and forget everything but the need of those you daily meet. Then *serve* . Shut the door upon each thought of self, and upon those reactions which may be engendered by your group brothers; shut them also upon those devotional aspirations which you direct so oft to me, and cast them from you. Then with a tender heart of love and pity, serve all you meet, knowing that "each heart hides its own bitterness." This constitutes your major lesson on the Path at this time, my brother—the lesson of utter self-forgetfulness. Forget the past and all that it brought to you of pain and of joy; forget the personal self and all that it has to give or what it withholds; forget that which you said or has been said anent *[563]* you and your ways, and seek simply to serve. Serve with a joyous heart and equilibrium.

One of your great limitations is over-sensitivity. Your outer shell needs hardening; you must learn to tune out and to leave unrecognised that which might disturb your life of service. The proverb runs: "They say. What do they say? Let them say." For you this holds much truth. Disciples waste so much time in distress over the words, thoughts and deeds of other disciples and thus time is lost that could be more constructively employed. Do you not know that the minutes mount into hours, as the disciple wrestles with himself in order to regain equilibrium? Ask A.A.B. She knows the meaning of those lost hours and can help you there. Remember, also, brother of old, that all suffering along the lines of super-sensitivity indicates self-centredness, and this in turn militates against the needed inclusiveness which will eventually make this group work successful in service. I point

this out, because you have had to wrestle along these lines during the past six months; your major weakness is this sensitivity, which leads to an undue focussing upon the little self.

I would ask you to continue your study along the lines indicated in my last communication, and for the next six months to deal with the theme of illumination through ideas. You are beginning to grasp a little the significance of ideas. Now consider what these ideas can do for you, illumining your mind and enriching, therefore, your service. All that you learn must be related to service. Therein lies your particular lesson. You have equipment; you have adequate outlook; you have a mind which can be illumined; you can teach and you can serve. With this you have not yet adequately begun. You must learn to serve as a soul, and not as a high grade personality. Herein I give you a hint, and you care enough, I know, to take it. As to your meditation, carry forward as before. I make no change in any way.

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MY BROTHER: September 1937

Only a brief word this time, but it will suffice.

Release the hidden beauty which lies in real self-forgetfulness, *[564]* and let your devotion (tried and proved) and your sincerity stabilise your group. Be not pre-occupied with the non-essentials of personal living. Be generous of yourself and time, and give to your group brothers with a clear impersonality which asks nothing for the separated self. This is not yet the case.

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BROTHER OF OLD: January 1938

During the next few months of quiet study and preparation, I would ask you to take the ideas, cited below, into your meditation and to reflect deeply upon them, making them in this way distinctive characteristics of your life. I have a definite purpose in mind as I give them to you.

1st month—The present embodies all the past. The future depends upon the clear seeing of the immediate vision.

2nd month—Forget the past and press anew into the glory of the Coming One.

3rd month—Let silence reign as the result of a heart free from self-questioning, and not the result of the shutting of a door.

4th month—Let humility and strength be your gift to others.

5th month—Certain treasures are too valuable and frail to be exposed to others' sight. Keep them within the locked seclusion of thy heart.

6th month—Give of thine uttermost on every plane, and give again. And thus, in giving, gain.

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MY BROTHER: June 1938

There is little that anyone can do when tests and deep distress and anxiety overwhelm a disciple except to stand by in love, send healing thoughts and evoke the inner strength of the soul that the vehicles can be used. You have before you some weeks and months of selfless service. Give of the service with no thought of self and in a spirit of joy; give of your *[565]* strength and love with no self-reference in your heart or words and no thought in your mind of the little self. I give you no set study work at this time, but I will give you some new seed thoughts and would ask you to ponder upon them in deep reflection. Then each month will you embody the results of these reflections in a paper which can be very brief but which will be your elucidation of the intended idea? Did you notice, my brother, the value and the significance of the seed thought I gave you for the sixth month? It gave you the key for your immediate service.

First month . . . Let the song of the soul be sounded forth by me, and the clear high notes bring peace and joy to others. My word today is *Joy* .

Second month . . . Let the quality of the soul be seen in me, the quality of love. It is a love which visions not the little forms of self, but the One Self in

all. My quality today is *self Forgetfulness.*

Third month . . . Let the word of my soul go forth in strength to others. That word for me, in this short period of my life, is *Understanding* .

Fourth month . . . Let the vision of my mind be clear and sure; its outline true and real. That vision is one of mankind's need, of suffering and of pain, for it is there in all the world. The key for me today is *Service* .

Fifth month . . . Let the glory of the Lord Who is my life, be seen. That glory is the glory of the One. Distinction and all differences fade away. The word that is for me the meaning of that life is *Identification* .

Sixth month . . . Let the actions of the soul be the motives of my daily life. I am that soul and unto that I dedicate myself. That soul is one in all my fellowmen and I am one with them. The keynote of the action of the soul is *Sacrifice.*

[566] A real understanding of the purpose of these thoughts will cause basic transformations in your life and attitudes, leading to a new ability to serve.

In connection with your rays, my brother, it is of interest to you to know, as I have earlier told you, that your soul ray is the second and your personality ray is the sixth, both these rays being along the one line of 2.4.6. It is necessary that there should be some conscious and definite rounding out. This over-balance is accentuated also by the fact that your *mental body* is upon the fourth ray, thus completing the direct representation of this line of divine energy. As you will naturally see, this complicates your problem considerably, because the line of least resistance, when it is as powerful as it is in your case, becomes a definite hindrance.

Like a few others in my group, your *astral body* is not found upon the usual rays. These are normally either the sixth or the second, but you have a first ray astral body and the focus of your personality power is found in your emotional nature. This is a residue of a sixth ray personality in your last incarnation, which was one of great potency and *wilfully actuated* by what I

might call the will aspect of devotion. I know that you will comprehend that to which I refer.

Your *physical body* helps in the balancing of your predominantly second ray nature, for it is upon the third ray and, as you know, the first and third rays are along the same major line of force. The astral and physical bodies being so closely allied, accounts for the dominance of your devotional will in your physical expression. Ponder upon the above and later, we will deal with your problem more definitely. Your rays, therefore, are:

1. The soul ray—the second Ray of Love-Wisdom.
2. The personality ray—the sixth Ray of Devotion.
3. The ray of the mental body—the fourth Ray of Harmony through Conflict.
4. The ray of the astral body—the first Ray of Will or Power.
5. The ray of the physical body—the third Ray of Active Intelligence.

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[567] BROTHER OF MINE: January 1939

One of the things which you have done in this group of disciples is to act as a stable, loving, integrating force. This you have steadily done during the past months and your group brothers should be aware of it. Continue with this integrating work.

Once in the recent history of the group who compose part of my Ashram I gave a certain injunction to a brother. I told him to go forward with his group work in forgetfulness of me. I forbade him to take me into his mind or to ponder upon me as his friend, his teacher and his brother on the Way. His pondering upon me and the offering of his devotion as a result in no way affected the facts. I was his brother, his teacher and his friend. It was a hard saying, and he suffered much in the effort to meet my requirements. Why did I give to him this suggestion, amounting almost to a command? Because his loving estimation of me and his belief that I was in constant touch with him was becoming *a detriment to independent spiritual life, his own life as a*

soul; his devotion to service was based on his devotion to me and he spent much time studying my words, and not enough time in serving humanity; or, if he served, he did so because I expected it and it pleased him to please me. This situation could not go on without serious danger to his progress on the Path.

He forgot three things: First, that his soul and my soul were one soul and that (on the soul plane) we were equals. The difference between us was one of capacity for soul expression in the three worlds. Ponder on this thought. Secondly, that I am much occupied with world work and, with the exception of the time of the Full Moon Approaches I cannot and do not occupy myself with any of you, *as individuals* . I am not seeking to get in touch with you, except once a month and then only with the group as a whole. I am *not* engaged ever in speaking words of wisdom and of cheer to any of you, except in one or two cases of dire need and difficulty, such as have not arisen in connection with any of you lately. Thirdly, that there is a potent thoughtform of me upon the astral plane, built by the thousands who have read my many words, and whose thoughts *[568]* at such times are turned towards me in gratitude or criticism, in devotion or dislike. Thoughts, brother of mine, are things; they are creative, creating and created entities, and every time anyone sees this thoughtform of me and responds to it, he increases its strength and power. From its magnetic aura, my disciples and followers must free themselves, for it is but man's thought of me, and not I myself. It can side-track and delude you; it can speak good words of mediocre cheer and encouragement, but they are not my words, and this I would have you bear in mind. Your sixth ray personality and your first ray astral body make you prone to this beautiful yet deceptive force, flowing from an illusory form.

So, my brother and my friend, I would ask you to concentrate on three things during the next few months and to leave me out of the picture altogether, except at the time of the Full Moon Approach, which is a group activity lasting five days, as you know. These three things are:

1. An effort to achieve a deepened and a more direct contact with your soul through a focussed alignment and the understanding and effective use of your fourth ray mental body.

2. The development of a greater spirit of service and upon a wider scale. Your service at present is vertical and concerns those who are with you upon the upward way—your group brothers, your personal friends, and yourself. For you serve yourself unduly, my brother, and at your stage of unfoldment this should not be. You render to yourself too much service, too much thought, too much care and too many things. Your service should become horizontal and expandingly inclusive, for the hour of the world's emergency is upon us and who can meet that need but those who know! And you, my brother, *know!*

3. The attainment of a mental polarisation is also essential. This (on account of your having a third ray physical body) will be greatly facilitated by the institution of certain physical disciplines. See to it, however, that they are real disciplines and hurt you in their application and are not simply the elimination of those things which it hurts you not to give up.

I would have you do the group meditation but, prior to doing it, will you ponder very deeply upon the following *[569]* thoughts (six in number) which I have chosen for you—which my brother, I repeat, I have chosen for you. If you will do this, when the work starts in the autumn you will bring to that field of service a better equipped instrument, particularly if you apply the results of your meditation in a practical way, seeking to get the point of view of the soul as to your daily life.

First month	The purification of astral desire.
Second month	The purification of the physical body.
Third month	The means whereby the brain can be rendered sensitive to the higher impression.
Fourth month	The elimination of those habits which tend to cloud the mind and render the man insensitive to the higher contact.
Fifth month	The nature of purification, from the angle of vision of the disciple.
Sixth month	The formulation of those disciplines which will aid in purification.

If you will do this faithfully, in six months it will be apparent to you why I have stressed this aspect of training in your life and work.

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MY BROTHER: July 1939

You have been through deep waters during the past year, and the lesson of decentralisation is hard to learn—particularly for you, after years of self-centred life. In order to aid you in this task and to teach you that you are not the focal point of your small world, you have had to learn to walk alone. To you, it seems hard but can you not grasp the thought that the loving care and constant consideration of those connected with you, or with any person, can emphasise unwittingly your selfishness and make it hard to free yourself from the enveloping net of sensuous life—the life which lays its emphasis upon material possessions? You stand alone now and like it not. Yes, for the first time in this incarnation your soul has made what I have called "the effort to call you to the horizontal life." It is now a possibility to you, whereas hitherto you have had the vertical *[570]* life of spiritual aspiration and the self-centred life of personal comfort. The way of considered unselfishness lies open to you—a way you never yet have gone. By that I mean, my brother, that you have never served with a completely sacrificial spirit. You have done kind things and made small sacrifices but you have never yet served as a soul—possessing nothing and asking nothing for the separated self. This is your lesson in the coming year—the lesson of a life given to service, to distribution, to out-going, to self-forgetting, to the life of full surrender, of discipline and of relinquishment.

I could not put this to you so baldly, crudely and so definitely, did I not know your deep inner love, your true consecration and your developed devotion. I could not count upon your acceptance of your soul's demand, did I not realise that the way of the soul and the fulfilment of your soul's obligation and the shouldering of the responsibility of our service is for you subjectively paramount, even if it has to be made objectively apparent. It is of vital moment to you. It constitutes your highest aspiration. But I count upon your understanding and upon your acceptance and endeavour to meet

the need and to serve, not only on the subtler planes and levels of awareness, but on the outer plane of tangible, material, physical living.

I would ask you to give five minutes each day, prior to the group meditation, to meditation upon one of the following terms or phrases:

Relinquishment	*Silence*
Discipline	*Horizontal living*
Self-effacement	*Freedom from self-pity*

These six phrases should form the theme of your personal meditation.

You have much to give, my brother and my friend. You have a deep and vital knowledge of spiritual and esoteric truth and can, therefore, serve upon the mental plane. You have a growing love and understanding and a devotion that has carried you through to the very portal of life itself. You can, therefore, serve. You have served with efficiency upon the *[571]* astral plane. You have also much to give upon the physical plane when you have mastered the science of detachment, and the discipline of relinquishment. This I have told you before, but your perspective remains as yet distorted. But you are on your way to achievement and spiritual success, and for that you should raise your heart with thankfulness.

NOTE: *The perspective of this disciple apparently still remains distorted. She is not actively working in the Ashram. She still is an aspirant and fails to take that decisive step which transforms an aspirant into a disciple.*

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TO H. S. D.

March 1934

Have you ever thought, my brother, how enthusiasm, being of an astral nature, can blur the vision? This is the first question which I seek to put before you as you join my group of disciples. The second question is: Are you willing to submit to as intensive a psychologising in your own case as that to which you seek to subject others? Your answer to both these questions will be, I know, in the affirmative, for of your intense sincerity

and your one-pointed devotion there is never any question. I have sought to find an approach to you that will in no way be open to misinterpretation by your over-active, lower mind. I have asked myself the question: Can this brother be so trained that the field of subjective realisation can take the place of exterior and objective analysis? In these words I give you a clue to your whole endeavour for your first year of work with me.

You have much to give this group of disciples but it is *not* that which you think you have to give. The thing of beauty and of wonder which is your real contribution lies as yet deeply hidden; only a close attention to my imparted instructions, a humble willingness to readjust your own preconceived ideas will lead you into that lighted realm where the path of true service for you will appear.

[572] All groups of disciples, seeking to work together under the guidance of a Master, have their own peculiar problems. The formative first years hold in them those testing difficulties which will try the mettle of the group, and put the endurance and the faith of the group members to a more than adequate trial. Many among your co-disciples present peculiar difficulties to me—a teacher on the second ray—because of the powerful development of the critical faculty in some of the members. (NOTE: During this world crisis the Tibetan has been caring for the disciples in the groups of several other Masters so as to release these Masters for different and more important work. A.A.B.) From this critical attitude, one or two are singularly free; the rest of you are too prone to view things externally, from the angle of the outer detail and from the standpoint of the non-essential. This acts as a real deterrent to progress. I, therefore, beg you to reserve opinion as to my techniques and objectives until you know more about them! I ask you to subject that which I have to give you to due trial, and not to analysis, for at least one year.

First, brother of mine, let me readjust your ideas as to yourself. You are a sixth ray soul, functioning through a first ray personality. In telling you this, I indicate to you your group contribution and likewise your individual problem. Your personality polarisation is predominantly mental. For you,

one-pointedness both in soul matters and personality relationships is the line of least resistance; you have a one-pointed approach to problems, conditions, and situations which in many cases constitutes a one-pointed attack. I say this not from a spirit of criticism, for it is the right use of this faculty and its re-orientation which will land you before the Portal of Initiation. This I hold before you with deliberation and not as an inducement to progress or even as an encouragement but as a prophecy of a probability. You are on the Path of Discipleship. Opportunity stands before you and the Way can be trodden by you with assurance. Have no fears, my brother. Take your eyes off your personality with its dominating first ray will and your tendency to mental dominance (as you yourself have termed it) and focus your attention upon your soul problem which is to transfer your consciousness off the sixth *[573]* ray on to the second ray before any major initiation can take place.

My problem is, therefore, to aid you to do this—as easily and as intelligently as possible. The secret of success lies for you, in an effort to shift your focus of attention out of the head and into the heart. This, incidentally, may aid the head condition of which you complain. Your monadic ray is the second ray and hence your soul, being on a minor ray, must transfer to that line. As you know, the sequence of activity is ever the transfer of the fourth and sixth rays on to the second and the third, of the fifth and the seventh rays on to the first ray.

We will, therefore, begin with a meditation which should aid you in this shift of focus. Before giving it to you, may I ask you to eliminate out of your consciousness all elements of hurry and thus begin to deal with that excessive tension which wears out your physical body and makes your impact upon your co-disciples (whenever you contact them) so unduly forceful. There is no hurry. There is no need to emphasise speed in your life. Relaxation is for you a needed attribute, but it has to be achieved through an attitude of mind rather than through relaxation exercises; these are apt to focus the attention upon the physical body and produce—owing to your mental polarisation—an increased inflow of energy. Energy follows thought.

There is much time for growth both here and in other states of being.... Carry forward your meditation in the heart and not in the head, watching carefully for any physiological effects of an undesirable nature; report them should any occur.

After the breathing exercise which I have given you, please do the following meditation work:

1. Sound the Sacred Word, the O.M., audibly, breathing it forth from the head to the heart.
2. Then visualize a golden sun, *slowly* rising above the horizon. See yourself standing before it and slowly being absorbed into its beams. Then imagine yourself acting as a lens or transmission point through which the "light of that radiant Sun which is the light of Love" may pour forth upon all whom you contact. *[574]*
3. Meditate upon the following words:

   1st and 2nd months—The light of love.

   3rd and 4th months—The power of loving understanding.
4. Insert at this point any intercessory work or service idealism which you may care to do.
5. Close with a dedication of yourself and of all that you are and have, to the work of service and primarily to the service of the New Group of World Servers.

You will ask what your service is to be. That, my brother, will grow out of your meditation. It is not for me to tell you what activity your personality must follow; it is your own soul which must so do. Some of it you already know, and to that I may refer. As far as in you lies, stand firmly in your endeavour to aid the New Group of World Servers. That should be the prime effort for many years to come of all true aspirants in all esoteric schools. Their help is needed by us.

I give you no exercises to follow other than the outlined breathing exercise nor shall I deal specifically with your physical condition. The transfer of your focus out of the head into the heart is the best way to aid your general

health and relieve the condition in the head which is causing you concern. Remember again that energy follows thought; this can have a bad effect, producing undue tension, or a good effect, producing a release of energy in various directions where it can best be of service. Remember also, that with you I must go slowly, both because of your inner psychological hurry and your outer tension. Study well the keynotes of your life; this will aid your soul growth, and lead to perseverance unto the end.

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MY BROTHER: July 1935

A very definite process of re-organisation has gone forward in your life, under the direction of your soul. This has brought about three events in your life:

1. A shift in your attention from certain focal points (well known to you) to others of wider import. *[575]*
2. A re-orientation of your entire life to the soul and to work in my group of disciples.
3. A re-arrangement of the energies of the subtle bodies, producing a temporary discomfort but of real and lasting value.

This process has been far from easy and I have sought three times during the past four months definitely to help you. I wonder if you were aware of my vibration and my thought when these points of contact were brought about by me?

Seek to develop sensitivity to my vibration during the next few months, particularly at the time of the Full Moon. There were two paragraphs in the last instruction I gave you which I again call to your attention. They summarise your opportunity and your problem. Please study them and ponder deeply on their implications. When the task is clearly outlined and the problem squarely faced, it is easier then to work intelligently and constructively.

Your work for quite a time is to continue with the re-focussing, re-alignment and inner re-organisation. Forget not my earlier injunction to go slowly.

~

BROTHER OF OLD: January 1936

The pressure of the times is very great and yet, at the same time, great need for care prevails. I want first of all to point out to you where your major risk lies and I use the word "risk" with intention. You realise it for yourself, I know, but re-emphasis on my part will not prove unavailing.

Your physical body is very frail and, therefore, you have to handle force and spiritual energy with especial care; where there is a weak and delicate outer shell, the inner subtler bodies can become too dominant; as force flows in, these subtler bodies become more vital. Much force flows through you at this time. Do not infer from this remark that you contact and attract more force than do your co-disciples, for such is not the case. But your physical equipment is of such a nature that it constitutes a real problem.

The consequent influence and potency of the inner bodies—particularly the mental body with its critical faculties—is over-strong *[576]* in expression upon the physical plane. This, I realise quite well, you yourself know.

One of the problems that faces every Master (teaching a group of disciples such as this) is how to lead them on to the next step when much that He can say to them is simply an emphasising of what they—as most intelligent aspirants—already know. There is little that I can tell you personally at this time. You have so much knowledge and you do realise that your major problem is the right handling of force.

Perhaps I shall help you the most if I beg you not to handle force so powerfully. Learn to approach yourself and your life problems, your work as a disciple, your relationship with my group of disciples and with all that come your way, *with less intensity* . You consciously handle yourself so powerfully and with such violence that you are constantly shattering yourself and constantly tearing down the contacts you make, the work you

do and the bridges which you establish between yourself and others. This again you know.

Will you understand me, my brother, and believe me when I tell you that, for you, the achievement of an inner stillness is the way out of all your problems? Your intensely active mind which moves from personalities to the Plan, from the New Group of World Servers to the details of everyday life and which is never quiet for one moment from its thoughtform-making activities, *must* learn to rest quietly in the light. It must learn simply to *reflect* , both in the sense of quiet thought and in the sense of a quiet radiance. Then your thoughts will harmonise and blend; then your plans will be constructive and free from self; then you will become a centre of peace and a point of radiant energy which will bring people together and act as a coherent force.

Let, therefore, your effort for the next few months be the attainment of this inner quiet. This will in no way affect or change the goal of your work; it will not negate in any way the methods in which you seek to help my work. It will, however, affect the quality and the rhythm of what you seek to do and save you much time which is at present spent in constant rebuilding.

Guard yourself at the time of the full moon each month and particularly at the time of the May Full Moon from over-stimulation, *[577]* yet evade not contact with that spiritual energy. Preserve yourself from over-intensity and thus gain a truer sense of proportion. The Hierarchy waits with patience the fruition of its efforts, after doing all that can be done on all planes. This constant attention and watchful waiting must be emulated by all disciples. Dwell constantly in the House of Quiet, my brother, yet lessen not your service. It is all a question of inner orientation and of attitude; it is not a question of outer exoteric activity. That may remain the same or even quicken and become more potent, but the quality and the actuating living principle may be higher, more loving, closer to the centre and, therefore, more *still* .

The only exercise that I give you at this time is as follows:

1. A simple breathing exercise. . . .
2. Then, sit in perfect inner silence and quiet for fifteen minutes, not negatively drifting into a semi-tranced condition, but actively becoming aware of that inner centre of stillness and of peace where joy and bliss have their home.
3. When you feel that all your bodies are quieted and that you have "come home to the place of silent, holy rest," then dedicate yourself to the service of the Plan, placing yourself at the disposal of those who serve that Plan.
4. Then say: "Asking nothing for the separated self, I pour forth love." Hold in mind:
    a. Your immediate family circle.
    b. Your fellow disciples and group brothers.
    c. The New Group of World Servers.
    d. Humanity.
5. Close with the Benediction.

My blessing rests upon you, my brother, and may the peace which passes understanding reward all your efforts.

~

MY BROTHER: June 1936

Focus the will upon the immediate duty and be not lost in the mazes of possibility. Of your own free will, you undertook to work in my group of disciples and to cooperate with the *[578]* workers who are endeavouring to carry forward the tasks assigned to them. You pledged yourself in two moments of devotion and of real understanding to cooperate with the task of the New Group of World Servers. Let not the beauty of that which might be done, lead you to forget that which has been begun; otherwise you may land yourself in the world of illusion and consequent futility. You have much to give, so give of your richness of understanding. When group work is successful, it is because the equipment of the group is enhanced by that

which each individual has to give. The energy of the unit is absorbed by the entire group and the group output in service is thereby increased. The group is then enabled to shift to a higher plane of service and of consciousness. Ponder on this.

~

MY BROTHER AND CHOSEN FRIEND: January 1937

I have watched you with care and understanding during the past year. I know what you have undergone and the measure of your difficulties and problems. These you faced, as usual, with courage. The past lies behind you and though I looked at you with anxiety till a few weeks ago, I no longer do so. You can and will become an integrating force in this group.

A great process of transmutation of the lower energies has been going on in you, carried forward, as always, via the solar plexus centre—that great clearing house of the personality. This has been for you a culminating crisis in your life, esoterically speaking, though its effects may produce exoteric happenings. These latter are (are they not?) of small moment compared to the inner happenings.

There were moments when the situation was critical. At three such moments, during the past year, I definitely intervened and interposed my help, though you, of course, knew it not. Can I, at this point, convey to you a lesson which all accepted disciples have to learn? Such intervention by a watching Teacher or Master is something which should seldom happen and something which all conscious disciples seek to avoid; something which they never expect and which they never demand. *[579]* Conscious discipleship is only now opening before you as a result of this experience and during the unconscious stage we do occasionally help. This I did.

I would ask you to regard the process of such a definite re-orientation and transmutation as now closed—probably for this entire life. You have come through to a measure of release and are freed for service in a sense that was before not possible. Now I ask you to take several months of complete quiet, giving the solar plexus time to relax, and your brain and mind time to adjust

themselves to the newer rhythms. Make no plans but follow the lines of service as they open up and as needs come to your attention. I need not ask you to stand by my work and by the things which I am attempting to do in the world, for this I know you will do. Your soul demands it of your personality and will find you ever ready.

Below are six seed thoughts which I have chosen for your consideration. Will you give them fifteen minutes of quiet thought each day?

1st month—I am a bird of song. Those in the high air can hear my song. My fellow pilgrims feel my joy.

2nd month—I am the lotus of the heart. The perfume of the heart must fill the air around me and rest my fellowmen.

3rd month—I am a pool of quiet. Naught must destroy that peace, for all around me need that peace and quiet that the restful waters give.

4th month—I am a steadfast hill whereon the breeze of God blows free. The weary pilgrims on the Way find cool strength and tonic life upon that hill.

5th month—I am a voice that calls and carries cheer because I see the vision.

6th month—All that I am and all I have belongs to others, not myself.

The work that you are now planning and about which you have spoken to me will suffice for your work for the next few months.

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[580] BROTHER OF MINE: July 1937

Let us have a talk today upon the difficulties of the Way and thus seek to discover what are the hindrances and the problems which you have to face. A great deal of the difficulty, incident upon the intense fluidity of your mind, is based on the fact that you are transferring off the sixth ray on to the second; thus, in this egoic shift, there is a transference of energy. You are passing through an interim period. One or two of my other disciples are also occupied with the same task but they have nearly completed that task. The

effect upon some of them is largely physical and also upon the heart centre. With you, the effect has been felt in the mental body and in the throat centre. The physical condition which troubles you has not originated in connection with this shift.

One interesting fact emerges and I would like to call your attention to it. Your affiliation with this group of disciples and, therefore, with myself has been due to the urge of your soul for contact with a powerful second ray vibration, so as to enable you to make the needed change with greater rapidity and ease. It is of a major usefulness to you to bring about this necessary stabilisation within a second ray centre. Will you ponder upon the implications of this statement and will you endeavour to realise the need and call of your soul for such a stabilisation and the urgent demand of your personality for the *quiet* which streams forth from a second ray group. For you, there is no real achievement in this life unless you learn this mental quiet and that peaceful activity which comes from loving truly as a soul, from a complete refraining from all tortuous questions, from stabilising yourself for future work, communion and expression within your own group centre and from an eradication of all criticism such as your over-active mind presents with constancy.

This mental unrest (if I may call it so, my brother, without unduly hurting you) is frequently intensified by the fact that your *mental body* , like your personality, is upon the first ray. The implications, attendant upon this fact, will be immediately apparent to you. Let us look at your problem as it is: First, there must be recognised a crisis in the soul life when the energy is shifting out of a minor ray focus into that of a major ray *[581]* centre. Your personality being on the first ray, is normally and dynamically one-pointed and automatically self-centred; this condition is not eased by the fact that the integrated personality force flows through a first ray mental body. This inevitably produces the accompanying characteristics of an intense centralisation (I did not say a selfish one, my brother) and an active assurance, a full fledged ambition (often of an entirely right nature, but occasionally not so right) and a power to analyse and oft to criticise others,

their personalities and their tasks. The new vibration to which your soul is leading you (that of expansion and inclusiveness, plus the power to synthesise and to understand) is, in some of its phases, over-powerful for you and its reactions are as yet unorganised by you. It leads you to a definite (and often almost uncontrollable) tendency to identify yourself with every imaginable point of view, to see all around a question though seldom to the heart of it, and to touch momentarily this, that and the other attitude of thought and emotion. These reactions do not stay long enough to enable you to understand truly. You contact people on the periphery of their consciousness, but not often at their heart or their life.

Will you accept this diagnosis, my brother and my friend? You know my keen desire to see you stabilised for the remainder of this life, thus losing no time and definitely achieving constructive results within your group and within the centre to which your soul has directed you. These constructive results will reach fruition if you focus your forces within a second ray vibratory centre, for this will aid the shift of energies with which your soul is at present engaged. This second ray vibratory centre may be my group of disciples, with which you are at present related; it may be any other group, organisation or school of thought; it may be objective to you now or simply subjective and unrealised. If your soul is to make the needed shift in this life, it is essential that you focus yourself and remain relatively static within your chosen centre for a long time. Otherwise your soul will be forced to postpone the needed shift until the next life. It is interesting, is it not, to see the reason for the happenings within the periphery of one's consciousness, to realise the clear light which is sometimes thrown in this way upon mistakes and know what it is that one has to do.

[582] Your mind is ever a questioning mind. It is my duty always to throw you back upon your own questions and see to it that you reply to them yourself. I would ask you to realise the wide scope which your fertile, over-active mind brings to every question, and the wide range of incidental and related questions which it asks. I would not bring this matter to your notice if I did not realise that such an inclusive mind, developed to the point which

yours has reached, is a valuable asset, making you both sensitive and inclusive—in the highest sense of those words. Such a mind is a basic requirement for all disciples and for all candidates for the Path of Discipleship. But such a mind needs most definitely controlling, wisely correlating with a stable centre and confining within limits.

My brother, let simplicity be your guide and one-pointed love your major objective. Choose a field of service which has its defined limits—for all disciples are limited and cannot cover a planetary range in their thoughts. Then work—mentally and physically—within these limits. The completion of some self-appointed task within the field of karmic limitations and of environment where your destiny has cast you is all that is required of you. What are you accomplishing at this time? There is just a certain span of years ahead of you at the age which you have now reached, and you have a frail body. Let your service lie within the field of contact where you find yourself and reach not out over the entire planet. Is there any greater or more important matter than to fulfil your task and carry it to completion before you pass over to the other side and to do it in the place where you are and with your chosen comrades?

Believe me when I assure you that I am not seeking to evade any questions which you may ask but, if I can awaken you to the realisation of the necessity for "spiritual limitation" (as it is esoterically called when defining the career of a disciple within the limits of his task), and bring to your attention the need for achieving the goal you set yourself when you started to work with me, I shall have aided you much. I feel sure that you will grasp the wisdom of these remarks.

Your *astral body* is upon the sixth ray and here again lies for you a problem. Upon it I need not enlarge, beyond reminding you that a sixth ray astral body (where a disciple is concerned) predicates intense adherence to a line of thought, *[583]* to an idea, a group, a person or an attitude or to a preconceived notion. These may be right or wrong but the tendency to adherence is powerfully present and can be a great asset or a major hindrance. In any case—again for a disciple—any *idée fixe* (beyond that of a

right spiritual orientation) can be a deterrent to progress, if fanatically motivated.

Your *physical body* is upon the seventh ray and this makes for integration and for efficiency. Your rays can, therefore, be stated to be:

1. The soul ray—the second Ray of Love-Wisdom.
2. The personality ray—the first Ray of Power.
3. The ray of the mind—the first Ray of Power.
4. The ray of the astral body—the sixth Ray of Devotion.
5. The ray of the physical body—the seventh Ray of Ceremonial Order.

You know so much that you will easily see how this forms a very rich combination of energies and aggregation of forces, presenting a definite opportunity and also certain very definite problems.

For you the group meditation is essential; it will serve to aid your soul in its life task and to integrate you into the second ray sphere of influence, which will be of real use. My brother, we travel *not* alone. For you, again, group love, group understanding, group happiness and group work are essential to progress, real happiness and good physical health. In group work and contact comes relief from inner tension, through the sharing of force. You have a frail body and carry much force. Disperse it among your brothers.

I would beg you to apply yourself to the five days of the Full Moon Contact, making the weeks between each full moon simply preparatory to the work to be done on those five days. Will you also take the Rules of the Road (which you will find attached to this instruction) and study them. They have helped many people.

THE RULES OF THE ROAD

1. The Road is trodden in the full light of day, thrown upon the Path by Those Who know and lead. Naught *[584]* can then be hidden, and at each turn upon that Road a man must face himself.
2. Upon the Road the hidden stands revealed. Each sees and knows the villainy of each. And yet there is, with that great revelation, no turning

back, no spurning of each other, no shakiness upon the Road. The Road goes forward into day.

3. Upon that Road one wanders not alone. There is no rush, no hurry. And yet there is no time to lose. Each pilgrim, knowing this, presses his footsteps forward, and finds himself surrounded by his fellowmen. Some move ahead; he follows after. Some move behind; he sets the pace. He travels *not* alone.
4. Three things the Pilgrim must avoid. The wearing of a hood, a veil which hides his face from others; the carrying of a water pot which only holds enough for his own wants; the shouldering of a staff without a crook to hold.
5. Each Pilgrim on the Road must carry with him what he needs: a pot of fire, to warm his fellowmen; a lamp, to cast its rays upon his heart and show his fellowmen the nature of his hidden life; a purse of gold, which he scatters not upon the Road, but shares with others; a sealed vase, wherein he carries all his aspiration to cast before the feet of Him Who waits to greet him at the gate—a sealed vase.
6. The Pilgrim, as he walks upon the Road, must have the open ear, the giving hand, the silent tongue, the chastened heart, the golden voice, the rapid foot, and the open eye which sees the light. He knows he travels not alone.

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MY BROTHER: January 1938

If you can hold steadily to the point which you have reached during the past few months, if you can begin to utilise the second ray soul force which you have at last succeeded in contacting and if you can stabilise the work accomplished within yourself, you will find yourself entering upon a period of fruitful service.

[585] I would call to your attention some words out of an instruction I earlier gave you wherein I pointed out the necessity for you to seek stabilisation within a second ray centre. How does this stabilisation come?

Through steady identification with the desired vibration. *One of the main uses of group work is the effect of group vibration upon the individual's vibration.* It tones it down when necessary, stimulates it and facilitates its emergence in cases such as yours. Where the soul ray is on a particular line, it is peculiarly valuable for the personality to subject itself to group vibration and contact wherein the pressure exerted and the vibration contacted will be the same as the hidden or emerging soul ray.

That is an aspect of group activity which is little apprehended. You need most definitely the vibration of a second ray group at this time. It matters not what group you choose but it does matter that in some second ray group you aid yourself by *forcing* the emergence of your second ray characteristics. This is not suggested because you, as an individual, are of such importance or that second ray groups exist in order to help people like you. They do *not* . But the work of the Builders is being called for on every side today and second ray aspirants are needed to direct this work and to strengthen the hands of the Builders. Ponder on this.

What is it that, up to date, has prevented your sincere desire to serve from coming to fruition? My brother, you have as yet done no service that will carry over into the future because it has been done at the sacrifice of yourself, that has involved the sacrifice of your time, your personal interests, and your personal desires, based upon your personal qualities. You have looked on at the service of others and wondered why and how they chose to serve in the various ways they did; you have suggested service to others and have at times made it possible for them to serve; you have talked to groups on service and yet with no results, adequate to the force expended. Why has this been so? Because all the time you were not giving of yourself in love, but only of that which was exterior to yourself. And why, my brother (to continue with the questions) has this been so? Wherein lies your difficulty—a difficulty you can now face because you have established a soul rapport and the light and love of the soul are pouring in on you.

[586] The difficulty lies in the fact that you have a first ray personality and a first ray mental body and the two are so closely associated that you are the

victim (or have been, shall we say, for all this can now be altered) of this combination of two first ray responsive aspects. It might be of interest if you studied with me for a moment how these first ray vehicles affect your demonstration in the world. Let us study them *together* . Your first ray mind has tended to bring about in you the following conditions:

1. *A sense (sometimes unrealised) of separativeness.* Where you have been non-separative, it has been because you have forced yourself to cooperate, and yet you were, all the time, conscious of it. Cooperation and human contacts are easy for you in theory, but difficult in fact, and would have been hitherto impossible had it not been for your sixth ray emotional body and the steady beat of your loving soul—now emerging into control.
2. *A tendency to criticise.* Need I enlarge upon this? I think not, for I realise that it is dawning upon your consciousness that you have wasted quite a number of years in criticising your co-disciples and your earnest fellow-workers, and this you are now pledged to end. Twice in the last few months, I have noted your earnest efforts at the elimination of criticism.
3. *A great facility for over-activity.* You have a mind body which is in a constant state of fever, with (symbolically speaking, of course) periods of violent activity, amounting almost to delirium. As I have earlier pointed out to you, you are so over-active and your mind ranges so widely here, there and everywhere, that you fail in understanding and in true perception. There has been no time for you to comprehend anything before you are off again in a widely different direction.

This must end, my brother. Out of the many possible lines of activity which lie open before you, will you choose two and adhere to them even when the novelty palls and you hanker to traverse new fields? Forget not that the *Hierarchy stands* . So stand also and give your time to two fields of service in which you choose to cooperate. Let one of them be a second ray group *[587]* with which you choose to cast your lot and let the other be in the outer

world where some humanitarian effort claims your attention. Give, if you can, sixty per cent of your time to the group effort, for that is where you belong; waste not time in deciding which group it shall be. I refer here—when mentioning these percentages—to the time, strength and interest which you make available. I refer not to the time that is taken up by your home interests, obligations and duties. Give, then, the remaining forty per cent of your time to the outer activity in the world.

Your first ray personality does two things to you: It isolates you in your own mind from your associates and you need to learn the necessity for identification with those who are your co-workers. That means not only identification with the group objective or identification with the major principles of the group but it means also identification with the successes, the failures, the difficulties and the problems. This is not, therefore, the cooperation of the outsider who comes in to help, but the cooperation of one who is so closely associated with the problems and with those who are handling them that there is no sense of being apart, no critical reaction and no superior observation.

Your first ray personality, plus your first ray mind, evokes in you a love of power and a desire for that pleasurable sensation which comes from speech which evokes acquiescence. This serves to place you "in the seat of the superior person," as the Chinese call it. You will usually find, my brother, that it is easy to gather around you many little people, of relatively futile accomplishment (from the angle of world service) but that the finer minds have no time for such acquiescence; they proceed upon their way, leaving you to follow after and to catch up with them eventually. This tendency is, however, rapidly ending in you and in joyful association (coloured by your love, glorified by the group successes and learning from mistakes) you will walk in the future with your brothers in the Way.

I would like to point out two things also: First, your sixth ray astral body—sensitive, finely organised and motivated by high aspiration—is swept into dramatic, over-emphasised action very frequently because it reacts to the violent impact of your first ray personality and mind. Let this end. Train

your emotions *[588]* to respond to your second ray soul and for a period at least eliminate the mind from astral control. Can you do this? If you can, you will balance and round out your nature, for the dominating factors will then be:

1. The soul, working through the astral body and controlling your heart light.
2. The personality, working through the mind and controlling all group relations, making them intelligent and presenting to the soul and heart the service of a mind and brain, attuned to the loving, intelligent impulses of the group life.

The second thing I would like to say to you is that it is not my intention to refer again to your personality problems and to your character difficulties. With a disciple, as intelligently motivated as you are, and with a love nature as deep and sane and sweet as yours, further comment is unnecessary. I am hoping that in my coming communications with you, I shall be able to confine myself to the development in you of those qualities which will make you a real healer and able to work in a group of healers. My blessing rests upon you, my brother, in a new way and I am approaching you with joy in my heart.

As regards the work I would have you do, my suggestion is that you concentrate upon the work of the Full Moon Approaches. For you, the time of each full moon is one of real importance; if you prepare yourself for it as you should and as you can, you will produce in yourself certain definite results of which you will become gradually aware.

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BROTHER OF MINE: September 1938

I am neither suspending you nor asking for your resignation from my group. I may do so later. I have two simple questions to ask you: Why are you working in this group? Why do you retain your membership in it? The reasons which prompt me to ask you these two questions are as follows:

For several years and more, you have consistently taken the position that one of my disciples has failed to measure up to his opportunities and that my entire group of disciples has not *[589]* given the service which was demanded of it. You have so stated to a number of people and have also asserted that my work—as indicated by me in my various pamphlets and books—has not been properly done either by the group or by those who have pledged themselves to do it. You have criticised openly all that has been attempted and have steadily belittled and openly under-rated the work that has been done. You have misunderstood the attitude of my entire group. You have not helped in any way constructively. You have interjected a spirit of criticism everywhere.

Why is this? There are two reasons, my brother, and I care enough about your unfoldment to tell you with frankness what they are. One is that your fluid, uncontrolled, lower mind reverts with facility to criticism, to the formulating of group plans which are impossible of accomplishment, changing such plans at frequent intervals and using speech as a means of spreading distrust and criticism. Secondly, you are mentally and spiritually ambitious and yet you do not have the personal magnetism or the executive ability which would enable you to form your own group. It is easier to undermine another group.

I would like, therefore, to put to you one or two questions in the effort to enable you to clarify your own mind, and upon your reaction to what I shall say and upon your replies to the questions which I shall put to you—I will take whatever action may seem desirable. You can reply to those questions either by word of mouth (and I shall hear) or in writing. If you do not feel able to do so, I shall have to take it as an indication that you do not feel that you belong to my group of disciples and that you desire no part in the group activity. For this I shall be sorry but I cannot hold up the work of this group any longer because of you. The questions which I seek to put to you are the following:

1 and 2. The two previous questions in the first paragraph of this communication.

3. If you feel that the work which is now being carried forward is not in line with my will and is not of real usefulness (being of the old age and not in tune with the new intent) why do you not start your own group and demonstrate how a group should be run?

[590] You are full of plans and of ideas which you lay before many people but, my brother, nothing happens. The disciples in my group are facing great difficulties owing to the world condition and are rendering faithful service. I am *not* dissatisfied. Your choice is clear and well defined. You can either cooperate happily with this group in the work which is now being attempted and give all the help of which you are capable or you can gather together your own group and thus demonstrate your own idea.

4. Do you really desire to organise a group and feel that you can do so? Do you clearly understand what should be done?
5. Can you train yourself to overcome a critical spirit? I would remind you that habit is potent and that you are facing your life task and your major problem. You are adequate to the task, but only if you become truly convinced of the need.
6. Can you begin to concern yourself with constructive work which will meet the present need around you? You have talked much. Can you now begin to work?

Of your sincerity and of your good intentions, there is no question. But work is done by action and not by talking. It is done by helping the people in your immediate horizon and meeting their immediate need. It is not done by the laying of vast plans which fail of accomplishment because they are based on no sound foundation. I would ask you to become constructively useful and to cease functioning so destructively and negatively.

Until I know what you decide is right for you and until I have your attitude in relation to the above questions, I shall not again communicate with you. This will leave your mind free to think with quietude. The question of where your work lies is a matter for your own decision.

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BROTHER OF MINE: December 1938

I have not the time to write to you as fully as I had intended. I have tried for days to spare some time but found I had none to spare. We who work on the other side of the veil *[591]* have always to take into consideration the fact that those with whom we are associated are limited by the time equation and, in our relations with them, have to work from this angle of limitation. I have, however, a few minutes to spare this morning and I will speak to you briefly.

Your replies to the questions have been scanned by me and as I read between the lines (more than from what you say) I sense in you a definite change of heart which is leading rapidly to a different mental attitude—a more stabilised, a more serene and yet a more focussed service of the mind. Forget not that the mind, in your case, can be a major directing factor of the emotional life and of your physical plane activities. Of your soul purpose there has never been any doubt nor of your devotion to me, your teacher and your friend. But you have worked always in that area or that layer of mental substance wherein the tendency to criticism and to the belief (sometimes unrealised) that your personality views were right and of importance, can so easily cause illusion. From this you are rapidly freeing yourself. It is right that you should receive this encouragement from me.

I welcome you back, therefore, into the service of the Plan, into that immediate service which will call for that concentrated effort and enterprise which will take all the time, interest, strength and purpose of that group of disciples which is working under my direct supervision.

The details of the Plan have in them the seeds of world salvage and can—if rightly and wisely furthered—produce lasting world effects; these details must be worked out; they can and must vary as they meet the need of different nations and circumstances but *the forming of a central world party* and the organising of the men and women of goodwill calls for a supreme effort.

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MY BROTHER AND MY FRIEND: March 1939

This is one of several instructions which I have written you within the space of this year. That in itself should indicate not only potentiality (for which all of us connected with the Hierarchy invariably look) but it indicates also achievement; *[592]* we have no time to waste with those who are making no progress or who are not determined to face the Angel of the Presence or to cope with the illumination and revelation which then takes place—an illumination of the life of the soul and a revelation of the need and the limitations of the personality.

Your problem is relatively simple and your service twofold. You need a simplicity of speech and of outlook—free from the tendency to criticise and to judge, plus a willingness to serve wherever the need is greatest. That is your problem. You have already set in to solve it and you have grasped its implications subjectively. You are now beginning to work out the solution objectively. Those who have erred in any spiritual direction are always potent when changed. Your service basically is as follows: to stand by me and the work I am attempting to do in the world (and fortunately for you this too is your heart's desire), and to express this by definite work. This work falls into two categories: First of all, the giving of unchanging cooperation with those who are working in my group and under my direction and, secondly, to express your own soul in carrying revelation to small groups. This will entail less individual work and more work with small groups of people. Find these small groups and raise their vibration by brief and potent contacts, making each hour spent with them to count and to be of value, and leaving them with a wider outlook and a more sure horizon. Then pass on.

Cooperation, movement, dynamic effort and then withdrawing—such is your future task under my plan. This you must do in collaboration with others, with the new groups which have the new psychological outlook and a right technique of meditation. It is group work that the world needs at this time and an increasing fusion of souls and of the units in the various groups which are coloured by the attitude that will distinguish the coming civilisation. I think you comprehend well what I mean and what I am

asking; you have already made a beginning along this somewhat peculiar line. The duty of a hierarchical Observer (such as myself) is only to indicate —after the fact, thus not infringing the freewill of the person—that the action taken is in line with soul intent. This is ever in line with hierarchical intent. This, I therefore, do.

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[593] MY FRIEND AND MY BROTHER: April 1940

I would have a word with you today, after a silence lasting many months. In this time you have adjusted yourself to the life of the soul and you have dedicated yourself anew to world service and to me. This has been registered by me and I have not been unmindful. Your inner contact with your soul and with me has been strengthened and the light enhanced.

A disciple, at your stage of development, has two major lessons to learn. Particularly is this so when he has the combination of rays which is yours. He has to learn, first of all, to stand completely alone (though only apparently so and only for a temporary space of time), detached from contact with the Master. Sometimes even his own soul seems silent. But this is all illusion. Circumstances are staged to bring this condition about and if they are not so staged by the disciple's own soul, then the Master acts to bring the circumstance about. The disciple must be thrown upon his own resources. This stage of stabilisation now lies behind you and in time to come you must demonstrate that steady calm for this life, that "poised position at the centre" which is the gift of your immediate past experience.

The second thing which you have to learn is the control of the fluid map-making, plan-formulating mind. This one thing nearly brought disaster to you. The danger is now, however, past. You are aware of this and will cautiously guard against it. When a disciple first comes into a Master's group (as you came into mine) the inflow of energy is so great that the mind is frequently aroused to such an intense activity that it gets temporarily out of calm control. Too much is seen at once; too much is sensed and grasped; possibilities and plans, modes and methods of teaching and of service, and

potentialities (hitherto unrealised) pour unhindered and simultaneously into the disciple's consciousness. When this takes place, there follows a period of serious instability, of fluidity of thought and undertaking, of violent experimentation and of what I might term a spiritual riot. This must eventually come to an end before the disciple can enter into his real service. This resumed stability took place with you because you are fundamentally *[594]* stable and sound and because—at such periods—a Master's group supports and protects the one who is passing through the experience of over-stimulation. The protective work done in the Ashram of a Master is something little realised by the average disciple. Whilst this type of experience is going on, the outer group of a Master's disciples proves of little service; it simply stimulates the mind, providing outlets for the blind rioting consciousness. Hence your withdrawal was right and sound but need no longer be continued.

Of one thing I am sure, brother of old, and that is that you will understand whereof I speak. The period of strain and stress now lies behind you. Your place in my inner group is assured. Your work in the outer group is opening up and what I have here told you is only the corroboration of your own inner intuition.

Two things lie ahead of you: Learning to work upon the outer plane in group association with your co-disciples and with those whom they will gather around them in coming years, and, also the strengthening of the inner rhythm of the soul as it conditions the outer life into a calm and increasing service and cooperation with my determined plans. These, all of you who are my chosen disciples, can work out together.

It is this *together* which so oft proves difficult to our workers. It is group work which we desire and not the domination of a person in a group or the control of two or three people. This means slower work but a more widespread influence. It is safer and more fruitful in the long run. The group work entails many things and many developments within the group consciousness. One of these is the finding of *the level of service,* so that what is done is a group effort. It will then prove successful, for it will be

based on group conviction and on group understanding. Another is that the disciples, working under one Master, become an extension of His Ashram upon the outer plane.

Another thing which it is important you should grasp is your special field of service and the conditions under which you should carry on your work. Your physical vehicle must be guarded and any intensity must be avoided. That is a definite injunction from me. Esoterically speaking, your contribution *[595]* is meditation, and aiding in the meditative life of the group; exoterically speaking, it lies in conference (with any of my disciples whom you may happen to know) about the new cycle of work which is unfolding, about the group purposes, objectives, principles and policies. This is group service and must be carried forward *together.*

I am writing thus fully to you because a life, rich in service and fulfilment, can open up for you, provided that you establish and hold happy human relations with your chosen fellow workers, a deep and constant humility and an urgent faith. This, I know is your soul's desire and it is also mine for you.

I understand and trust you, disciple of mine. I have little time, in these days of world agony, to give to the particular training of any of you. I only offer opportunity.

NOTE: *It will be apparent from the above instruction that the disciple was temporarily suspended from active work in the group until certain lessons had been learned. Re-instatement followed.*

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To L. T. S-K.

January 1932

BROTHER OF MINE:

There is no hurry attached to the work done by the members of a Master's group. The earnest desire to progress can hinder as well as help. The intuition is a growth, primarily, in sensitivity and in an inner response to the

soul. This must be cultivated with care, and no attention should be paid to the factor of time.

I have three things to say to you, brother of old, and two things to suggest; your response to these will guarantee your success.

First: You are in this group for two reasons. You have a strong karmic link with me, which you have ever recognised and which you unduly emphasise. Second: You are at a most critical point on the Path of Probation, for you can, if so inclined, take those steps which will land you on the Path of *[596]* Discipleship. Third: You need to have in mind the fact that your life—up to three years ago—has been an exemplification of excessive duality. In this dual life, your emphasis has been laid on "making good" on the physical plane in the world of business; paralleling this, but divorced from it, has been an intense inner life of aspiration and devotion to the Great Ones, and later to myself, a working chela of the Great White Lodge.

You have managed curiously to keep these two lines of activity free from contact with each other. Your devotion served not to prevent mistakes or the misuse of the worldly opportunities, nor did your active worldly life seem to affect in any way your fiery devotion and persistence towards the goal.

This dual activity must be brought to an end and your aim must be to bring about in yourself the at-one-ment, or the unification of the aims and purposes which have hitherto been divergent. Mistake me not, my brother: The ultimate objective of the physical plane life has been to lay the gains in business at the disposal of the Great Ones, but this objective has not coloured your technique. You will know today how just this criticism is. Four years ago, I could not have thus addressed you, for you would not have recognised the justice of my remarks.

Your problem has been complicated (as is the problem of all disciples who stand on the verge of acceptance) by the force of your ray impulses, and by the difficulty of the era in which you live and the stage whereon you deliberately have chosen to play your part. You have three years in which to make the effort by means of which you can become an accepted disciple,

when you return again to this earth. By this I do not mean that you are to pass over at the age of fifty-six. I am speaking of the establishing of a rhythm which will be strong enough and vital enough to produce the needed fusion of soul and personality. We who teach, watch and guide the esoteric development of man, know that unless a certain measure of fusion is established by the time fifty-six years of age is attained, it is seldom established later. After that age, a man may hold to the point achieved and foster his aspiration but *[597]* the dynamic submergence of the personality in the will and life of the soul is rare after that time. When reached prior to the age of fifty-six, then subsequent growth and unfoldment on the Path of Discipleship is surely possible.

The two suggestions which I seek to make and on which I ask you to work for the next twelve months are as follows:

First: Forget your karmic relationship with me and give no time in your thoughts to the Tibetan. This will be hard for you to do, but remember that I am only one who stands by and who offers opportunity, seeking for those who will lose themselves in service. Your sixth ray devotion has turned your effort towards astral recognition more than to unity and at-one-ment in the great work.

Second: Work steadily at the problem of entering into the pure white light of your own soul. How shall this be done? Let us be practical and outline certain things to be accomplished during the rest of this year.

1. Refrain from reading the books for which I am responsible. You have steeped yourself in the teaching they contain for years. *Now practise the truths learnt thereby.* Instead, study with close attention *The Bhagavad Gita,* and use that as your textbook of guidance.
2. Instead of studying my writings, will you serve your fellow disciples by making (on their behalf) a close study of the psychology of the intuition? Ascertain the best that man has to say about it and prepare for your brothers a compilation on the subject and a summation of the significance of the intuition and its mode of unfoldment. Seek the

definitions of the intuition and collect them together for use and, likewise, make a useful bibliography of the literature on the subject. Each group of my disciples has somewhat to contribute, and the group to which you belong should ascertain much upon the subject of the intuition.

3. Follow the breathing exercises with attention, bearing ever in mind the thought that they aid in the unification of soul and body and in the purification of the sheaths.
4. In your meditation each morning, eliminate again all forms which turn the attention to the Great Ones or to *[598]* myself, your Tibetan brother. For a year, centre your consciousness on the light of your own soul, and keep your meditation very simple.

That you may learn to walk in the light that pours forth from your own soul is the earnest wish of your fellow worker, the Tibetan.

~

MY BROTHER: July 1933

The way of the aspirant climaxes at times, and might be described as a series of steady growth cycles, accentuated at intervals by definite periods of forced development wherein one limitation after another is forcibly removed, by you yourself. All limitations and hindrances have to go. You have for years been like a man standing in a room with his back to the window—a window that so sadly needed cleaning that the light in the room was dim and only partially diffused.

You are today like a man who has turned around and walked over to the window, and then has cleaned a small circle through which you look. You can see that which is around much more clearly. The room is better lighted, and you are now more clearly aware of what you need to do for yourself and the room. This is much, my brother, for you have done it all within the last twelve months. Before that time your accomplishment seemed doubtful, not from bad intent but because you had become accustomed to your position

and attitude and to the room in which you lived. Your knowledge of what lay outside was theoretical but not of a practical nature.

A brief period of time remains in which to finish cleaning the window and illumining the room, thereby associating yourself with the life outside the window. I believe you can do it if you desire nothing for the separated self; if you train yourself to see things and, above all, people as they are and in a true perspective. People are not what you want them to be and they live also in rooms with darkened windows. When you look through the window there is nothing to be seen as it really is. All is distorted. Your problem is the problem of understanding the glamour and illusion in which you perforce have to live, and so to work through the glamour that you can see life truly.

[599] Be not in any way discouraged, brother of old, if you find the upward way stiff and hard to climb. You are in good company and are not alone. Out of the present situation, true wisdom is born. Before the full light of the sun can shine at the time of dawn, there has to be the dissipation of the mist—a mist which distorts and hides. This is done not by any function of the mist itself, but by the growth in power of the rays of the rising sun. Therefore, for you there must be the steady growth of the light of your own soul, fostered by meditation, expressed in selfless service, and increasing in radiance through the intensification of your soul's life. Live, therefore, as a soul and forget the personality. Give not so much time to the consideration of the faults and mistakes of the past. Self-depreciation is not necessarily a sign of spiritual growth. It is often the first result of a soul contact and means the revelation of personality limitations covering many years. That has a temporary value, provided you again turn your eyes to the soul. Forgetting the things that lie behind let the light of your soul lead you where it will. Be, as I have told another of my disciples in the group, the sannyasin—living in the world of men, yet having your interests in the world where the Great Ones work. You are not alone. You have found your own company of souls. You are not walking in the dark, for there is a light upon your way. Stay within the radius of that light and wander not down the accustomed by-ways. These words may sound to those who read them platitudes, applicable

to anyone. You yourself know, however, how intensely applicable they are to you.

You can resume the study of my instructions and writings but must preserve a balanced attitude. There are other things to be done than simply to be a devotee of the Tibetan brother. Follow the meditation I here give you. . . .

~

MY BROTHER: March 1934

For you I have this time no instructions. I must know first that you have cleaned another window pane. That also which you earlier cleansed and to which I referred in my last communication is again befogged, not so much from the accumulation *[600]* of grime, but by the cold within, which produces condensation. Think this out. Seek out your motives, for they are at the root of all your trouble, and glamour not yourself with the belief that you are animated by principle or are fighting for principle and thus occupied with truth.

You say that you report these facts and impressions to me and to the group, confident that you can safely turn to the teacher for confirmation or correction on any point. If in any respect you are proceeding along wrong lines, you want to know it and to modify your life in conformity with my wishes.

How you do love authority, my brother, and how you would like me to save you a lot of trouble and direct your way, and give you information as to what is right and wrong! But should I accede to your request and tell you what you want to know, what would be the result? You have been told what the situation was, and know clearly the grounds on which the communications were repudiated and you refused to accept it. What is the difference, when I tell you the same? If what is written or said coincides with your own ideas, how gladly would you catch hold of my words. But if they failed to do so, how easily you would argue that they were the words of someone else and deem that they had been brought through in error or coloured by personality reactions. Or you would accept them absolutely

because I said them and thus bow to authority and leave your intuition still inactive. But I have no authority, my brother, nor have I ever claimed to have it.

In one case, you fail to grow in ability to stand alone and to make wise decisions based on intuitive recognition of reality; and in the other, the point of separativeness grows in strength.

What your teacher in the past, myself, may think is of small moment. What anyone else may think and say is of very small moment. What is of importance to you today is to see clearly, to speak truth to yourself and to walk in the light—a thing you never yet have done for any length of time. You report growth in abstract consciousness. You need not that growth. You need growth in clear cut thinking and in clear cut action. You are faced with the problem of yourself, and you will solve it only when you have freed yourself from personality impulses and from the glamour in which you habitually walk. Note, my *[601]* brother, the decision and clarity with which I thus address you. Note my style, for it is the same style as before, but I am carefully wording this communication so that you can clearly grasp my words. If you like the adjectival phrases of the communicator who has engrossed your attention lately, I would call you (in his style) a brother of dedicated emotions but poor intuitive mentality and a befogged aspirant. In all love, I say this to you and in an effort to arouse your attention.

As I said to all my disciples so I say to you: If you seek to work with me and will conform to group requirements, then I, on my side, will do what I can to aid you in your *group* work. All the work I assign to individuals in the group has but one aim in view—to enable them to work as a group for the good of the group. This, you have not done and the group work *as a whole* has been set back by you, for the group moves forward as a group; though the individuals may have grown, the group has not moved forward but has been held back the past six months by the situation for which you were largely responsible.

I refer not in this instruction to the problem of communications. Disciples are free to interest themselves in any number of groups and communicators. I refer to the problem of this particular situation which is simply that of *identity* . Forget this not, and confuse not the issue. It is not one of authority. It is one of identity. You are at liberty naturally as a disciple to receive communications from any source. But be sure not to confuse identities.

This situation in the group has caused me serious consideration. The good of the group is of prime importance. I am engaged in an experiment in this group work. It is not an easy one either for myself or for the group members. Shall I sacrifice the group to the glamour of one person? For, in the last analysis, others would not have been so influenced had you seen truly and had cooperated in preserving group balance and had not interjected the problem of identities into this group work. I cannot continue to give you these instructions if you thus bring personality and separateness into the work. You are *not* asked to accept blindly all that you receive. But *whilst in the group* , you are asked to live up to group requirements and to work with the group unit, and to refrain from bringing your *[602]* personality problems of any kind into the group work. When you no longer care for the teaching and do not do that which is asked, it is your privilege to withdraw from the group work and so preserve the group unity. It is *group unity* for which I am working, and not your individual growth and stimulation. I speak thus with apparent harshness in an effort to bring to an end your years of personality fog and deep seated ambition. The two are allied.

Forget not either my earlier injunction to you that “There are other things to be done than to be a devotee of the Tibetan brother” or of the Tibetan and a spurious astral double.

Your key words are self-knowledge, lucidity and truth, and they must all be called into play at this time. Remember that your decision, if based on a choice between two Tibetans, will be a false one. Your problem is that of choosing between the teacher which we call the Personality and the teacher which we call the higher Self. Settle this problem in the light of the soul, and not through impulsive personality reactions.

~

MY BROTHER: July 1934

When I think of you, it is with a sense of enquiry, of loving kindness and also with a sense of urgency. The years slip by; those who look on at the lives of aspirants have oft a sense of this urgency—an urgency that the aspirant seldom feels himself. Life has offered you much of opportunity for progress, but you entered life and built a body that has in it much crystallised material and a mental body of such rigidity that your problem (this incarnation) was—if I could use so inadequate a form of words—to smash what you yourself had constructed and used. You had to break your old thoughtforms of intrigue, of ambition and of power before you could be liberated for real service. Half a century has gone. The thoughtform of ambition has been broken and crippled but a sense of futility must not take its place. The thoughtform of power is weakening. The thoughtform of intrigue received a bad blow during the episode of glamour in the early spring. But the forms still persist. You stand before them bewildered, anxious to do the right thing, *[603]* blinded by the power of your own creations which shine with their own light, and blinded also by the blaze of light emanating from your own soul and from the group soul. But blinded and, seemingly, helpless.

No one can help you, my brother. You yourself must let all things go, and become "the little child," spoken of in the Bible. It is not for me or any teacher to tell you what to do. For one thing, you would do it, and in doing it learn naught. From within yourself must come the incentive, and from yourself must emanate the clear wisdom, and the clean cut action which will eventually bring your release. What, therefore, can any of us do? Gather not from the above that I or others feel that for you there is no release this life. Naught can arrest at this stage the work of your own soul. Only the urgency of the times incites any of us to desire that that release should be accomplished as rapidly as may be in order to set you free to serve.

Perhaps the way in which I can best help you is to give you a meditation which will enable you to clarify the field of *motives* . Your life motive to

tread the Path is sound, but e'en that motive is tainted by the ancient rhythms. Your other motives are oft beautiful, but spoilt by the underlying distortions of the concrete mind which incites to ambition, to love of power and to deviousness in approach to any action of any kind.

Therefore, for you, simplicity and clarity as to the *causes* of all that you do are essential and needed. At sunrise, at noon, at sunset and at night—four times a day—follow the procedure outlined below:

1. Sound the Sacred Word three times, breathing it out as a soul through the three bodies.

2. Say then, as you stand in the light of the soul.

"I stand before the judgment seat of my own soul.

I stand in the light that comes from that divine source.

I seek to walk in truth, sincerity and love."

3. Then ask yourself the following three questions:

a. That which I have accomplished during the past few hours, has it been clearly understood by me?

b. Have I acted simply and sanely and with wise direction? *[604]*

c. Why did I act and speak and write in this particular connection? What prompted the specific deed?

4. Having thus analysed the activities of the past few hours, then dedicate them to the service of the Master. The doing of this will eliminate much thought and work of a personal intent.

This sounds simple and almost elementary but if you carry this meditation forward for the next three months, doing no other, you will find that the whole problem of motive will clarify for you. That is what you want, is it not, my brother? Well I know it. Your basic life intent causes me no concern. It is your life technique that lies at the root of all the difficulty. It is governed so oft by expediency. Give not so much time to intricate and devious thought. Seek to live mentally much more simply. Ask and look for nothing

for the separated self and eliminate all thought along the lines of lower self endeavour. The group stands by you in loving helpfulness and readiness to aid. So do I. This is no idle word but a statement of fact that is one upon which you can depend.

~

MY BROTHER: January 1935

You have done much sound thinking the past six months and the fruit of your meditation is being garnered. The meditation that I gave you last July can now be stopped, but the three questions which were incorporated in the third point must be used by you each evening as a form of review. You still need a period for the quiet consideration of the impelling motives for daily action. Right motive and a clear vision of the sources of action are still imperative needs of yours. They will lead to right activity, truthful thought and right speech. But you have made progress, my brother, and have no cause for depression or to waste time in regret over the past. The only regret that is justifiable is based on failure to learn the lessons of failure. You, however, are learning.

There are, as well you know, still certain mental activities belonging to your old state of mind which seethe beneath the surface of your life. These, too, must be transmuted and it is for you to discover the method. I can but indicate need *[605]* and opportunity. As for the method you should follow in meditation, I would suggest the procedure outlined below:

1. Achieve alignment and then raise the consciousness as high as possible. Assume then the attitude of the soul.
2. Sound the Sacred Word, breathing it out throughout the entire personality.
3. Ponder next upon the Lord's Prayer as part of your group work.
4. Seek by the power of your thought and through the outpouring of love to contact your co-disciples and group brothers. This is for you important, for it not only aids in group integration but it serves to decentralise you from the centre of your own stage.

5. Then endeavour to contemplate or to realise yourself as the soul, as divine, as the Christ within. This will take the highest concentration of which you are capable.
6. Then say the following with thought behind the words:

   "I stand before the judgment seat of my own soul. I am that soul. All love and light am I. I serve the world and lose myself in service. This is my life and this is the way that I will tread until the Day-be-with-us."
7. Sound the Word slowly, sending it forth in love to your group brothers.

~

MY BROTHER AND MY FRIEND: August 1935

You are still walking in a fog. Glamour still surrounds you. You are still self-deceived and I cannot reach you at this time.

~

MY BROTHER: February 1936

When last I wrote I feared that it might be the last communication I should be able to make to you. But during the past six months some of the glamour with which you were surrounded has disappeared. Much still remains. However, your successful attempt to see with greater clarity encourages *[606]* me to write to you as usual and again to supervise your work. This I have not done for six months. Forget not, that when an older and, therefore, more powerful disciple turns his attention to you, the resulting stimulation will work two ways. One of them will be the intensification of the glamour, so bear this in mind for seven weeks after receiving this communication.

The way for you is not yet the "lighted Way." You have surrounded yourself with so much fog and with such a dense cloud of self-generated and self-motivated thoughtforms that the light only pierces through in places. As yet, there is no steady stream or lighted Way. Therefore, for the present the most appropriate name for that part of the Path of Discipleship that you are treading is the *Way of Sacrifice* —the sacrifice of your own thoughts, of

your own wishes, aims and dreams. It means for you the treading of the rocky way of duty, of dharma and of clear decision. Therefore, for the next six months, will you take the following words into your meditation?

1st month—Duty.

2nd month—Dharma, or responsible obligation.

3rd month—Discrimination.

4th month—Dispassion.

5th month—Decision.

6th month—Destiny.

You will note how each word has the same initial letter and hence will give you facility in remembrance. Ponder deeply on these words and, later, write an article in which you will link these words synthetically and sequentially, and so provide an article on Discipleship which could be of service to others. You have ability to write; therefore, at present serve through writing.

Keep your eyes on the light ahead. Speak not of yourself. Forego all planning at present, but perform action with detachment and with skill. Disperse the clouds around you by the dynamic light of your own soul, and in order to do this, seek greater and more rapid alignment. One hint I will give you. When tempted to descend into the clouds of your own thoughtforms and into the weaving of your own material plans, send out your thought to me.

~

[607] MY BROTHER: August 1936

In my last instruction I gave you certain suggestions. Perhaps the way I can best help you at this time is to list them for you clearly and concisely, and ask you—in the silence of your heart and the light of your soul—to answer them. I told you:

1. To sacrifice your own thoughts, wishes, aims and dreams. Have you done this?

2. To follow the rocky way of duty, of dharma, and clear decision. Have you done this?
3. To keep your eyes on the Light ahead or in the distance. Have you done this?
4. To preserve silence as regards yourself. Have you done this?
5. To forego all plans. Have you done this?
6. To disperse the clouds of glamour around you by the dynamic light of your own soul. Have you done this?
7. To send out your thoughts to me. Have you done this?

Two of these questions, I will answer for you, but I will not enlarge upon them. First: You have not sent out your thoughts to me. I have not registered one thought. You have sent out devotion, desire, demands, aspiration, longings and wishes—but not one clear thought. Why? Think this out, my brother.

You have made plans.

Will you re-read my last instruction to you and again take this as my message for you? Will you carry on with the same meditation for another six months? Upon the work done during the coming six months will depend much. Send out your *thoughts* to me and I will recognise them. Learn the distinction between thought and desire. The two are not clearly defined in your mind.

~

MY BROTHER AND MY FRIEND: February 1937

I told you in my last instruction that upon the work done during the coming six months much would depend. You have done the work aright and your feet are set more firmly upon the Path, and much of the old glamour has been dissipated. I would *[608]* have you feel encouraged, for I am encouraged over you. Even a year ago I felt that you might have to wait for another life period before you could fill the niche in this group of my disciples that I seek to see you fill. I know now that I need not wait so

indefinitely. Four times I have registered from you a clear thought—and this has never happened before in your life. The reason has been that you have relinquished your plans and your personality scheming, and thus have dispersed in a measure the miasmas of your tortuous thoughts, based on personality ambition and the vagaries of the concrete mind. I can reach you now, my brother—a thing hitherto impossible. Up till now I have had to reach you through A.A.B.

Let not the recognition of this fact induce a fresh glamorous attitude and my words thus form the germ of a new field of glamour. I speak this warning, for you have such an innate tendency to be glamoured.

The injunctions which I have given you in my two previous communications remain still the basis for your personality life. Naught is changed, except in you, and you must guard against relapse. Not yet are you occultly "established" upon the Way; not yet are you expert in the recognising and the dissipation of glamour. Therefore, proceed with due care.

I would have you take the *Rules of the Road* and study them. Take them as the theme of your reflection during the coming six months and, at the close, give your interpretation of each Rule for the helping of your fellow disciples. This is the task which I assign you.

~

MY BROTHER: September 1937

A fresh cycle of work is opening up before you at this time, and this is the result of the attention which you have paid to my instructions and to the response which you have given to the effort of your soul to release your personality from glamour. May I point out to you that very often, after a certain measure of glamour has been overcome (as is the case with you), that illusion can then step in? I would warn you against two such illusions: *[609]*

a. The illusion that glamour no longer can hold sway over you. Constant watchfulness will be necessary.

b. The illusion of selection and reward. To this, all sixth ray aspirants are more than usually prone.

Will you also forgive my pointing out to you that your entering upon this particular field of service and your passing through the door to this cycle of work is for you definitely a *following of the line of least resistance.* You can render good service if you follow instructions with care, but it is the opportunity to serve which is the result to which I referred in my opening paragraph and not the specific type. Ponder on this, for if you understand that which I seek to impress upon you, your service will be greatly helped and your usefulness increased.

Having made your choice and decision, my problem now is how to help you to make good in the future which is opening up before you. My two suggestions may surprise you, for they will not be at all along the line you anticipate.

First of all, I would say to you: Take not yourself so seriously. The world still proceeds upon its way and the planet continues to revolve whether you serve or not. Lower the intensity of your vibration. You *can* serve and your service is needed. All servers are needed at this time. You have been through a drastic disciplining and should have learnt much; but you will nullify your usefulness and shorten your period of service through your intense earnestness. Remember, you have to offset *constantly* your sixth ray personality. Will you comprehend me if I say that you never evidence any imagination or excitement except along the lines of discipleship, and that then you evidence too much? I will give you some verses later on in this instruction, upon which I will ask you to ponder and reflect, not in your meditation (for I would have you follow only your group meditation) but during the day. Be balanced, my brother, and remember that work for us embraces many things, e'en hours of relaxation, and it most certainly necessitates the use of the discrimination in ascertaining the essentials and separating them from the non-essentials.

The second thing I would say to you may surprise you more than the above which, perchance, you have at moments yourself *[610]* suspected. I would say to you with emphasis: Love more your fellowmen. At present you love our work and service and the ideal more than you love your brothers. This is the reason why you are such a poor, such a *very* poor psychologist. *You do not love enough* . Every human being you meet you consider and approach from the angle of the work, and not because they are fellow pilgrims or people you can love and help. Yourself as a server and the work (as our work) looms large between you and your fellowmen and will definitely negate your usefulness. It is the "organisation spirit" and the "manipulative faculty" of the third ray executive. Our workers deal with souls, and not with the work. They are occupied in aiding individuals and, through individuals, the world. They do not occupy themselves with the form side. That, too, is ever properly regarded and attended to, but it is secondary. *You* make it primary.

Settle back, my brother. Love and serve; relax and live a normal, useful life. The fires of your own intensity and the heat of your own aspiration will otherwise burn so fiercely that no one can get near you. Take time to know people for *themselves* , and not for their possible availability in the work. Yet fall not over backwards as you attend to my instructions. Balance is ever, for the aspirant, a major objective.

The two sentences which I give to you for careful consideration are as follows:

> "The fire that I create must heat, not burn; it must draw into its warmth the man who needs its heat; it must not thrust away, through fierceness, the seeking soul. It is the fire of love, and not the fire of my own aspiration."
>
> "The service which I render must be to souls and not unto myself upon the Path. Thus shall I meet a need and, in forgetfulness of self and my own word and place, lead others towards the light."

I have not indicated to you the rays governing your personality vehicles, for I seek to place your interest, not in yourself but in others.

~

[611] MY BROTHER AND MY FRIEND: February 1938

I would recall to you certain remarks which I made in my last instruction. With your usual aptitude to select that which your personality prefers, and which intrigues your sense of sin (I say this with a smile, brother, but the dramatic glamour of the sixth ray person, working in the Piscean Christian age, loves public conviction of wrong doing) and, feeding your sense of drama, enables you to say: "Now I know," when you do not. You emphasised that which was obvious, and ignored the real things with which I sought to reach you. What were the points of real importance in my last communication to you? I will list them briefly:

1. The illusion of selection and reward to which, I warned you (as a sixth ray person) you were prone.
2. The opportunity to service.
3. To relax and lead a normal life.

You will note that none of these sentences came out of the two paragraphs which you felt were so important and which you emphasised in your papers and letters. Such is your present condition of glamour that the essential strikes you not. You see it not. Such is your present glamour, that it is with the greatest difficulty that I can reach you at this time. I am making the effort but, my brother, it looks to me that this will constitute my last effort to assist you, for if this instruction avails you not, there is nothing more that I can do.

An opportunity to serve and make a new start was offered to you. You were asked to help in some work which I initiated in 1919 (when I first contacted A.A.B. and began my work with her). The plans are made and the work is functioning. Yet you received not guidance from those who have sought to help you serve, and who opened the door of opportunity for you. You have endeavoured to initiate activities yourself, doing hastily and often

inadequately the things you were asked to do. You were determined to find time for the things that your glamoured personality felt were important. You have chosen to select the work that you should do instead of cooperating in the service which you accepted. You have endeavoured to *[612]* form connections, unrelated to the work already undertaken and organised prior to your joining that particular group of workers who extended to you the invitation. You have tried to organise your own activities instead of cooperating in the work already begun and with which you were invited to cooperate—and with which you accepted affiliation. *Your* activities were paramount in your consciousness (in spite of protestations to the contrary) and the group activities were secondary.

I advised you to live normally and to relax your intensity, but you have lived abnormally and with an occult violence which has been damaging to you. You have functioned in a glamorous world of your own idea of service and of what should be done, but there has been no true cooperation with what is *being done* —only an interest in what your own over-active third ray tendency has sought to produce has engaged your deepest attention. Superficially you cooperate, basically you do not.

You have been glamoured by your own values and not by the group values. You have been side-tracked by many non-essential issues and you have not collaborated in my work or with those who are already integrated into the work that I am seeking to do. I am referring to myself in this communication to you, as your statements, and I believe your intent, have ever expressed devotion to me, your Tibetan teacher. You have sought to integrate those into this work who do not belong to this particular line of endeavour but who are working in other fields of hierarchical activity—of equal importance to be sure, but not the work to which you pledged yourself in years gone by. You do not keep your line of service clear. You wander into too many other fields of service which are not yours and where you are not wanted. So great has been your glamour that you have even desired to thrust into my group of disciples an aspirant who, in a later life, will shift her consciousness on to the mental plane and gradually become a conscious

disciple, but who is not yet working on the level where those who could be, or are, accepted disciples, are working.

I am speaking to you with no evasion whatever. Your true friends are deeply distressed and seek to shield you and to hold you to the straight path of service. They are conscious of failure *[613]* and blame themselves for lack of right technique. Why should they succeed where I, too, apparently have failed, and when your own soul seems powerless to pierce the glamour into which you cyclically wander?

What are the major glamours into which you so easily penetrate and which blot out, whilst they last, all true perception?

1. *The glamour of planning* . You are sensitive to the Plan, but occupied with your own plans and believe that your plans are part of the Plan. List the plans and the schemes along many lines which you have evolved, my brother, and see how many you have succeeded in carrying through. Blame none but yourself if they were founded on astral dreams.

2. *The glamour of your own spiritual ambition* . You desire to be a group organiser under the Plan. You long to produce some working scheme yourself, paralleling that already being done but definitely your own, or to organise some group, paralleling those already existing but which will be also definitely yours. But, when asked to fit into the work of a group already existing, you are too busy with your own dreams to do so and somewhat despise the task assigned. But, my brother, in our work there is no great or little task, only obedience to the next duty whatever that may be.

3. *The glamour of spiritual dominance or control over others* . Therefore, continuously, you seek to find those to whom you can stand as a spiritual organiser. They are ever those of no great account in the scale of spiritual usefulness, and ever aspirants of good intention but you magnify their usefulness and possibilities in order to establish yourself—in your own eyes, if you could but recognise it—as a guide and leader of other disciples on the Way. You did this with two people, both of them good *probationary* disciples, and one nearing acceptance, but both working on the astral plane

where those with whom I seek—at this particular time—to cooperate, are *not* working, except as souls, serving from the mental plane and from soul levels.

Again and again, my brother, during the past years I have sought to help you. The indication that what I say is true, lies in two basic facts: First, your deep unhappiness at this time and your inability to work with others, quietly and unassumingly *[614]* and, secondly, that no success along any line has come your way. Face up to that and understand the implications. Face these two facts with clarity and with hopefulness. The true disciple has ever to face facts. Let me give you certain facts and then let me beg of you to ponder on them:

1. You are nearly sixty. Ahead of you lie a few more years of service, if you will, or a futile running around, if you will.

2. You have been asked to collaborate in my work. This is not a question of your rendering obedience; in that I am not interested, but because, years ago, you recognised me and offered to help. You recognised some of my co-workers and offered your assistance.

3. Your "service," so called, has hitherto been the making of plans after your initial service of financing the earlier stage. But, my brother, the giving of money is the least important thing you have to offer. You have been occupied with large schemes, none of which have come to fruition because they were not the thing which you had, as a soul, undertaken to do and, therefore, they lacked the inflow of the group energy which would have guaranteed their success. You have been busy with an attempt to organise a group here and a group there. But the plans are already laid; the groups are already formed; the organisation, connected with my work, is already functioning. Then why not, brother of mine, collaborate with what already is?

4. You have no ability to work in a big way from the worldly angle and are too old to learn. But the success of all large undertakings is based on the

little things, the minor tasks, faithfully fulfilled, of the disciple who is free from personal ambition.

5. It had been my intention to start some of you on definitely constructive work in connection with the dissipation of world glamour. But this activity you have delayed. You have hindered the work in the group up to date and this cannot be permitted much longer. Work along this line can be done successfully only by those who are mastering their personal glamours. You are yet in the depths of glamour and subconsciously know that this is true. All who know and love you, know it *[615]* and are in deep distress, wondering what they can do to help you and aid in your release.

6. *The door still stands wide open for you* . But the opportunity for you to go forward with your group is dependent upon your accepting the above facts and by your beginning, for the first time in your life, to work as a humble server, relinquishing all plans, all big ideas, and for the rest of this life (which is but a moment of time in the long cycle of the soul), doing the little things behind the scenes of which no one will know.

Have I been hard, my brother? I assure you of my steadfast love and of my deep and lasting desire to help you and to serve you.

I shall not attempt further to make clear to you the futility of your present life and activities. I stand ready to weld you into the group to which you pledged yourself as a soul and on soul levels. But to do this, you must reach the point of complete self-surrender and demonstrate your willingness to serve with humility and readiness. I will communicate with you again when you express the wish to have me do so and evidence, at the same time, a real understanding of that which I have sought to impress upon you.

You have a devotion and a persistence which *can* and *must* carry you through into the light. It has hitherto been a persistence, based on weakness, and your devotion has been glamorous. Now get down to facts. Let the future demonstrate a persistence which is based on conviction that you are in the Way of Service and that you travel not alone, but that a group of brothers stands ready to work with you when you will work with them. Let

your devotion be that of devotion to your group brothers, to the need of humanity and to the Plan and last, and only last, to me.

~

MY BROTHER: February 1939

It is with deep regret that I ask for your resignation from the group. If in later years you indicate to me a change of heart and a freedom from your present glamour, I will most gladly take you back into some group—though not into this one. I *[616]* believe that you are prepared for this decision of mine. The reason for it is that I cannot any longer permit your group brothers to be hindered in their group work from your constantly recurring tendency to glamour. They have suffered with patience for many years, in order to give you the time to pierce through into the light, but the urgency of the times is such that all workers are needed and the group work must go forward.

As you leave this group, what shall I say to you?

First of all, that your karmic link with me remains unbroken. Secondly, that your place will not be filled. . . . I have little else to say to you for I have said so much during the past years. Your place lies open. Forget it not. Time may enable you to show a changed attitude. If you so choose, and if you will take a suggestion from me, will you ventilate all that is in your mind—a thing which is most difficult for you to do? Write with freedom. Express yourself fully and drastically. If the glamour is not dispersed in this life, then another life may see a return to old karmic relationships. It lies with you. You will learn most now by handling life, by caring for those for whom you are responsible, and by retaining your relationship to useful service. . . .

~

MY BROTHER: March 1941

I think you know without any emphasis upon my part that the relation between us remains unbroken, though I have not been able for some time to contact you subjectively. This inability on my part is because the

stimulation, which such a contact would inevitably bring, might (as it always has in the past) feed the glamours to which you so easily succumb.

The danger is now, I believe, greatly lessened and you can be trusted today with a closer contact with me and with the group on the inner subjective plane. The inner group remains and is closely linked with me.

You have struggled for years to overcome the glamours and illusions which overwhelm you with such frequency. Your major gain has been to recognise more consciously the danger and a more swift reaction to it when it appears. Late last summer *[617]* and early in the autumn, you very nearly succumbed to an old rhythm. Suspicion of yourself, an uneasy conscience and much outer plane work tended to safeguard you. See to it most carefully that this contact with me and with your brothers in the inner group does not re-awaken into activity well-trained tendencies, old forms of wishful thinking, and old desires for power.

For you, the remainder of this life must be given to the steady adherence to the duty of the day and to an intense inner life of meditation. Be consciously the sannyasin. Also, my brother, cooperate in all that proves itself (to your intuition) to be group activity and to which you can contribute power (gained in meditation) and understanding help. All else must be ruled out for this life; meditation and group service must, and will, provide adequate expression for all the powers of your personality and your soul. Find time for that service and be not entirely overwhelmed with the business of the physical plane. Your daily business, your daily service in your environment, your sensitivity to my impression (which can increasingly be developed) and your relation with the inner group on the mental plane will give you scope for loving, fruitful living and prepare you for the freer service of the next life.

You have had a gruelling and a testing time, my brother. Your improvement has been slow but real. You can be trusted more definitely now than in the past and it is for this reason that I again offer you a more conscious contact with myself. I here tell you my name—a fact that you already intuitively

know. I am, by doing so, telling you of your status upon the Path—that of an Accepted Disciple. This carries with it, its encouragement, its responsibilities and its risks.

As you are now on the Path of Discipleship and under the direct influence of myself, the Master . . . your major duty is to train yourself in the needed sensitivity of response to my voice and to the impression which I may be seeking to make upon your aspiring consciousness. This you will do by a constant attitude of directed attention, a controlled personality life and the elimination of all feverish effort along any line of endeavour. A clear, focussed mind, a loving heart, and a cultivated simplicity of understanding of yourself, of life and of *[618]* others is your great need just now. It will do much to bring your devious and involved mental attitudes and aspirations into right order. Make life very simple, brother of mine.

~

BROTHER OF OLD: June 1942

You have been drawn back into a phase of my work which, in the early days, you aided me to start. Opportunity opens up before you; you can be and do much. The success of this will be dependent upon your ability to walk humbly and to recognise the fact that ancient thoughtforms still exist upon the periphery of your consciousness, and that the Dweller on the Threshold stands ready at all times to avail himself of the weaknesses to which you have been prone.

I say not this in other spirit than that of warning you, and I am happy to see you again within the sphere of action of the work. I look to you to aid and help. If you will always act in full cooperation with your fellow workers, and if you will cultivate frankness and open-heartedness and clear speech, the end is sure.

Spiritual radiation holds the key to your successful service, and the careful watching of your lower sixth and third ray tendencies. You must be prepared for tests and difficulties until you have proved yourself; these seldom come the expected way. One of your major safeguards is ever, as I have already

told you, to adhere to and carry forward the next duty and to concentrate upon that which has been undertaken. Avoid that which lies outside the periphery of the work, regarding anything else as a sidetrack for you.

My blessing rests upon you, and my confidence in your ability to stand steady and to avoid glamour is always present.

~

MY BROTHER: December 1942

Life has been difficult for you since you have again sought to work in connection with my plans. Things have not worked out as you anticipated and you are full of inner distress, questioning *[619]* and bewilderment. This was inevitable; you entered into this renewed group relationship with the same big ideas which have ever been your downfall in life and this, in spite of the very definite warning your true friends gave you, out of affection and knowledge of you. You had to find that the picture you had, both of yourself as a worker and of the work to be done, was distorted by "wisps of glamour," and that your wishful thinking and idealistic imaginings of yourself had to be revised. Such a process is far from easy and I have done nothing to make it easier. I would have you note that.

The work needs men of consecration and devotion who are pledged to unwavering service—the service of the little things—and you could give much; but you cannot give it until you have completely changed your estimate of yourself. In the past you have succumbed to glamours of various kinds: Glamour about me, the Master, and about the Hierarchy and your relation to that Hierarchy; glamour about certain world disciples and your relation to them; glamour about the magnitude of the work; glamour about a certain sad little aspirant; glamour about your scientific capacity which held you away from my work for years; glamour about money; glamour about people.

Today your glamour is centred around yourself and is concentrated upon what you think you are and can accomplish, upon the soundness of your judgment, and the extent of your devotion. That, my brother, is good, for

when that is disrupted and dissipated and completely broken up, you will be free to find your place in the work. This has been duly recognised by your brothers. They have known of your karmic relation to the work and have had no wish to change the situation. Nor have I. But you cannot continue to work under the liability of the present strain, and under the pressure of a deep spiritual discontent and a sense of thwarted and frustrated aspiration. There can be no free inflow of spiritual strength, of wisdom and light, and of material resources when there is such a condition as now exists in your consciousness and which also, inevitably, involves your fellow workers.

Dreams and reality must coincide; you are glamoured by a dream of service. We who serve the Hierarchy and humanity, *[620]* especially today, know the intense difficulty of service in present world conditions, and the disillusionment of much of it; we know that service frequently runs contrary to much that one would like to see accomplished and to much that has been planned by servers; we know that service means endless disappointment, ceaseless struggle, hard knocks, apparent unaccountable failure—and all because *as yet* the spiritual strength of humanity is not commensurate to the material pull.

Some day a point of balance will be reached, bringing—needless to say—its own dangers but bringing also a steady growth towards beauty, goodness and wisdom; some day the fight of the material aspect against the spiritual will prove futile and the power of the spirit will dominate; but the time is not immediate, even if it is not far off. The battle today is oft a losing one. Think, my brother, of the ages of hierarchical struggle and the slow, slow growth which the Masters have been forced to watch and foster, the failures They have had to note and the stupidities of some of Their best workers.

Withdraw yourself from your pictures and dreams, my brother, and work with no illusions and with no time for consideration of magnificent possibilities. This is the most difficult moment in human history and its darkest hour. Be thankful you have got a vision but waste not time in pondering it. The reality of the vision *is* . The work of clearing the way for its materialising is the present task of all disciples. In the dust and chaos and

wreckage, the vision disappears from sight though the fact of its existence persists. None of you may perhaps see that vision again, but you have seen it. When, however, it is a fact upon the physical plane, it will be so because you and many others worked down in the inferno of today.

NOTE: *This brother was, as you will have noted above, asked to resign. For some years, he was not actively working in the Ashram. His acceptance of the discipline and his steadfast faith, in spite of continued recurrent glamours, brought about his re-instatement eventually and he is now an active part of the group.*

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To B. S. W.

February 1933

[621] BROTHER OF MINE:

My word to you is as follows: As a disciple, functioning as you do upon the first Ray of Will or Power and working under the Master of that ray, the Master Morya, I would suggest that you ponder on the fact that the first ray is the first sub-ray of the second Ray of Love-Wisdom and that you must, therefore, round out your development with love to all beings. You have succeeded most soundly in avoiding the major destructive qualities of the first ray and your utilisation of energy in the work of service is commendable. Your aim must be to avoid all static conditions. Many first ray people become static or crystallised, as that is the method whereby the first ray destroyers work—and it is all part of the divine work.

To you, my brother, I would say (and you will understand): Strength is yours, because you have steadily trodden the lonely path of the disciple. Wisdom is yours and this you use in the helping of the little ones. Beauty must be now the object of your attention. In meditation, I would have you meditate upon the twelve-petalled lotus of the heart, visualising it as a deep rose in colour with a heart of gold. I choose the colour rose, for it will vitalise the astral counterpart of the heart centre, both in the spine and in its higher aspect in the head centre. My brother need not infer from this that he

loves not, but the pronounced first ray type needs what is occultly called "the rose of attachment." They find easily the way of detachment; they create with facility a protecting shell and they cherish—with high idealism—their isolation. But when the lesson of isolation is learnt and detachment is the line of least resistance, then the *Rose* of the soul should be nurtured and shine forth. Impersonality is easy for you. You must now learn to be personal with complete impersonality—a paradoxical acquirement but one of great value.

I would suggest also, my brother, that you seek to teach (even if it is only one or two people), the Way of the Disciple and that you prepare at least two people during the next three years for the Path of Discipleship. They will be sent to you. *[622]* One, you already know. Another, you will later recognise. This means leading them to find the link with their group and their Master, for they will be people who have already made their soul contact.

Your ray is pre-eminently the ray of occultism. Your Master, the Master Morya, is the head of all esoteric organisations in the world. I bring this to your attention because there is something you can do, and this work will be possible when you have developed the facility to register the psychological troubles of others with greater sensitivity. Mentally, you grasp a situation rapidly; mentally and by the use of sound speech, you respond to the need. Your head responds and your soul. To that head understanding and that soul wisdom (which you have) add the heart approach also. Go with your brothers into the valley and do not help them only from the peaks of wisdom. You have mental power, clear understanding, the faculty of wise adjustment in solution; if to all that, you add the capacity of reaction to the *emotional* needs of others, you will coordinate the personality in a new and helpful way and increase your ability to serve. You can work with many groups, if you so wish, and should always work as an energising factor. Your spiritual diary should be kept with care from this angle and the heart motive, underlying your activities, noted with attention. Your field of service will this way be greatly increased, again through being. This can be enhanced

through an increased beauty of the outflow of love and increased love of beauty.

~

July 1933

I have ever the feeling with you, brother of mine, of your being an ancient comrade, who knows right well what I would say and, therefore, that I really need not speak. I hear you laugh at times and say: I know it all. Some day I'll live it all. Some day you assuredly will and you are far nearer to that day than seemed possible ten years ago.

Continue with the meditation last given but use no longer the colour rose but a golden-orange. Blend the rose and orange and keep the meditation entirely in the heart centre, remembering that that centre is in the spine, between the *[623]* shoulder blades. Preserve ever the attitude of the Onlooker in the head. Thus the detachment of the soul will grow whilst the attachment of the soul to souls will grow and increase. The only breathing exercise which I set you is a series of long normal breaths, saying mentally as you inhale: "I gather life and strength." As you exhale, you will say mentally: "In love I send them forth." Thus the rhythm of the life of service is indicated and expressed.

Your gift to the group is that of illumined knowledge and the providing of a firm basis for action, with the exemplification of skill in action. Later, when I may call upon the group of disciples to take joint action along some particular line, your power to know the cause of what is will be of great usefulness. This group of disciples is *a service group* and this must always be remembered.

Dissipate not your powers. Centralise your activities and work increasingly with individuals. Thus does the first ray type achieve understanding; thus does he grow in love.

~

BROTHER OF OLD: February 1934

This past year has been one of testing and of strain for you and of consistent, faithful, inner work. You have ever been sure of your spiritual relationships and that is right and well but you are fortunately less sure now of the judgments of the personality. When the personality is being relegated to its rightful place as an instrument and the shift of consciousness is away from the exterior life of the form to the interior life of the soul, then true esoteric living becomes possible. In the life of all disciples, there comes the time when there is an interlude of difficulty. During that interlude, discovery is made that the personality will, the personality judgment, and the personality aspiration is a part of the general glamour—a glamour which can only be dispelled as the soul pours its life and light with steady radiance into the instrument.

The best that I can desire for you, my brother, is that this dispelling light may flood your life and evoke that simplicity which is ever the indication of soul domination. That one word "simplicity" should embody the theme of your thought *[624]* for the next few months and should constitute the keynote of your meditation.

You are a strong soul and must hew your own way through the jungle of mundane existence. What do I mean by the words "a strong soul"? I mean not only that your first ray quality of power is expressing itself. That, of course. But I mean primarily that you are *experienced* and this experience of yours enables you to evidence steadfastness and that poise in isolation which conveys to others the feeling that they can depend upon you. This, in the second place, means an increasing capacity to be magnetic and in that word "magnetic" lies the goal of your personality experience. The first ray person is easily strong but not so easily magnetic, for magnetism is above all else either a heart or a solar plexus emanation.

Since your entry into my group of disciples there is a growing evidence of the awakening of the heart centre and this should give you encouragement. Let us work more definitely at that. I seek not to interfere at this time with your meditation but you have recognised that, in the press of work and for the period of the next few years, your work can be directed by me, if so you

will, and thus, for a brief period, you have voluntarily submitted to the suggestions of a second ray disciple, myself. The pressure of work on the Masters Morya and K.H. is such that some of us are lifting what we can off Their shoulders. In the same way the Master Hilarion is lifting a good deal of the work of training sixth ray disciples off the shoulders of the Master Jesus. A number of inner adjustments are going on in the exigencies of the stress of this cycle. It is one work, my brother, and all forces are expressions of the energy of love and the potencies of wisdom.

To the wisdom force of the Buddha, you easily respond. To the militancy and devotion of the Master Jesus and to the vibration of His organism, the Church militant, you vibrate also with facility, for the priesthood had long been your chosen field of service. An ancient sannyasin are you. To the understanding and the inclusive love of the Christ aspect, as it expresses itself in the "fire of divine compassion," you only respond in a secondary sense. The awakening of this compassion should be one of your objectives in meditation. It will lead *[625]* to inclusiveness and the power to "see things as others see them."

Your meditation does not now require the practice of visualisation and the registering of colour. The ancient pomps and ceremonies of a priestly past lie buried in your consciousness and are easily evoked; in the thrill of stately ceremonial and of rhythmic organisation, you find your line of least resistance. The first ray person is conscious of ordered life, the majesty of ordered forces; the glory of the intelligent "arrangement" of the powers which lie behind the manifested world is his rightful field of service. But to this must be added the power to intuit the Plan as it exists in the heart of love, for only love reveals the Plan and the part to be played in it by souls at any given time and place. I am enlarging thus as I seek to enrich your life by two things: by a recognition of the Plan as it exists on the astral plane at this time, close to materialisation, and, secondly, by the recognition of the freedom of all souls to work out that Plan in unison with each other, interfering not with each other's methods but giving to each other the love

and cooperation at those points where duty and obligation bring contact. Ponder on this. . . .

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December 1934

In my last instruction to you, brother of old, I told you to stand as a tower of strength to your brothers. With your usual prompt acceptance of any suggestions which seem to you intellectually and intuitionally constructive, you have sought to do this. But, my brother, there has been too much of the tower in your attitude and of the highly placed and rather separative Observer in the top of the tower. Perhaps my use of the word "tower" was to blame. Maybe my vision of you as a strong and steady helper, added to your innate isolation, swept you too far apart. The first ray disciple loves isolation. It is for him the line of least resistance. He is, as you know, normally the one who stands alone. This is his strength and it is also his weakness. He glories in detachment, e'en as you gloried inwardly over your power to adapt yourself to me, as the teacher assigned to you by your own Master. You liked the *[626]* facility with which you made the adjustment, did you not?

It is not easy for the first ray disciple to learn *attachment* (of the right and spiritual description) any more than it is easy for the second ray disciple to learn detachment. Disciples on both those rays have an extreme lesson to learn in this connection; they have to approach the problem from differing attitudes, for the problem of attachment and of detachment is one. It is the problem of right values. The first ray type loves himself, his power and his isolation too much. The second ray type errs through deep attachment to others and through a too fluid inclusiveness which is expressed before the disciple understands the true nature of inclusiveness. The second ray type errs through fear of not being understood or not adequately loved, and cares too much what others may think of him and say of him. The first ray type errs in not giving enough thought to the reaction of others to what he says and does; he prides himself on his detached attitude and on his immunity from attachment; he likes to have his strength and isolation appreciated. One

suffers from fear. The other from pride. You exact frankness, my brother, and give it in full measure; hence my frankness with you.

It is this inner "isolation," deeply loved by you and fostered by early training and present circumstance which militates against your being telepathically sensitive to other people. Instead of so much "will to love," why not just love more simply? You and F.C.D. are extreme types on your specific rays. In him, the heart dominates, e'en though his wisdom is deep and his understanding rare. In you the head dominates, and you sit on the summit of your tower, whilst all the time the call of the heart sounds throughout your being and in your ears. Yet you fear to descend and walk among your fellowmen in loving identification with them. It is only through walking the dusty street of life with our brothers that we find ourselves passing eventually through the portal of initiation.

And yet, brother of old, I have noted that, in moments of stress and of possible misunderstanding, you choose the heart way. Were it not so, I would not thus write.

I would like to set you the task of writing an article on the use of love as an interpreter of men. I commend to you that *[627]* theme for meditation. You have power in writing and ability in the expression of the deeper truths through the medium of words and your field of service can be increased in this respect. Write, therefore, for the many who will listen to your words, and write with that understanding heart which is yours in full measure when you descend from your tower and give love both time and scope.

May I point out to you also that a recognition of those ray problems and liabilities which exist in your own life and in the lives of those around you involves no criticism on my part or any on yours. The facts of nature exist; the wise man faces them, knowing them for what they are and he then endeavours to transcend them. . . .

May I ask you also to study again the last instruction which I gave you, for it still embodies much needed work. This new instruction is in the nature of a frank talk with a highly valued brother. And I do value you, my friend.

~

MY BROTHER OF OLD: June 1935

You are halfway down from the altitude of your tower and that is good. In my last instruction, I spoke to you with frankness and you recognised the justice of that which I said and started to make the needed re-adjustments. That work must be continued for another year.

Have you any idea, my brother, with what care I watch the work of this group of disciples? I watch with patient attention, not because of any personal interest where the personalities of the disciples are concerned but because of the potency latent in such consecrated groups. If the personnel of the group can be sufficiently purified and trained and if the disciples who compose it can be sufficiently welded together into one functioning unit, then much can be accomplished. All is yet in the trial stage with many of them and only the coming few years will show the Masters which of Their groups can stand pressure and yet preserve the soul link which underlies all the differing personalities.

The problem of group integration is always a difficult one; it has been particularly difficult for you to integrate into *[628]* my group of disciples because of your much cherished and deeply rooted sense of isolation. This was developed in your last life as a defense mechanism for a very sensitive personality. This attitude you are, however, learning to relinquish. For other disciples, the reasons which militate against integration vary. For some, it is largely based upon submergence in personality problems; these hold the disciple fast in prison just as you have been held in your tower of isolation. For others, the problem is to be found in the powerful will-to-be at the centre, both in its right and noble sense and in its personality and wrong sense. This attitude produces a sense of identity and of selfhood which hinders integration. Other disciples are hindered by the reverse of this attitude and by their second ray power of attachment and of inclusiveness. This has to be negated in the case of attachment and necessitates a focussing where the tendency to expansion is constructively possible.

With these ideas before you, you can realise the need I felt for right understanding on the part of all in this group of disciples as to the rules for group work and a right comprehension as to the place each of you had to play in the future work. If all my disciples take hold of the present opportunity with fresh endeavour and enthusiasm, they will then discover what it is that the disciples in a Master's Ashram can achieve.

I have several times told you that your function in this particular group is to give strength and power to your fellow disciples. Can you do this with pure detachment and with deep attachment? Such is your problem. Each of them needs what you have to give, but needs it in a different manner. I commend this to you as your theme for study for the next few months and propose to you the following work. Study those of your fellow disciples whom you know and seek to get into close rapport with them. Study what they say and write and try to tune in on their souls and to understand their personalities. The result will be partially correct and partially wrong. If they discover what you are doing, you will find that they are all impersonal enough to permit you to learn some psychology from a study of their characters, their temperaments and their tendencies. It will also enable me to give you some training as a practical psychologist—never an easy thing for a first ray ego. . . .

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[629] MY BROTHER OF OLD: February 1936

It has been a year of interesting inner development for you, has it not? You have learned much and, fortunately for your progress, your ivory tower of beauty and of isolation is rocking to its very foundations. Your soul has seriously undermined it. It still stands, but you are suspicious of it and have lost interest in it and that is a great step. Continue the good work and see to it that this year your ivory tower—erected with care during the past six incarnations—disappears and that you are down among men, sharing with them all that concerns humanity. You will not have such a comfortable time but you can—and will—become yourself a tower of strength to others.

Your major spiritual activity must now be turned into work at the time of the Full Moon. Each month spend your periods of inner recollection in getting ready for the work of the five days of the Full Moon period:

1. The two days of preparation and introspection.
2. The day of the Full Moon with its opportunity to tune in with your fellow disciples in my Ashram.
3. The two days of attempt to capitalise on that which has been subjectively gained—making it objective in your consciousness.

The gain of this exercise, if successfully carried out, in the development of your inner sensitivity would be immeasurable and its usefulness to your fellow disciples would be greater than you know.

The next few months are intended to be (for all disciples in all Ashrams) a period of preparation for fuller service. No cost is too great to pay in order to be of use to the Hierarchy at the time of the Full Moon of May, the Wesak Festival; no price is too high in order to gain the spiritual illumination which can be possible, particularly at that time.

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August 1936

It has been a year of change for you, my warrior brother, and the result has been that there is less of the warrior in you *[630]* and more of the disciple upon the Way of Light. Your ivory tower is still there and stands in beauty real. Perhaps it will never be destroyed and maybe it will turn into a haven of refuge for others. Its doors stand wide open and you are often not to be found within your tower but are busy elsewhere in the service of your fellowmen. Keep the door open and pass and re-pass with freedom, using your tower as a "Tower of Silence" for the lower self, as a place of entrance into the "Secret Place of the Most High," and as a "Temple of Refuge" into which the tired, the bewildered and the lonely may pass—there to be aided and strengthened. You have much wisdom and also the first ray capacity to take a stand upon principle. For decades, these two (wisdom and principle) have expressed themselves as far as your personality will permit. But within

you, you have much deep innate love which must—under the process of balancing to which all true disciples are subjected—have more definite expression. Before you speak the words of power and of wisdom (which you speak with such facility and truth from the storehouse of a long experience), you must pour out the love of your heart upon those who turn to you for light and strength. Men today have need of love. Had I told you this five years ago, you might have believed, but you would not have understood. Now you understand.

As I have often pointed out to this group of my disciples, the tendering of constant personal advice cannot go on forever. There is a limit to what can be assimilated and much remains yet to be worked out in daily unfoldment. I can, however, give to you and your fellow disciples much that is of group import and significance and by this means familiarise disciples with the rules of that group activity which must govern unfoldment and service during the coming New Age. I can give the techniques of the future. I would ask you to brood much upon the work of the new groups of disciples as they form the seed groups wherein the technique of the New Age may be expressed. Endeavour to get the picture of the future work clearly in your mind in its threefold aspects. Brood on the mental purpose behind all Ashrams, and on my plan for my Ashram. I say "my plan" advisedly, my brother, as I am asking for your understanding of the thing which I am seeking *[631]* to do. I am planning for the future and in line with the Plan. I, your friend and teacher, am definitely preparing you and your co-disciples for certain possible and even imminent expansion of consciousness. Later I will ask you to tune in on the heart life of this particular group in my Ashram, upon its desire-aspiration life and this, through the medium of your desire-astral body. When the purpose and the desire of the group (as it endeavours to tune in on my plan) begins to mature in your mind, then there will be inevitably produced, upon the physical plane, certain cooperations and activities which will appear with clarity to your vision. What these will be, will later emerge, but the time is not yet.

~

DEAR BROTHER: January 1937

Your replies to the questions which I set you entertained me. They were so like you—earnest, sincere, mental, logical and with the impersonality of the first ray type. Your answers could have been foreseen. They should prove helpful to all who read them. Was the task helpful to you? Did the answering of those questions bring you illumination and those moments of self-revelation which are not easy for men of your type? When they come, they come on the wings of blinding light. A study of St. Paul, his revelation and his way of truth, his logical tenacity (no matter what its disastrous effects on Christianity may have been) and his impersonality should give you much—of encouragement, of warning, of truth and of necessity. You could, my brother, with ease have written the Epistle to the Romans. Will you find out why?

The work of this group of disciples with whom you are associated is growing and your balanced judgment and clear vision may be needed in time to come. Give full measure of advice and aid, tempering all with a more vitally disclosed love. A "mental body as hard as nails" will some day have to be destroyed. Why not begin preserving intact the principle of mind, thus permitting it free function but using it with the wings of love and on errands of compassion. The ordinary man works from emotional levels, unaided by the mind and without the illumination of the soul. The advanced man and the aspirant *[632]* work from mental levels, producing the integration of the personality, and, therefore, *power* . The disciple works from soul levels which are the levels of divine love. He motivates the mind with love, subduing personality sentiment with universal love, worked out in practice and not preserved in theory. Could I aid you, my brother, did I not love you that way?

Can I ask you to do one piece of work through and in yourself? Will you study the theory of the transmutation of mental attitudes through the processes of love—processes which in no way negate the holding of these attitudes but which motivate and universalise them. Through these processes, a mental concept can become a fact upon the physical plane

through the activity of love, rightly used. You could do much with this thought and teach much to those who read your words.

I have no special occult exercise for you to do, save that you pay close attention to your spiritual sensitivity at the time of each Full Moon and do this from three angles:

1. Seek to draw near to me and endeavour to sense my vibration.
2. Try to realise at the same time the vibration of my group of disciples.
3. Register any phenomena, if present.

~

MY BROTHER: July 1937

There is little need for me to do more than give you the facts; you can and will make your own adjustments. You have the faculty of regarding facts clearly and then acting upon what you discover or deduce.

Your *mental body* (and this may surprise you!) is on the fourth Ray of Harmony through Conflict and hence the intensity of your mystical interior life. Of this interior life, few are aware. It is the sweetening, inclusive aspect in your life and your polarisation is largely there and should be so increasingly. It is the factor in your life which makes you magnetic and loved. You have a non-separative mind.

Your *astral body* is under the influence of the sixth Ray of Devotion and hence your early interest in things Piscean and *[633]* your strong Christian tendency. Hence, also, your strong emotional nature which is, however, well controlled, largely because in this life you have a masculine body.

As you might well imagine, your *physical body* is conditioned by the seventh ray. Upon this I need not enlarge. You are, therefore, a composite aggregate of forces, as follows:

1. The soul ray—first Ray of Will or Power.
2. The personality ray—the seventh Ray of Ceremonial Order.
3. The ray of the mind—the fourth Ray of Harmony.

4. The ray of the astral body—the sixth Ray of Devotion.
5. The ray of the physical body—the seventh Ray of Ceremonial Order.

~

MY BROTHER: January 1938

I wonder if you will be able to grasp my intention or if I shall be able to reach you. With disciples in my group, I work not on the astral plane. I work on mental levels, seeking to aid you all in the building of the bridging link between your personalities and your soul, between each of you as co-disciples, and between the Ashram and the Brotherhood to which I belong and which your soul, on its own level, consciously seeks to serve. But—you have been away from home for some time now.

You are not particularly intuitive, my brother, nor has your contact with the "inner brotherhoods" anything to do with the intuition or with inspiration. There are no brotherhoods on the plane of the intuition. The brotherhoods are group forms and are in the nature of being the personality aspects of the egoic groups. The expression or term, Hierarchy, is only a word applied to the transfigured personality aspect of all these egoic groups of liberated egos or souls which function on the higher levels of the mental plane, and from there seek to aid the sons of men. Your contact with the Hierarchy is, therefore, on mental levels. Your contact with what you call "inner brotherhoods" is astral, with all that this word implies. There is not necessarily anything wrong or undesirable in this contact, provided that you recognise the plane whereon you function, with its obvious limitations.

[634] Have you ever noticed that I am training you to come out of your tower of isolation, and yet at the same time I am training C.D.P. to stay up on the summit of her tower? But yours has been a tower of isolated personality, and she has had to learn (and is still learning) to create a tower of strength and of resistance to calls of a lower kind. Her tower has naught to do with the personality. Forget not, my brother, that when you have learned to leave your tower it does not mean that you must range the levels of personality life with no true direction.

If you will look back upon the training which I have given you during the past few years, you will note that I have had a twofold task:

1. To reveal to you that you were a first ray type and needed, therefore, to learn attachment of the right kind. You had to learn to integrate into my group of disciples and to love with inclusion and not exclusion.
2. To set you free from a tower in which you have secluded yourself. This last task has been successfully accomplished. The first task yet remains to be carried out to a satisfactory conclusion.

The group of disciples to which you belong, my brother, is upon the mental plane and exists in two parts: There is the group of disciples to whom you belong, assigned to specific work by me; there is also the hierarchical group, my particular Ashram, to which you are affiliated and into which you must be absorbed by soul dedication and later, as the years slip away, by initiation. Only one thing prevents your rapid integration into your true place; that is your ancient love for astral wandering and for psychic phenomena.

This tendency to astralism is a heritage from other lives and has its basis in old monastic trends and in the dream world in which you wandered in olden times to relieve the monotony of life within the four walls of the cell in which you lived, dedicated to the contemplative life. Your consciousness was then mystical, visionary and imaginative, veering off into realms of astral hallucination. This means that in this life, your astral body easily reverts to ancient ways, to ancient thoughts, to control by ancient thoughtforms and is consequently subject to facile deception.

[635] With first ray disciples, I can ever speak with clarity and frankness, knowing that they will take my words in the right spirit. I tell you, therefore, with truth and understanding, that you are wandering into the delusions of astral phenomena. There is no true reality in what you are now doing. You are a soul and not a seeker of astral phenomena.

Three or four of those with whom you work on the astral plane are genuinely deluded and they are in danger, for you are holding them back

from progressing on to mental levels. For the majority of the group with whom you work, there is no reality at all; they are but shells of ancient astral workers, held together in form-activity by the few people who are on their way through the astral plane to higher levels. They are also held by those on the physical plane who are enticed by astral phenomena and temporarily sidetracked by the glamour.

The astral plane is not for you, my brother. I suggest that you relinquish this activity and begin again to function as a soul. The soul in its true nature does not identify itself with phenomena; it is the centre of spiritual force through which the plans of God come into being. Your excursions into the world of maya and illusion have held back the group of disciples with which you are working and have postponed their united group activity. You have observed none of the rules governing my disciples, for months; this means, brother of old, that the group integrity has been infringed and that the group is not at this time functioning as a unit. Until it is again one functioning whole, our planned work cannot be undertaken. You are in the difficult position of holding your co-disciples back from a specific task to which they have been assigned.

Will you ponder upon these matters and during the coming months free yourself from this tendency to phenomenal enterprise? They have sidetracked you with frequency during the past ten years.

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BROTHER OF MINE: March 1939

If you can grasp clearly the implications of what I now seek to tell you, you will make real progress. I shall leave you to find out for yourself what the implications are. You are at a *[636]* point in your development where—unless you emerge into a more mental type of realisation—you will crystallise into a high grade astral magician and arrest your own true development for this life. Three things I would like to point out to you in this connection:

1. You spend the greater part of your subjective life upon the astral plane.

2. You endeavour—largely unconsciously—to work as an astral magician works, using *words* to bring life and form together. You do not use the Word.
3. The work you do is done on astral levels and not from soul levels so that the Word of Power which the soul would use is stepped down to the many, many words the astral magician finds necessary. Your emphasis is now upon the form and not upon the spirit aspect.

This is due to two things: First, the fact that your personality ray is the seventh and you have likewise a seventh ray brain. Secondly, you brought this tendency over from a previous life; your task has been to transcend it all and free yourself from all magical work of every kind until you are established in soul consciousness. But at present you love this type of thing and believe that all you contact is a reality. As long as this is the case, *your soul life is blocked at astral levels.*

Another difficulty, growing out of this, is the fact that because of this astral impasse, your soul is focussed in the astral body. It can get no further into expression, i.e., on the physical plane, on account of the glamour which surrounds you. Your personality energy is focussed in the mental body. This brings the influence of the magical seventh ray to bear upon your mind, so that you are caught by glamour in two directions. Your brain being also an expression of seventh ray force facilitates this work of magic.

Until, my brother, you are polarised in the soul, you are playing with fire and the magical work of the astral plane is full of danger for you. Even your intense interest in Masonry is for this life unwise, for the Masonic Work is magical work, being a reflection of the processes of initiation whereby the power of the spirit and the power of substance are brought together through the *"magical work of the soul."*

[637] I am speaking with frankness because I want to see you released from this condition and from the impasse at which you have arrived. I would ask you, therefore, that —whether you accept my conclusion or not is immaterial—you give ten minutes each morning to achieving the attitude

and altitude of the soul and from that point (or as high a point as you find it possible to attain at any given time) to think through the arguments for and against your present life attitude and interests. Endeavour to see, as you so do, that soul and brain are brought *en rapport* —a thing which seldom happens with you. If you can do some clear thinking along this line, you will rapidly free yourself from glamour. Forget not, your sixth ray astral body intensifies your problem for it leads you to be devoted to the superficial phenomena which you regard as realities. . . .

My blessing rest upon you. I would particularly ask you to make the period of the Full Moon each month one of true spiritual tension and interest. I would beg you to try to hear and see what I say. I have worded this with definite intent. You will gain much from the effort.

NOTE: *The Tibetan stated in January 1938 that "only one thing prevents your rapid integration into your true place and that is your ancient love for astral wandering and for psychic phenomena." This proved true and this disciple is still sidetracked and hence is not working in the Tibetan's Ashram.*

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To R. S. W.

March 1936

MY BROTHER:

This is my first instruction to you and my first communication; it is entirely of a preliminary nature. Until the next instruction becomes due, this group of serving brothers must wait for a more complete indication of their individual work—an expression which will only be possible if the group shows greater integration and if the response to the Wesak Festival outpouring has been adequate.

You are probably asking yourself why I have put you into the work of this group. Is there something of major value which *[638]* you can contribute? Two questions are arising in your mind. What can you bring to the group?

What has the group to give you? I have put them in their proper order, for service must ever be the keynote.

You bring to this group an understanding heart. You are a sound and good psychologist, not only from academic training but from a full experience in other lives and a natural intuitive grasp of people's problems. You know people because you love them and because you are endeavouring to be harmless.

What will you receive and why have I put you here? One of the reasons that you are in this group is because you need a larger measure of stabilisation and this the group will enable you to gain. Your function in the group will become more apparent as time goes on. You have an over-active mind and an ability to grasp all sides of a question and to do many things fairly well. This is both a danger and an asset. You need to focus that mind and that understanding heart in one direction now, which is that of psychological healing; here work will be given to aid you; at this point I can begin to teach you; and here you can begin to do the life work that is really yours. Have patience, therefore, for a year or so. You are young. Later it will appear more clearly to your perception wherein you best can serve. I know your field of service, but I will never tell you; each disciple must freely come to an understanding of his destined service. When you know for yourself what it is, then I will help you to express your aspiration.

One hint, symbolically, I will give to you. The musical wandering hither and thither of the little stream as it emerges from its source and runs over the stones and rocks, responding to the sunshine and the rain, has to give place to the calm, deep running of a river, as it pours down to the sea, fertilising the fields through which it runs and making many human activities possible.

Now I will give you my specific instructions for this present time. They are in the nature of preparatory work, of a preliminary re-orientation, and of a clearing of the ground for later activity.

The thoughts below, my brother, if rightly used, have in them the seeds of the needed strength and wisdom which your *[639]* life in the next year will

require. They are simplicity itself and yet of a profundity which will exact its utmost from your intelligence.

1st month—The Way of Intelligence leads to light.

2nd month—The Way of Meditation leads to the gate.

3rd month—The Way of the Presence leads to the innermost centre.

4th month—The Way of Introspection leads to revelation.

5th month—The Way of Service leads to liberation.

6th month—The Way of Discipleship leads to the Master.

Steadfastness and changeless understanding is your contribution at this time to your group. Be not swayed by personalities, but take your stand upon your own individually acquired wisdom; preserve the group integrity by definite effort. Do the work which I have assigned to you. Work for the preservation of the group integrity. I ask this of you.

~

MY BROTHER: January 1937

You will have noted that your major rays are the same as those of P.G.C. Wherein lies the difference between you, for difference there is, is there not? This difference is not entirely due to the fact that you are in a feminine body and he is in a masculine, or that astrally you differ. It is due primarily to the fact of environment and orientation. Ponder on this. You are at a point in your evolution and in your daily life (as I think you know) wherein you can make, by the time you are forty-nine, such rapid progress that your entire life will become directed towards your chosen and indicated service. What is the choice which you have to make? Formulate it clearly to your self, and *know* what it is you seek to do.

I am not going to alter your seed thoughts for this next few months. You have by no means exhausted their significance, have you? I would suggest that you go over them again and that this time you write a thesis upon the *Six Ways to the Centre of Life* . Write one paper each month as fully as you

can for the helping of others. Give of your best in sacrifice in the acceptance of this assigned task.

[640] Now let us briefly consider your rays. Your soul ray and your personality ray you already know.

Your *mental body* is upon the fourth ray, which gives you your love of the arts and sciences; it is, however, for you basically the ray which brings—and which should bring—conflict into your life and your relationships. This idea has much value and usefulness to you, for it has been the conflict in your life (and often, my brother, a battle well fought and successful in its issue) which can make you a strong hand in the dark to others. Forget this not, but battle on, remembering that you travel not alone.

Your *astral body* is on the second ray, and this fact much facilitates the task of your soul, and will account for the ability which you will discover in yourself to be a transmitter of light and love to others. It is this alignment between your soul and your astral body which gives you the intuitive insight you can use, if you remain humble and continue loving.

Your *physical body* is upon the seventh ray, and this will be easily apparent to you, accounting, as it does, for your interest in music, ritual, psycho-analysis. The goal of all these three methods of expression is to bring together and relate harmoniously the soul and the form, which is the major task of the seventh ray upon the seventh or physical plane. This I know will interest you. Your rays, therefore, are:

1. The soul ray—the second Ray of Love-Wisdom.
2. The personality—the seventh Ray of Ceremonial Order.
3. The ray of the mental body—the fourth Ray of Harmony through Conflict.
4. The ray of the astral body—the second Ray of Love-Wisdom.
5. The ray of the physical body—the seventh Ray of Ceremonial Order.

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BROTHER OF MINE: November 1937

The past six months have been disciplining months for you. In them you have made two serious mistakes and three real successes in connection with your life activity—exterior and *[641]* interior. Will you make a study of these, discovering first of all what they are and learning from them? Look life in the face, my brother, and be ready to recognise and admit error; be equally ready, however, to perceive where success has crowned your effort and glorified your way; learn also to look for your failures where the outside world may see only success or some kind of achievement.

Your sense of values is sound, but needs shifting on to a higher arc of the spiral. Your gifts of understanding and of psychological intuition are exceedingly good, but need further use. The claims of your personality life, that may perhaps bring you personality satisfaction, require re-orienting to the present life demand and to the urgency of the present time. You have much to give, my brother, and I would urge you to give it, and in so doing I would also urge you not to become unduly aware of your efficient giving.

There is at this time something in the nature of a stoppage in the flow of life and love in your second ray soul. Can you discover what it is, my brother, and during the next few months, alter and change this condition? Among the members of this group of disciples there are eight second ray souls. Why is this? Because the healing ray, above all others, is the second ray. There are two major healing rays among the seven. They are the second and the seventh. The success of all healing enterprise, therefore, depends upon the ability of the group members to work at will and on demand, under the influence of their souls.

It will be apparent to you also why it has taken so long a time to get this group of disciples ready for active healing service. It was necessary for me to help all of you to achieve a fuller expression of soul force through the medium of your personalities. You have given but little difficulty in this connection, for your soul has an easy line of descent (if I may so express it), via your fourth ray mind and your second ray astral body.

If you will study your rays, my brother, you will note that you are eminently equipped to heal, for you have two streams of second ray energy flowing through you and also two streams of seventh ray energy. This makes for power in healing. *[642]* It will be found, when we come actively to work, that some of you will be predisposed to mental healing; that others will function more easily along the line of astral or psychic healing; and still others will bring about physical healing. This means that this group should be able to work with the *whole* person or with groups *as a whole.* I would ask all of you to ponder upon this statement and see how wide a field of service is opening up. I would ask you to realise your potency in healing, and with care to dedicate yourself to this, seeing that your group-soul ray is in control and dominating your personality. This will render you selfless in all that you attempt to do, and will guard you from undue interest in place, position and success.

During the next few months, I will ask you to stabilise yourself at the centre of your being, to achieve easy contact with the soul, and to build with care the antahkarana, from the heart, via the head to the soul. I would ask you to render all possible psychological aid when demand comes to you, and through those channels which are at this time definitely open to you. I would ask you to bring to the Full Moon approach an intensity of purpose which should carry you to a high point of group fusion. I have asked several of you to take many days for preparation before and after the Full Moon period of five days. For you I would suggest a different technique.

I want from you tensity, dynamic one-pointedness and focussed attention. I would, therefore, suggest that you focus on the Full Moon Approach (owing to the tension and strain which my suggestion may evoke in your vehicles) for only one day prior to the Full Moon, for the day of the Full Moon itself, and for the day succeeding the Full Moon. I would ask you to look for and expect certain reactions—phenomenal and psychological. These may be immediate in appearance, or they may work into your consciousness during the week which succeeds the Full Moon. I refer not here to lower psychic phenomena, but to certain spiritual occurrences and soul intuitions which

can be sometimes noted when the point of tension is adequate. Watch for these experiences—intuitive, telepathic and spiritual—and note them in your spiritual diary, attempting rightly to interpret them.

[643] I give you no special work except that which I am asking of all the group members. I ask from you a task of intensification, and this will permit a greater usefulness in the group.

~

BROTHER OF OLD: August 1938

There is little that I have to say to you or to any of the group at this time. The last group instructions given were long and full and will warrant fresh study and consideration. Please give attention to that which I last wrote. The new group work will also suffice to occupy you fully. There is much in what I say which will provide full time study; there is a new meditation to be grasped, mastered and practised; there is definite healing work to be done. You are, likewise, meditating changes in your life. These changes are of an academic nature and not definitely personal and your motive is sound. To them I would like briefly to refer. As I do so, I would ask you, at the same time, to bear in mind that I but make suggestions.

You are naturally a good psychologist and have an intuitive understanding of people. Please bear this in mind without over-estimating yourself, remembering that the academic intellectual approach to humanity which is called modern psychology, should not blunt the edge of that serene understanding, that automatic, unreasoning comprehension which is yours today. Bear this in mind always, because I somewhat fear the academic teaching for you. In many ways, you do not need it. Remember also that, sensitive as you are (and this is your main contribution to the work which we are seeking to do), you may react unduly to the group impact in which you will find yourself as you take academic teaching. If this happens, the true group to which you belong—the group of the new psychologists upon the inner side—may recede into the background of your consciousness. Then you will be of no use in the real and true sense of the word. Mistake

me not, my brother. I seek not to deter you from your search for academic knowledge. A measure of that is wise and needed. You are, however, apt *[644]* to forget that much can be gained by judicious reading and by the instruction of certain carefully chosen psychologists whose knowledge and whose grasp of human essentials is ahead of the rank and file of their collaborators.

One thing I would ask of you: Use as the basis of all your work that which I have written upon the seven rays and accept this teaching as a proven hypothesis; be not deterred from this acceptance by any academic word-phrasing. You belong to the new school which is entrusted with the task of producing the new, esoteric psychology, based upon the five rays which are manifesting through every human being—the soul ray, the personality ray, and the rays of the three bodies of the personality. It is all energy and force and this the modern psychologist does not remember. If you accept and determine this occult hypothesis as your basic premise and apply all you may learn to the touchstone of the occult and spiritual teaching, you may achieve much. But, my brother, let two things take first place: The study of the rays and, secondly, their application to human life. Then will follow the practice and active work with individuals. You will learn much more through personal contacts and service than you will from lectures and books, though these, in reason, have their place.

Your work for the rest of your life must be based upon right perspective (free from false values) and an organised active service. Discipline for yourself (and this you like not) and service for your fellowmen, will release in you the knowledge which you gained in earlier lives and there is, consequently, much that you can do. The only teaching which you need from the orthodox, academic psychologist is an understanding of the nature of the different schools (each of which emphasises some one truth), in their basic premises and their modes of approach.

May I ask you to bear in mind that you do not need to identify yourself with any particular school. Each of them embodies the attempt of the human mind to understand, subjectively and objectively, the nature and purpose of

man's evolution. All of them are partially right in their conclusions and largely wrong; all of them are only preparatory to the new *[645]* and coming school of psychology which will be the distinguishing attitude of the New Age. You can do much, if you will, to reveal this new school to others.

My blessing rests upon you.

NOTE: *This disciple is still working in the Ashram.*

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To E. E. S.

March 1938

MY BROTHER:

You have been asked to join this group, composed of certain of my chosen students. You have been asked to join for three reasons and, knowing your enquiring and reasonable mind, I felt that my best approach to you would be to state what these three reasons are:

1. There is a vacancy in the ranks of my disciples. This vacancy must be filled (in order to save time) by one whose interest in healing has been established, and who has had some experience in healing work. It must also be one who has been trained for some years in right methods of work.
2. You have a definite karmic relation to two members in my group and, needless to say, you have a link with me, your Tibetan teacher and friend.
3. You are free from two faults which have strongly coloured the personnel of some of my groups; a tendency to criticise and to discuss each other and likewise a strong liking for close personality contacts. Neither of these attitudes interests you and you can therefore be of real usefulness in the group as a stabilising force.

In view of these facts upon which I would ask you to ponder and in view of the relationship, I welcome you into this group for special training with the view of special service.

It is no easy matter to interject one's vibration into a group, or to start work in a group which has been functioning for several years and which has established its own rhythm. This *[646]* group is a difficult one. Some groups have work which automatically confines their attention to mental levels. Other groups are chosen because of their ability to work on astral levels. The task of this particular group is to work with power on physical levels; hence the definite personality tendencies and the desire for outer contact which several of the group members have so strongly demonstrated. I would have you bear this in mind and maintain watchfulness over yourself and helpfulness towards others. I would ask you, therefore, if you would do so, to take this summer for careful and serious study of all the instructions that the group have received so that—by a self-applied forcing process—you can start on an equal basis.

I am giving you no set meditation work until my next communication. This instruction will provide you with more than adequate meditation material, and I would ask you to do no more than read and ponder on it and assimilate as much as you can.

To bring you up to date with the other group members, I would like also to indicate to you not only your personality and soul rays (for this I always do with any new disciple) but also to indicate the rays of your personality vehicles.

Your *soul ray* is the seventh, which would enable you to work with facility in the new world which is emerging into manifestation with such rapidity. It will aid you also in producing order and rhythm in your environment; in these days of turmoil and difficulty, every rhythmic centre is of value to us.

Your *personality ray* is the sixth. This gives you power upon the astral plane and, in consequence, it gives you a powerful and sensitive astral body with all the implications of success and failure which go with that situation.

The close juxtaposition of your soul and personality rays is an asset, not a hindrance. This leads to quick results on the physical plane when both types of energy are simultaneously applied. Ponder on this.

Your *mental body* is definitely on the fourth ray and it is through this fourth Ray of Harmony through Conflict that you can establish a rapid rapport with your brothers. It makes for understanding, intelligently applied, and for the emergence of beauty through that established rapport. It is *[647]* the quality in you which gives you an ordered sense of colour, proportion and of harmony in your planned environment. It also evokes in you at times a violent reaction to that which seems incorrect, inharmonious and out of tune or line.

Your *astral body* is upon the sixth ray so that it will be obvious to you that through that vehicle your personality will find the least resistance; there also lies the need for watchful supervision. This I think you know and there is no need for me to elaborate this theme.

You have a first ray *physical body* . This is the only vehicle or energy of expression in your equipment which is on one of the major rays. Curiously enough, this fact indicates to those of us who watch on the inner side that your monadic ray is the first and that later, in your next life, it will be necessary for you to shift the centre of your egoic or soul attention on to the second ray. The shift of emphasis has in it the main objective of this present incarnation and hence your possession of a sixth ray personality and astral body. This devoted, idealistic one-pointedness is an aid to you in your soul's enterprise. I know that this will give you much food for thought and instigate you to renewed purpose in your life endeavour.

1. The soul ray—seventh Ray of Ceremonial Order.
2. The ray of the personality—sixth Ray of Devotion.
3. The ray of the mental body—fourth Ray of Harmony through Conflict.
4. The ray of the astral body—sixth Ray of Devotion.
5. The ray of the physical body—first Ray of Will or Power.

The qualities which you should cultivate are persistence, expansion, and strength, applied with love.

~

BROTHER OF MINE: March 1939

This instruction is necessarily brief; you have had two from me during the past twelve months and these two, with this brief word of encouragement and cheer, must be studied and assimilated. They will thus form part of your mind's knowledge and of your soul's expression.

[648] I would say to you that the guarding of your physical health for another eighteen months, is most desirable; the tension, incident upon your inner contacts and your spiritual work, takes ever its toll of the physical body and time must be allowed for adaptation and assimilation. This I think you definitely understand and accept.

Proceed with the work which we discussed and which I assigned and sanctioned—both the group work and that which I sanctioned individually. Experiment with that which has been suggested and to which I make no new indicative reference because the matter lies between yourself and me. Give expression to the thoughts which I gave in my first instruction to you.

And that is all, my brother.

~

BROTHER OF MINE: January 1940

The coming three years will be those in which you will have to fight glamour with care, preparatory to clearing your aura for increased service. You must seek to walk with accuracy in the light, for the path of the mediator cannot be trodden until the glamour of the mystic vision has been dissipated and the vision itself has been lost to sight in accomplishment and identification. You will note how frequently I am using the word *identification* in my various instructions. The reason is that it connotes the goal held before all disciples who are being trained for certain major expansions of consciousness. I seek to have your help and this you know. *Clarity of definition releases the vision* and clarity in word and language is a symbol of this release (from vision) into identification. Ponder on this. It is this clarity, resulting in occult certainty and not in mystical belief, that I seek for you and hence my reference to the glamour of the vision. It (the vision)

evokes its own aura and its own atmosphere, and the disciple must penetrate through this to reality. I have here, in the above carefully phrased paragraph, given you enough to engage your attention until May.

I would tell you also that the stimulation of the solar plexus and of the heart centre (which will be the inevitable result of the meditation I have assigned) will give you an ability to tune *[649]* in on "things as they are" in the world today—the undesirable aspects and tragedies, via the solar plexus, and the human reactions and the good purposes through the medium of the heart. Be ready for this through the activity of an illumined mind, an intelligent appreciation of true values and a deep and true love of your fellowmen which will enable you to sacrifice for the good of the whole. Seek to see humanity liberated, free and able to live their daily lives in the light of love and do your share in bringing this about on all the planes whereon you can consciously function.

As you meditate during the coming months, much knowledge and many readjustments may come to you. In the group stimulation, you must look for a fusion and an expansion leading to a growing identification; this will change you from a securely placed server and worker into one who is willing to take risks for the cause of humanity and through love of his fellowmen. Love each other. Think with clarity, free from the effects of prejudice and propaganda. Serve with all that is in you these days of world agony, and remember that if you are not suffering with your brothers throughout the world who are in the midst of the strife and turmoil (I mean a participating suffering and not a struggle to understand and to be sympathetic, such as the world is at present rendering to Finland), you are missing one of the greatest revealing agencies of all time.

My blessing rests upon you as always and for all time.

NOTE: *This disciple had a peculiarly close place to the Tibetan and some very definite work had been planned for him, but temporary considerations and the influence of another person usurped his attention and at present he is not working in the Ashram.*

~

To R. R. R.

January 1936

MY BROTHER OF OLD:

You have handled life with courage, with inspiration and with temper. Is this not so? If you will endeavour, in the *[650]* future, to leave the last named quality out, your life of service will flow with greater freedom, and with less impediments and hindrances, and consequently lost time. I realise that there have been times when the temper has been a great relief. You have now reached the stage of the pledged worker and of the sannyasin, and you have proved your mettle in the fire of difficulty. Much dross has been burned out. Your courage has carried you through and the inspiration of your soul (which you can with such facility touch) has held you steady and sweetened your personality. See to it, for the sake of the service which you can render, that you add to these two fine capacities, the sense and power of *Rest* , for that is what you need.

Study the keynotes of your life. They should and can be your outstanding characteristics, and that for which you can be known before your term of service ends.

There is so little that I can say to you that you do not already know, where character building is concerned. There is so little that is new and fresh that I can indicate to one who is so experienced upon the Path. Theoretically, you know so much. It remains to render theory into more adequate practice, and at this you are already working. What therefore can I say or do, but stand beside you, occasionally speak a word, oft times smile with you and be busy with my many duties when the flare of temper comes! That I wish not to see, and so will symbolically turn my back. Is not this what you wish, my brother?

Your contribution to the work of my disciples is reflective thought and the writing of that which will be constructively helpful, for this you can so well

do. Have patience as you watch this group work unfold, for as yet you see not the real purpose or the coming integration or group relation.

There are two people, my brother, whose influence upon your life is destructive and who oft have hurt you much. (I refer not to your feeling.) Until your inner relation to them is one of complete yet loving detachment, they will be apt to hinder your unfoldment. I say no more, save that it hurts you e'en if you realise it not, but you are hurt because there is no love in your thought life where they are concerned. *Loving detachment* is the method which should govern your *[651]* approach to the majority of people you will contact. You evoke as yet too violent a response from others. This is due to your mishandling of the force which flows through you. Get this matter adjusted and your present sphere of service will provide a fine training ground in the matter. Then your power to help will be greatly increased. I and your group brothers on the inner side are looking for your help in world service. May I say, for your encouragement, that you have made a good beginning.

I would like to suggest that you add to your usual diary notations, a registering of *Ideas* . You will find it fruitful and constructive. Every six months, list those ideas so that they can be shared by your group brothers. Add to them any thoughts as to their enriching and their materialising. This is one way wherein the new ideas will be disseminated and spread. Some one must think them and some one speak them and some one must respond to them.

Follow the meditation outline here suggested until April or until further notice:

1. After a short breathing exercise, achieve alignment and self-forgetfulness.

2. Sound the O.M. audibly.

3. Say the following invocation:

"May the Holy Ones Whose pupils we aspire to become so strengthen us that we may give ourselves without reserve, seeking nothing, asking

nothing, hoping nothing for the separated self; may we be content to be in the light or in the dark, to be active or passive, to work or to wait, to speak or to be silent, to take praise or reproach, to feel sorrow or joy—our only wish to be what They need as instruments for Their mighty work, and to fill whatever post is vacant in Their household."

4. Then meditate for 15 minutes upon the following seed thoughts:

1st month—*Restfulness* —"The Place of Rest is on the mountain top whereon I stand detached. Flooded I am by the life and love of God. That love I send to all my fellowmen." *[652]*

2nd month—"Rest has its centre in activity."

3rd month—*Refinement* —"The fires of God, electric and dynamic, burn out alloy. They leave the pure gold untouched."

4th month—"The burning fire blazes forth in all three worlds and all three bodies pass into the flame. Divinity remains."

5th month—*Radiance* —"The Rest of God underlies all life. The fires of God blaze forth. Men warm themselves before my fire. The radiance divine shines forth through me."

6th month—"May I be lost to sight, and only the radiance and the rest reach forth to men."

5. Hold the mind then steady in the light and carry your plans and service into the Presence.

~

BROTHER OF MINE: April 1937

You stand today at a critical moment in your inner life and on the threshold of great opportunity. Upon the progress made during the next two years will depend whether you enter into a life of widely expressed usefulness, or whether you simply continue into the future as you are now, leaving to another life the lesson which you need and which you can learn now.

You are in a place of wide possibility for service. Your opportunity to make a real impact upon the consciousness of those around you is far above the

average. The need of the world today has never been so great, nor the responsibility resting upon those who are treading the Path of Discipleship so deep, real and urgent. We need all who are working upon this Path and who are aspiring towards release. We need those who are seeking close contact with their souls and with Us Who are seeking to guide the race today. We need cooperators of dedication and selflessness as never before in the history of the race. Situated as you are now in a key position and meeting people *[653]* of every nation, your opportunity to fire other lives, to hand the torch of living love to others, and to send people forth as agents of the light to their own countries and spheres of influence can be great. Its extent depends upon your willingness to make certain changes and adjustments within yourself and to re-orient yourself. These changes are simple, but are of so wide-reaching a nature and are so drastic in their scope that I ask myself if you are sufficiently aware of the world need to sacrifice your potent personality—in all sincerity and loving willingness—to that need. Are you?

These are days when the unit either counts for very little and simply has a normal collective value in the presence of the pressure in the world and the current turmoil, or else he can count for a very great deal.

At present you count for very little when measured up against the world need, but you could count for much. You make very little impact upon the public consciousness in spite of your opportunities, and your natural equipment. But you could be one of the most useful of the world disciples in your particular grade and sphere of service, if you so chose.

Everything in you is however short circuited and your light and radiance, therefore, is of the personality and not of the soul; your power to stir others and to move them forward is futile. Its truth is apparent to me all the time, and if you will consider the implications of my words, you will also see their justice. It is yourself as the worker, yourself as the one who is handling situations and dealing with people, yourself as the dramatic centre of all that happens around you, yourself as the one who talks and teaches and writes, yourself as the one who yearns and struggles and is tortured and

misunderstood and faced with constant crisis (of no moment whatsoever in the larger picture) which is the pre-occupation of your mind. You are the one who is being happy and unhappy, who is anxious or not anxious, who is acting wisely or learning frightfully drastic lessons—everything short circuited and arrested by yourself and, therefore, no clear radiant light, unimpaired by the clouds of self, the little self, and unimpeded by the reflections of the personality.

Do I sound harsh, my brother? I am not feeling so. What *[654]* I am endeavouring to do is based on a knowledge of you as a *Soul* , and an appreciation of what you—as a soul—could do. You are gifted, wise and powerful, but all this is relatively negated because you cannot step out of the centre of your own picture and off your own stage, and be simply a self-forgetting channel of love and light. This, however, you are not. You are struggling furiously to be such a channel, but you are so pre-occupied with your struggle and are so aware that you are struggling that the reality for which you thus struggle is oft forgotten. It is lost to sight in the dramatic picture you have of yourself as a tortured disciple, with phenomenal difficulties in your life.

But your difficulties and problems are *not* phenomenal, my brother. There is nothing dramatic about your experience and it is far less trying and difficult than is the experience of many. This is the message which I have for you. *Your life is cleared for service,* for you are free to serve, and the opportunity so to serve is given to you. You have gifts of mind, and brain and heart above the average—bound up in your personality, to be sure, but there for release and for use. They can be employed to give you much influence and the power to lift others. Your physical liabilities are of no importance, because they have no real physical basis; they are related to the emotional nature, and are expressive of the inner storms in which you so constantly live. Once you have decided to decentralise yourself and cease poisoning your body with the astral activity which sweeps you so constantly, your physical difficulties will gradually disappear.

You have a gift for words in speech and writing, which is rare and valuable, and you have a sincerity of purpose that evokes my admiration, and upon which I am depending at this time. It is, however, largely used in portraying yourself to the people around you. You are the theme of all you say. Had you realised this, my brother? I think not.

We need you in our work. You are, as I have already pointed out, in a position of responsibility. The place where you find yourself is, for you, the place of revelation and illumination. It is also the place where your best service can at present be rendered. Your problem is not at all subtle or *[655]* obscure. This makes it easier, therefore, to grasp, to solve and to handle. It is simply the problem of self-forgetfulness. When you have forced yourself out of your picture, and have learnt to be silent as to yourself and what you think, and feel and do, my brother, the richness of the contribution you will have to give will be so great that your field of service and your power to cooperate with the Hierarchy will be greatly expanded. *You are needed. You are needed where you are.* Will you make the necessary adjustments in cooperation with me in what I seek to do to bring about your release?

This problem must be handled through meditation and through constant daily observation. It must be dealt with through right thought; the first thing to be done is for you to discover yourself, and realise the impression you make on people. You must find out and decide for yourself whether my analysis is justified, and whether truth lies behind what I have written. Thus you can be helped to enter upon a voyage of discovery about yourself which (if you handle it with humour, detachment and sincerity) will end by enabling you to enter upon a closer relationship with the Hierarchy and pass into a higher state upon the Path of Discipleship. I do not mention this as in any way constituting a reward, but as indicating a possibility which will greatly enrich your service.

Your meditation can, for the next three months, follow the lines indicated below. During these months, you can follow this suggestion and then resume your meditation as last outlined by me for the remaining three months.

MEDITATION OUTLINE

1. Achieve comfort, alignment and control. These I need not elaborate to you. You know.

2. Sound the O.M. as the soul, breathing it out in benediction upon the personality.

3. Sound the O.M. as the personality, responding to the soul.

4. Sound the O.M. as the synthesis of personality and soul.

5. Then, relaxing, deal each day of the week with the following seven questions: *[656]*

Sunday . . . Did I work as a soul in my service yesterday, or as a personality? Was my interest in myself, as a server? Or was I engrossed with the need of those I served?

Monday . . . In helping others, or in speaking with anybody, did I speak (yesterday as I served) about myself at all?

Tuesday . . . What was the general tenor of my thoughts during the day—the work I had to do, other people or myself?

Wednesday . . . What was the centre of my life yesterday—the soul whose nature is impersonal love, or the personality whose nature (at my point in evolution) is that of the "*one* at the centre," the dramatic self, expressing consistently the lower nature?

Thursday . . . How often did I refer to myself yesterday, either in pity, or as an illustration, or to evoke interest?

Friday . . . What was my major pre-occupation yesterday? Was I happy? Why? Was I unhappy? Why? Was I dramatic? Why?

Saturday . . . What effect did I have on people? Why did I have it? Did I speak of myself to them?

6. Then, humbly, gratefully and happily, make the following affirmations:

a. I press forward towards the goal of fuller service; I am the soul, whose nature is light and love and selflessness.

b. I orient my mind towards the light, and in that light, I see the soul. I am the Plan, and am at-one with all that breathes.

c. I purify my astral life and know myself to be nothing but a channel for the love of God. And, in this potent body of the lower self, naught can exist which blocks the outgoing love of God to all I meet.

d. I stand erect through love and strength divine. I manifest the nature of a Son of God. Thus can I *[657]* salvage those who suffer on the way of life, and lift the little ones.

Can you adjust yourself to this indicated need, my brother? Is your love of the work and of your group brothers adequate to enable you to face your problem? I believe that it is, and you know and must realise that, in love, I stand by, and will not fail you if you need me, and if you call. More than this I cannot say.

~

October 1937

I wonder, brother of mine, if you have ever really grasped the truth that the sense of being at the centre of the stage in your life is a first ray characteristic? In your case, it is dominantly a personality trait, for second ray people are not prone to this dramatic ego-centric attitude. When, therefore, your second ray soul really dominates, that sense which now controls (the sense of being always at the centre, the focal point of interest) will begin definitely to fade out.

The above statement will indicate to you what you have to do, for—at the present time—your life, your thoughts, your work and service, and your relations to others are all built around yourself. Never, my brother, for a single second do you really disappear from the picture, even in what you regard as your highest spiritual moments. You are still a personality working, and not a soul working, for your theory outstrips your performance. Hence your really profound unhappiness and disappointment.

What shall be done? How can you change all this? Of what use is it for me to point out to you a condition unless I, at the same time, point out the

remedy or the way of release? And, at the same time, can I tell you anything you do not know? Is there any aspect of the truth in connection with yourself of which you remain as yet unaware?

All that I can say is that, for you, release must come through the substitution of the Plan for your plans, of human need for your need, and of the Work for your task. Ponder on that word *Substitution.* At present, it is your plans, and not the Plan; it is your needs—financial and physical, emotional and mental —and not the needs of the New Group of World Servers; it is your *[658]* work and what you have to do and not the expectant daily meeting of the needs of others. Those who come to you, you see in the light of your own personality, and in terms of *their* reactions to *you* . You see them not as souls or as our agents.

This, my brother, must change and *can* change, if you so desire. A study of your personality rays may serve to throw light upon your problem. You are needed in the work and have much to give. You have strength and can strengthen others when your own strength is deflected away from yourself and your dramatic sense of self-pity. You have great wisdom and can use it, once you lose sight of yourself as a teacher. You do not suffer from an inferiority complex, as that much misused word is oft employed, nor are you the victim of a defeatist complex. To believe so at times and to comfort yourself with the idea is only a form of self-illusion and a way of escape from the responsibility of bringing about right interior attitudes. Your physical condition, your likes and dislikes and your emotional reactions and your own ideas loom so large that your wise, loving, intelligent soul has a hard task to make its presence felt. There is almost a chance that your sense of drama and of self-pity will cause you to lose the significance of the lesson I am seeking to give you. Is this not so?

When you can realise that in these days of human crisis (when the call has gone out to all disciples and aspirants to rally to the helping of mankind) that none of these personality things matter and that a lot of them will fade out when your pre-occupations are of a higher standard of values, then your work will take on fresh life, and your service will become a dynamic,

magnetic, focal point of spiritual force which at present I know you realise it is not.

Your *mental body* is on the fourth ray of Harmony through Conflict, and not on the first ray as you have sometimes believed. Had it been on the first ray, it would have dominated your astral body and your personality would have been of a very different calibre. But it is of the fourth ray type. This means that harmony appeals to you and the bringing together of opposites into an intelligent unity. But it is a harmony interpreted in terms of emotion; to this fact I would call your attention. You must ponder on harmony as the mind understands it, and remember that only those succeed in resolving discord *[659]* into harmony who themselves work from a stable centre of adjustment.

Your *astral body* is definitely sixth ray and hence predisposes you to Piscean attitudes, emotional *idées fixes* , violent astral storms, great devotions which call your emotional reactions into play on matters and subjects which, in this day of world suffering and crisis, do not warrant attention and constitute an easy tuning-in on glamour and illusion.

Your *physical body* is first ray in type and this gives your first ray personality an easy line of least resistance, for the predominating colour of your brain cells at this time (if I may speak symbolically) is first ray. Think this out carefully.

You should, however, feel encouraged as you study your ray combinations, because second ray energy definitely predominates, 2.4.6, and though the first ray characteristics are strong and powerful, they are not complicated by any of the subsidiary attributes, such as 3.5.7. It is not so difficult for you, therefore, to tune in on the Love-Wisdom line of energy in manifestation. It is your line of least resistance. Your problem is the linking up of this triangle of force (2.4.6) so that there is free interplay and circulation of energy. Thus will your soul assume control. I have stated in the above few words both your problem and its solution. I would remind you, nevertheless, that it is a soul problem and not a personality problem. If you approach this problem

from the angle of the personality, you will not succeed in solving it for your personality will become the centre of the triangle, whereas there should be no centre, but you should be living in the experience of humanity as a whole at all times.

I am going to ask you to study for six months the words "a trained indifference" and each morning to do the Review on Indifference, prior to assuming the duties of the day. For you, *indifference* holds the key to release —release from personality control and reactions, release from self-pity, release from physical and emotional limitations. Your problem is not to get rid of difficulties but simply to be indifferent as to whether they exist or not.

Have I given you a "hard saying," brother of mine? If I have, the reaction to hardness is on your side and not mine. I only seek to help you and to release you to fuller and more *[660]* joyful service, to a self-forgetfulness which eventuates in the power to identify yourself with others, and, therefore, to a life of loving service which will obliterate the strenuous ways of the past.

~

MY BROTHER: May 1938

Changes are coming your way but only as preparation for fuller service. Before, however, that fuller service becomes possible there must be an interlude of stock-taking (is not that the right business word?) and a period of review and of renewed consecration. A physical readjustment is also needed but it may not be as serious as you anticipate (in spite of brave words, my brother). Many of your difficulties are psychological and caused by an inner tension and tautness which is really quite unnecessary. To offset that, I would ask you to ponder on one of the keywords I gave you when you entered this group of disciples in training—the word *restfulness* .

Do not work so hard, strenuously and furiously at the spiritual life. It is a state of being and not so much a state of achievement. It is a condition of correct orientation and direction and not so much a painful and oft dramatic effort to measure up to a standard which you think your soul sets you, or I for instance set you, or which your group brothers are expecting you to

achieve and which you have accepted. Yet it seems to elude you and you do not feel that you have made the grade. Yet you have not failed as badly as you are apt to think in moments of depression.

Why think so much about yourself at all, my brother? Have you never had quoted to you the lines "Rule out the good self as well as the bad self and let only Christ be seen and heard"? You hear so much coming to you all the time from the struggling personality. It speaks to you so clamorously that the quiet and gentle voice of the soul, bringing radiance and rest, fails to make an impact upon your life.

So rest, my brother, and cease this violent struggle. Fall not into the snare of many words when again you resume old contacts. Enter into a period of happy silence and inner recuperation. *[661]* But be as far as possible a self-forgetting person, bringing joy and inspiration to others and ignoring your reactions with a divine indifference.

~

BROTHER OF MINE: May 1939

You may here rightly ask me: In what way do I hinder? I am not ambitious. I do not make trouble of a group kind; I only make trouble for myself. I try to be loving and kind. I work as hard as I think I should. I love the truth and I endeavour to meet requirements.

All of this may be true, my brother, but these statements do not constitute an alibi for what is wrong. The thing that can wreck the building work, which your group is intended to do, is the violence of your reactions and vibrations when you are emotionally upset (and this is of frequent occurrence) and the furious self-assertion whereby you endeavour to justify such violence, and your dramatic self-pity. Unless you can learn to decentralise yourself, and cease this constant self-thought and self-commiseration under all circumstances, and stop visualising yourself at all times as in the centre—yourself as the worker, yourself as the group member, yourself as the sufferer from others' misunderstandings and mistakes, yourself as of importance—and learn to see yourself as you truly are, you can and do

hinder the work and imperil the future constructive work of the group. This you know.

You love no one truly but yourself. If you loved truly and impersonally, you would not cause the pain you do to those who love and believe in your capacity; you would be more magnetic and this on a wider scale, for, as yet, you are only magnetic to those who recognise your personality and love your personality. It is from this lack that your work suffers. Yet it could so easily all be changed, if you learnt that *divine indifference* which you need —indifference to yourself and to your personality interests, likes and dislikes, indifference to your cares, anxieties and successes. You would then be in a position, really, to sense the importance of the work, the uniqueness of your opportunities at this time, and your really strategic position. But you are too full of fear and of self-interest and so fail to *[662]* make the needed impact upon those who need your help. They get the impact of your cares and fears and your demand to be liked. Can you change this? I am telling you nothing new. Among the chelas in my Ashram, you are in the position of the naughty, wilful child, for your errors and faults are those of a child and are not adult faults at all. You dream in a child's dream world.

You must grow up, my brother, for the world needs adult workers at this time and you can meet the need; you can do great and good work; you can make a soul impact upon those around you; you *can* cease from being a destructive agent and become a constructive worker. But this will only be possible if your likes and dislikes, your personality determinations and affections, your feeling and your physical ailments fade out of the picture and only the world's need remains and the longing to meet it—*as you can* . As, I repeat, you can. I and the group need you.

I offer you neither suspension nor the opportunity to resign. I ask you to face the issue and make good. Fight this matter out and fight it out alone. Learn to keep the things which concern yourself to yourself—a thing you have never yet learnt. Do not let your group brothers down by resigning or by a violent explosion—the repercussions of which must hurt and damage. Face life steadily, like an adult who has learnt in the school of wisdom, that the

trend of all things is good. Handle life with love as a member of the New Group of World Servers.

NOTE: *This disciple is still fighting out the battle but no indication has yet come from the Tibetan that the victory is sufficiently gained to warrant more active work in the Ashram. R.R.R. is still outwardly inactive in relation to the group.*

~

To J. S. P.

September 1937

BROTHER OF MINE:

I have deferred giving you your personal instructions until this time as the quiet process of your integration in my group has been going forward with success. I felt it wise to wait. You *[663]* have had the difficult task of being admitted into a group which has been functioning *as a unit* for some time, and the amount of reading matter which you have had to master and the rhythm to which you have to adjust yourself has made your task a most difficult one. Your experience in group work, your open-minded attitude to other people, and the fact that (subjectively) you have belonged to this group *ever since its inception* has greatly helped. You have stepped into a position which has been yours subjectively for a long time. I am mentioning this persistent inner relation to me and to your group brothers so that you may realise that you have only to establish the outer links. The inner are already forged.

The life of the disciple moves forward through moments of crisis. These crises produce two results:

1. The intensification of aspiration, if the disciple is still upon the Probationary Path, or the intensification of illumination if the disciple is nearing the Path of Accepted Discipleship, or is upon the Path itself.
2. The achievement of a more stabilised attitude of detachment, based upon conscious personality renunciation, upon a right orientation of

the personality to the soul (who is the one Master, the Light of Life) and to the Hierarchy of Servers. They will, therefore, produce an increasing power of control by the soul—the One Who knows no attachment and Who stands at-one with all souls in all forms.

Such moments of crisis and of intensification, added to renunciation, have been your lot for years, have they not, my brother? They have swept your whole personality into an attitude of withdrawing from the things of the senses and to an earnest approach to the world of reality. In your life, since you came into incarnation this time, there have been four such moments, in the major sense—each of them preceded by a period of one-pointed aspiration, of painful and oft agonising detachment from all that the personality held dear. Each of them produced a subsequent reaction wherein it seemed that all was dark, and that aridity and stern struggle were the curious and undesirable result of sacrifice and of a recognised high point of illumination.

[664] For you, as for so many disciples in this particular life cycle, the lesson has been to learn to move forward in spite of the activity of the pairs of opposites, paying no attention to the reactions of the senses and standing free and unafraid whether the experience being undergone is one of high import and of spiritual satisfaction, or is one of the "dead-level" happenings, where nothing brings joy and where only pain, fear and suspense are to be found. You must learn to move forward steadily *between* the pairs of opposites, saying to yourself: I am not this; I am not that; eternally, I am the *Self* .

These lessons you are learning (and learning with rapidity). You have now reached a point where you can learn them in a group—a group of fellow disciples who are undergoing the same experiences, who are oriented in the same direction, who are occupied with the same problems, and who are motivated by the same desire to serve. This means that you travel *not* alone, but are supported and sustained and strengthened by your group brothers. Those working in these groups will tell you that in spite of the difficulties and oft the increased problems of the spiritual life—the results of a renewed

consecration and a more clearly defined service—the "comradeship of the Path" and the inspiration and love of the group do most certainly constitute a powerful help and bring a sense of life and love which negatives the ancient loneliness, and offsets the old solitary suffering.

Carefully follow the work of the Full Moon Approach, for it will bring you much and you should enter, through its means, into closer contact with the inner spiritual Sun, the soul, and with all of us who, in our varying grades of discipleship, seek to serve our fellowmen. This Full Moon work involves the use of the creative imagination, the cultivation of the power to visualise, the intensification of the magnetic vibration of the ajna centre, and consequently of the pituitary body. This establishes a magnetic field for the interplay of the currents and energies which are brought into action by the activity of the head centre and of the pineal gland. These higher forces are brought in and utilised in the meditation processes followed by all the group.

I have nothing to say in connection with your life of service and activity. That will go on naturally, and as ever in the case *[665]* with all true aspirants, must be rendered with no thought of self but in an effort to meet the need of those within your environment who look to you for help—physical, emotional and mental—but always with a spiritual intent.

I will make some suggestions as to your personality problem, and I will outline for you some meditation work. I use the word "suggestions" advisedly, for I would have you realise from the very beginning of your work that I never give more than a hint or a clear suggestion, or point out a possible line of action. I suggest a mode of training and of meditation and then leave each of you free to accept the suggestion and to conform to the outlined ideas as may seem best to you.

I seek to give you a hint as to your ray influences, so that certain attitudes of mind and expressions of feeling-perception may be clarified for you. The five ray potencies which constitute your problem (and, with the soul, constitute also the mechanism of service through which the monad

manifests), provide your field of opportunity and your main avenue of knowledge in the world of human expression.

Your *soul ray* is the second ray.

Your *personality ray* is the sixth ray, as you may have often suspected. This will link you closely by similarity of vibration with your brothers, D.H.B. and D.I.J.

Your *mental body* is governed by the fourth ray, producing that love of art and literature which distinguishes you, and providing also that field of conflict which characterises your entire life. Harmony through conflict is the keynote of your life, with the soul ever aware of the basic harmony, but with the personality registering the conflict more definitely and more aware of the strife and the difficulties. Ever the mind has sought to control; ever the soul has endeavoured to carry increasing illumination, through the mind; ever the personal lower self has resisted that illumination and control. Is this not so, my brother?

Your *astral body* is closely linked with your soul and governed by the second ray, thus making for you the line of least resistance in this life. For you, the line of feeling-intuition, of astral-buddhic approach has been the way. It is right here that the fourth ray problem of your mind has its major difficulty *[666]* and this for the following reason: In this life your major vibration runs along the line of 2-4-6, producing the intensification of your second ray qualities and indicating the need for some balancing factor. The difficulty is helped, however, and the problem aided towards solution by the fact that your *physical body* is on the seventh ray, which brings in the vibration of the first ray line of energy, 1-5-7. This is of great assistance to you. Upon the physical plane, therefore, you have the task of balancing this preponderance of second ray attributes, qualities and rhythm.

Your rays, therefore, are:

1. The ray of the soul—the second Ray of Love-Wisdom.
2. The ray of the personality—the sixth Ray of Devotion.

3. The ray of the mental body—the fourth Ray of Harmony through Conflict.
4. The ray of the astral body—the second Ray of Love-Wisdom.
5. The ray of the physical body—the seventh Ray of Ceremonial Order.

You will find this of deep interest and, if rightly appreciated, it will produce fruitful development in your life.

I suggest that you do the following meditation for a period of three months and then take up the group meditation. I have made your personal meditation very brief so that when you take up the group meditation it can constitute a preliminary exercise.

1. Continue with the simple breathing exercise you are now doing. It is of value to you in producing inner alignment and the harmonising of your bodies.
2. Then, by an act of the will, withdraw the consciousness into the head and there visualise the inner radiant sun, formed by the merging of the lesser life of the personality with the radiant light in your soul. At the very centre of this life see the Self, the inner Christ or Buddha. Then focus your thought, without effort or strength, in this centre.
3. Next sound the O.M., breathing it out through the personality and carrying: *[667]*
   a. Light to the mind.
   b. Peace to the astral body.
   c. Strength to the physical body.
4. Finally, as the soul and the personality *together* , sound the O.M. again, once audibly and once inaudibly, thinking as you do so of the need of the world and the power of the soul to meet that need, through the medium of aspiration and discrimination.
5. Continue then with any meditation such as you may feel the need of doing.

Have in the background of your consciousness the three words: joy, stability and the Plan.

~

MY BROTHER AND MY COMRADE: March 1938

I have not much to say to you at this time for I gave you full and long instructions and several suggestions in the last communication. I would ask you to continue to study them and to go on pondering on their significance and their implications. There is much in them which you have not had the time to assimilate, for I gave you much, knowing that you could stand the pressure of my suggestion.

You have made good progress in linking up with your group brothers. It is not an easy task to work in a group which has been functioning for some time and has already achieved a measure of subjective integration, but your group brothers are close to you and the consciousness of this fact is steadily growing in your mind.

It may be of assistance to you and complete the information given in your first personal instructions, if I were to indicate the points of contact through which your soul and your personality primarily work:

1. In this incarnation, your ego or soul is seeking expression through your astral body. *There* lies for you the line of least resistance. This established contact will rapidly transmute sixth ray devotion into universal and non-critical love. It will give you what I might call horizontal inclusiveness as well as vertical one-pointedness. Ponder on this. *[668]*
2. Your personality force is focussed in your seventh ray brain. This gives you the power to plan, to organise, and also the power to give form to ideas. Ponder also on this.

I would call your attention anew to the three key words, Joy, Stability, and the Plan; during the past year there have been many occasions when the Way of Joy has been for you a hard way to go. Yet it is one of the needed characteristics of discipleship, leading—as it does—to soul strength; it is an

essential quality for all those second ray people who are oriented particularly to treading, at some future date and after initiation, the difficult way of all world saviours. It is valuable for you to distinguish between *a* World Saviour and *the* world saviours. I have given you here a deeply esoteric hint.

Stability or steadfastness, which is the power to stand unmoving in the centre of your environment and in the midst of changing circumstance, will be tested out in you this year. To stand this test, your soul is challenging you. When, therefore, the need for quiet and poised strength arises and there come those moments when powerful action seems desirable or violent protest or words are deemed advisable, stand in steadfastness and recollect the need for poise, for patience and the desirability to await right indication of the way to go and the need for speech or for silence. This waiting will often change the direction of your intent and no action will then be taken but only that steady vision which sees the inner side and not the outer happening.

Go in peace, my brother, and learn anew the comradeship of the Path.

~

MY BROTHER: February 1939

The tension of fear is great in the world today. People everywhere are living under great strain. Forget not that it is the *few* in every land (and when I say "in every land" I make no exception) who bring about world evil. But I would have you remember also that the will of the masses of the people unless misled, is towards good and understanding. I am talking here in connection with world affairs. Stand steady, therefore, and permit no thoughts of hatred and fear to find lodging in *[669]* your mind. Stand firmly for good, looking for it in all peoples and races and thus seek to swell the rising tide of those who aspire to right human relations, knowing that the potency of love rightly expressed is great and is—at this time—the only factor that can offset hate.

In connection with this point, I would call your attention to the instructions given to D.I.J., for in them I refer to the similarity of your problems with hers and with those of D.H.B. You can, through this similarity (which is induced through the similarity of your rays), reinforce and strengthen each other and produce a triple unit of energy which will be of service to your group brothers. You three can from certain aspects meditate together each day.

I would ask you that you take as your special work that subject which is today of such interest to you—the idea of death and proving the fact of immortality. Survival, my brother, has been proved. This has been the great task and the real achievement of the spiritualistic movement throughout the world. Immortality, however, has not been proved.

When you have further steeped yourself in the subject, approaching it in happiness and in the spirit of service, I will give you later some ideas upon which you might work. I will not do so now as I want you to read and think through into a greater clarity of vision and a clearer perception of what it is you are seeking to undertake. One reason why you can do this work is that all your rays are along the line of building and of religion. You can, therefore, approach the scene in a far more detached manner than if your rays were purely mental or along the line of the first ray which is the ray that always brings withdrawal and abstraction and is the ray of the destroyer or of death itself. Ponder on this. There is a connection with the first ray aspect which is will, and that of death. Death is now the result of the will of the soul. Eventually it has to be the result of the united will of the soul and the personality and when that happens there will be no fear of death. Ponder also on this.

One of your problems in connection with all spiritual and meditational work is to avoid becoming too abstract; spiritual achievement for you in this life will come through the blending *[670]* of the highest possible point of spiritual recognition with your enlightened mind and your physical brain consciousness. The keynote of this is, of course, alignment. Have this

thought of alignment in your consciousness as you proceed with the following meditation:

1. Sound the Sacred Word audibly, regarding yourself as the physical man and holding the thought of physical coordination.

Interlude wherein you take six long slow breaths, thinking as you do so about coordination.

2. Sound the Sacred Word then inaudibly, regarding yourself as the astral-emotional man, holding whilst you do it the thought of the purification and the transmutation of desire.

Interlude wherein you seek definitely to raise your consciousness higher and, whilst you are doing this, taking seven long slow breaths.

3. Sound the Sacred Word inaudibly again, pondering this time upon the mind as the reflector of the light of the soul and endeavouring to hold the mind steady in that light.

Interlude wherein you aspire to soul consciousness whilst taking ten long slow breaths, raising your consciousness as high as you can.

4. Sound the Sacred Word this time as the soul, realising that the attention of the soul is definitely turned to the personality and that it seeks to control and dominate the personality.

When doing the slow breathing, endeavour to sit erect without tension, and see to it that at no time, when inhaling, you inflate the abdomen, but that the abdomen is held drawn in towards the spine below the diaphragm.

My blessing rests upon you, my brother. In these hard days remember with joy that the Hierarchy of spiritual forces *stands* .

NOTE: *This disciple is still presumably active in the Tibetan's Ashram and close to Him, but has disappeared in the chaos of the European war.*

SECTION THREE — THE SIX STAGES OF DISCIPLESHIP

Introductory Notes

[673] 1. The stage wherein a disciple is contacted by the Master through another chela on the physical plane. This is the stage of "Little Chelaship."

2. The stage wherein a higher disciple directs the chela from the egoic level. This is the stage called a "Chela in the Light."

3. The stage wherein, according to necessity, the Master contacts the chela through:

a. A vivid dream experience.

b. A symbolic teaching.

c. A using of a thoughtform of the Master.

d. A contact in meditation.

e. A definite remembered interview in the Master's Ashram.

This is definitely the stage of Accepted Disciple.

4. The stage wherein, having shown his wisdom in work, and his appreciation of the Master's problem, the chela is taught how (in emergencies) to attract the Master's attention and thus draw on His strength, knowledge and advice. This is an instantaneous happening, and practically takes none of the Master's time. This stage has the peculiar name of a "Chela on the Thread" or sutratma.

5. The stage wherein the chela is permitted to know the method whereby he may set up a vibration and call which will entitle him to an interview with the Master. This is only permitted to those trusted chelas who can be depended upon not to use the knowledge for anything except the need of the work; no personality reason or distress would prompt them to use it. At this stage the chela is called "one within the aura."

6. The stage wherein the chela can get his Master's ear at any time. He is in close touch always. This is the stage wherein a chela is being definitely prepared for an immediate initiation or, having taken initiation, is being given specialised *[674]* work to do in collaboration with his Master. The chela at this stage is described as "one within his Master's heart."

There is a later stage of still closer identification, where there is a blending of the Lights, but there is no adequate paraphrase of the terms used to cover the name. The six stages above mentioned have been paraphrased for occidental understanding and must in no way be considered as translations of the ancient terms.

SIX WORDS FOR DISCIPLES

1. Recollection, resulting in concentration.
2. Response, resulting in an interaction between higher and lower.
3. Radiation, resulting in a sounding forth.
4. Respiration, resulting in creative work.
5. Re-union, resulting in the at-one-ment.
6. Re-orientation, resulting in a clear vision of the Plan.

THE SUBLIMATION OF THE FIVE HUMAN STAGES

Stage I.

The life has climbed the stairway long through daily use of form. Through the lesser three, with progress slow, the long path has been travelled. Another door stands open now. The words sound forth: "Enter upon the way of real desire."

The life, that only knows itself as form, enshrouds itself in vivid red, the red of known desire, and through the red all longed-for forms approach, are grasped and held, used and discarded, until the red changes to rose and rose to palest pink, and pink to white. Forth flowers then the pure white rose of life.

The tiny rose of living life is seen in bud; not yet the full blown flower.

Stage II.

The picture changes form. Another voice, coming from close at hand utters another phrase. The life continues on its way. “Enter the field where children play and join their game.” Awakened to the game of life, the soul passes the gate.

[675] The field is green and on its broad expanse the many forms of the one moving Life disport themselves; they weave the dance of life, the many patterned forms God takes. The soul enters “the playground of the Lord” and plays thereon until he sees the star with five bright points, and says: “My Star.”

Stage III.

The way of red desire fails. It loses its allure. The playground of the sons of God no longer holds appeal. The voice which has twice sounded from out the world of form sounds now within the heart. The challenge comes: “Prove thine own worth. Take to thyself the orange ball of thy one-pointed purpose.” Responsive to the sounded word, the living soul, immersed in form, emerges from the many forms and hews its onward way. The way of the destroyer comes, the builder and again the tearer down of forms. The broken forms hold not the power to satisfy. The soul’s own form is now the great desire, and thus there comes the entering of the playground of the mind.

But in these dreams and fantasies, at times a vision comes—a vision of a folded lotus flower, close petalled, tightly sealed, lacking aroma yet, but bathed in cold blue light.

Orange and blue in some more distant time will blended be, but far off yet the date. Their blending bathes the bud in light and causes future opening. Let the light shine.

Stage IV.

Into the dark the life proceeds. A different voice seems to sound forth. “Enter the cave and find your own; walk in the dark and on your head carry a lighted lamp.” The cave is dark and lonely; cold is it and a place of many

sounds and voices. The voices of the many sons of God, left playing on the playground of the Lord, make their appeal for light. The cave is long and narrow. The air is full of fog. The sound of running water meets the rushing sound of wind, and frequent roll of thunder.

Far off, dim and most vaguely seen, appears an oval opening, its colour blue. Stretched athwart this space of blue, a rosy cross is seen, and at the centre of the cross, where four *[676]* arms meet, a rose. Upon the upper limb, a vibrant diamond shines, within a star five-pointed.

The living soul drives forward towards the cross which bars his way to life, revealed and known.

Not yet the cross is mounted and, therefore, left behind. But onward goes the living soul, eyes fixed upon the cross, ears open to the wailing cries of all his brother souls.

Stage V.

Out into radiant life and light! The cave is left behind; the cross is overturned; the way stands clear. The word sounds clear within the head and not within the heart. "Enter again the playground of the Lord and this time lead the games." The way upon the second tier of stairs stands barred, this by the soul's own act. No longer red desire governs all the life, but now the clear blue flame burns strong. Upon the bottom step of the barred way he turns back and passes down the stairs on to the playground, meeting dead shells built in an earlier stage, stepping upon forms discarded and destroyed, and holding forth the hands of helpfulness. Upon his shoulder sits the bird of peace; upon his feet the sandals of the messenger.

Not yet the utter glory of the radiant life! Not yet the entering into everlasting peace! But still the work, and still the lifting of the little ones.

DISCIPLESHIP AND PAIN

"The sons of God, who know and see and hear (and knowing, know they know) suffer the pain of conscious limitation. Deep in the inmost depths of conscious being, their lost estate of liberty eats like a canker.

Pain, sickness, poverty and loss are seen as such, and from them every son of God revolts. He knows that in himself, as once he was before he entered prisoner into form, he knew not pain. Sickness and death, corruption and disease, they touched him not. The riches of the universe were his, and naught he knew of loss.

"The lives that enter into form along with lives self-conscious, the *deva* lives which build the forms indwelt by all the sons of God, they know not pain or loss or poverty. *[677]* The form decays, the other forms retire, and that which is required to nourish and keep strong the outer, lacks. But lacking also will and planned intent, they feel no aggravation and know not clear revolt."

A word about pain might be in place here, though I have naught of an abstruse nature to communicate anent the evolution of the human hierarchy through the medium of pain. The *devas* do not suffer pain as does mankind. Their rate of rhythm is steadier although in line with the Law. They learn through application to the work of building and through incorporation into the form of that which is built. They grow through appreciation of and joy in the forms built and the work accomplished. The *devas* build and humanity breaks and through the shattering of the forms man learns through discontent. Thus is acquiescence in the work of the greater Builders achieved. Pain is that upward struggle through matter which lands a man at the Feet of the Logos; pain is the following of the line of the greatest resistance and thereby reaching the summit of the mountain; pain is the smashing of the form and the reaching of the inner fire; pain is the cold of isolation which leads to the warmth of the central Sun; pain is the burning in the furnace in order finally to know the coolness of the water of life; pain is the journeying into the far country, resulting in the welcome to the Father's Home; pain is the illusion of the Father's disowning, which drives the prodigal straight to the Father's heart; pain is the cross of utter loss, that renders back the riches of the eternal bounty; pain is the whip that drives the struggling builder to carry to utter perfection the building of the Temple.

The uses of pain are many, and they lead the human soul out of darkness into light, out of bondage into liberation, out of agony into peace. That peace, that light and that liberation, within the ordered harmony of the cosmos are for all the sons of men.

FROM THE OLD COMMENTARY

"The assuaging waters cool. They slowly bring relief, abstracting form from all that can be touched. The quivering *[678]* fever heat of long repressed desire yields to the cooling draught. Water and pain negate each other. Long is the process of the cooling draught.

"The burning fire releases all that blocks the way of life. Bliss comes and follows after fire, as fire upon the waters. Water and fire together blend and cause the great Illusion. Fog is the product of mist and steam and noise, veiling the Light, hiding the Truth and shutting out the Sun.

"The fire burns fiercely. Pain and the waters disappear. Cold, heat, the light of day, the radiance of the rising sun and perfect knowledge of the Truth appear.

"This is the path for all who seek the Light. First form, and all its longing. Then pain. Then the assuaging waters and the appearance of a little fire. The fire grows, and heat is then active within the tiny sphere and does its fiery work. Moisture likewise is seen; dense fog, and to the pain is added sad bewilderment, for they who use the fire of mind during the early stage are lost within a light illusory.

"Fierce grows the heat; next comes the loss of power to suffer. When this stage has been outgrown, there comes the shining of the unobstructed Sun and the clear bright light of Truth. This is the path back to the hidden centre.

"Use pain. Call for the fire, O Pilgrim, in a strange and foreign land. The waters wash away the mud and slime of nature's growth. The fires burn the hindering forms which seek to hold the pilgrim back and so bring release. The living waters, as a river, sweep the pilgrim to the Father's Heart. The fires destroy the veil, hiding the Father's Face."

DISCIPLESHIP AND ITS END

There is a curious and ancient Atlantean chant which is no longer used but in those far off times was chanted by the initiate who took the third initiation—the consummating initiation of that period. It goes as follows. The translation of the symbols in which it was written necessitates the loss of rhythm and potency.

"I stand between the Heavens and Earth! I vision God; I see the forms God took. I hate them both. Naught do *[679]* they mean to me, for one I cannot reach, and for the lower of the two I have no longer any love.

"Torn I am. Space and its Life I cannot know, and so I want it not. Time and its myriad forms, I know too well. Pendant I hang betwixt the two, desiring neither.

"God from high Heaven speaks. There is a change. I hear with ear attentive, and, listening, turn my head. That which I visioned, yet visioning could not reach, is nearer to my heart. Old longings come again, yet die. Old chains of glamour snap. Forward I rush.

"Myriads of voices speak and halt me in my tracks. The thunder of the sounds of earth shuts out the voice of God. I turn me on my forward path, and vision once again the long held joys of earth, and flesh and kin. I lose the vision of eternal things. The voice of God dies out.

"Torn again am I, but only for a little time. Backward and forward shifts my little self, e'en as a bird soars into heaven and settles back again upon the tree. Yet God, in His high place, outlasts the little bird. Thus do I know that God will victor be and later hold my mind and me in thrall.

"Hark to the joyous paean that I chant; the work is done. My ear is deaf to all the calls of earth, except to that small voice of all the hidden souls within the outer forms, for they are as myself; with them I am at-one.

"God's voice rings clear, and in its tones and overtones the little voices of the little forms dim and fade out. I dwell within a world of unity. I know all souls are one.

> "Swept am I by the universal Life and as I sweep upon my onward way—the way of God—I see all lesser energies die out. I am the One; I, God. I am the form in which all forms are merged. I am the soul in which all souls are fused. I am the Life, and in that Life, all little lives remain."

These words, chanted in the ancient formulas on peculiar and selected notes, were most potent and brought definite results in certain ancient ceremonies that have long since died out. *[680]*

PART I

The world today is going through a preparation period and an interlude of adjustment to the new world and the new order which is coming into being. This new world is verily a new creation and with its activities the Masters are today engaged, working as always through the medium of Their disciples. In this preparatory period, the Masters are today occupied, among other things, with preparing disciples for constructive work for service and eventually for initiation. They are consequently occupied with forming new groups of disciples who can gradually be integrated into existent groups and be available for world service. It is planned to do this on a large scale because of world need and the willingness of the world aspirants to take the personal risks, incident to this preparatory work.

There are certain very simple rules to which I would refer and which form a foundation of truths which you already accept as necessary to all spiritual advancement. These are the accepted requirements and are recognised as present in all whom the Masters take in hand and weld into Their groups for service. They are:

1. The recognised need to tune in, as far as the individual aspirant can, on world need as it is gradually emerging. It must be borne in mind that the requirements for those who will work at this bringing into being the new world will be of a different nature in many ways from the past. This must be carefully borne in mind. The world need must be approached mentally and spiritually and not emotionally. So many aspirants and would-be disciples are emotional; they shrink from the facing of existent facts and approach problems from their own preconceived ideas of service and their own established idealisms.
2. The achievement of a finer sense of values. Rest, amusement, idleness, argument and criticism have no real place in a disciple's life for the next few years. A sane handling of the physical mechanism will be required, plus a divine indifference to personal feeling and health reactions. Complete dedication to the meeting of human need;

[681] utter consecration to the Plan; intelligent cooperation with all whom you recognise to be senior disciples; adequate care to take right action in circumstances so that your efficiency is not impaired; the conservation of energy through silence and through that constant radiation which is based on self-forgetfulness—that is what is asked of the disciple in the world today, this is what the Hierarchy expects and this is what will eventually open the door of initiation. That door has to be opened more widely at this time by the accepted disciples of the world so that more and more of the human race may more easily enter. Self-interest will *not* open it.

3. The development of a fluidity of mind and attitude which will recognise the fact that—though the Plan stands—techniques, presentations, idealisms and methods must necessarily change. This is not an easy thing to do. The Plan, as I have outlined it to you in the past, was but a skeleton outline and simply an underlying basic structure. It was the steel scaffolding of the new world-to-be as regards that part of it which you could aid in materialising.

It is not easy for the average person to be fluid and to change details and methods in relation to that which has been taught in the past and about which he has evolved definite and distinct ideas. Are you, therefore, prepared to throw these overboard and work in the way which will meet the new world need under the new incoming influences?

The disciple upon whom the Master can most confidently depend is the one who can—in periods of change—preserve that which is good and fundamental while breaking from the past and add to it that which is of immediate service in the present. An attitude of spiritual compromise is right, needed and very rare to find. Most of the things about which there may be argument and contention among disciples concern methods and relative non-essentials; they deal with points of organisation. They are not so important as the inner unity of vision and the ability to concede where no wrong is involved and where a fellow worker fails to see the point. Disciples need to see to it that they do not hinder by any form of self-

assertion, *[682]* or by the imposition of their own ideas or by any authoritarianism, based on past procedure. Ponder on this. The disciple who is sure that he is always right and who is confident that his interpretation of what is needed is infallibly correct and that others must be moulded into cooperation with his planned procedures can greatly hinder the good work. The task of the modern disciple is to sense need and then to meet it and this, again, is part of the new emerging technique of invocation and evocation.

The life of a disciple is a gradual but steady moving in towards the centre, and accepted disciples are definitely a part of the Hierarchy. The Hierarchy is a place of fusion of all souls upon the higher levels of the mental plane. Just in so far as a person comes under soul impression, then soul control and final identification with the soul, just so far does he move towards the centre of fusion. As your love for humanity increases and your interest in yourself decreases, so will you move towards that centre of light and love where the Masters stand in spiritual being.

Later, we will consider the various stages of discipleship but in the meantime it is of value for you to focus your attention upon the relation of the Hierarchy to all accepted disciples. It is just because you are beginners that the whole subject evokes your deep interest. The beginner is full of questions upon all sorts of subjects. The trained disciple is so pre-occupied with the Plan, so infused with love for his fellowmen that his entire orientation is towards the service of the Plan and not towards his own individual progress or towards the Master. The closer he gets to the centre and towards the Master, the less attention the Master pays him and the less he is occupied with thinking about the Master. In the early stages, he perhaps necessarily thinks much about his relation to the Hierarchy, to the Master and to his own soul. In the intermediate stage, he is occupied with the achieving of a sense of proportion and a right inner adjustment so that "he faces two ways and each way sees the same vision." In the final stages when he is the disciple who is also the Master, his consciousness is absorbed into the will of the Creator; his attitude is one of unchanging love and his work is that of radiation—*[683]* a radiation which evokes activity in

others, initiates a response from his fellowmen and carries the Plan the next step forward in meeting the immediate need of humanity.

In this creative work to which I have referred above and to which all disciples can contribute, the work and the task of the Masters is to project into the world those thoughts and those formulated divine ideas, those concepts and significances which embody—at any one time—the immediate Plan for humanity. A Master, therefore, searches for those minds which are sensitive to this Plan. He is not primarily occupied in looking for people who are good—so-called. Self-forgetfulness and straight kindness means ever harmlessness and that connotes the utmost good. He seeks for those types of people who can respond in unison to that aspect of the Plan for which the Master is responsible and for those who can be taught to subordinate their personalities to its requirements. They have no selfish purposes and desire nothing but only to aid the Master and those senior disciples who may be working under His supervision at some aspect of the Plan. This involves, as I have pointed out, their training in adaptation, in the recognition of true values, in fluidity of ideas, and selfless work for their fellowmen.

A Master's group is not a place wherein disciples are taught to make their personality adjustment and soul contact. It is not a place where character discipline is imposed and right relations established between the personnel of a group of junior or senior disciples. The rules for instituting soul control are ancient and well-known. They have to be practised for long periods before the stage of accepted discipleship is reached. The contest with the lower nature and the building in of the needed qualities which are essential to the world worker are the normal theme of life experience and, therefore, humanity in its intelligent brackets is constantly and steadily undergoing this training. The capacity to work in collaboration with others at some directed piece of work is a part of the evolutionary process itself and is inevitable. I want to make entirely clear to you that the practices of a purificatory nature and the cultivated right habits of thought which are the major undertaking of an aspirant's life are *not* the major undertaking of the

disciple. *[684]* They are regarded as incidental and foundational; they concern the handling of the personal self and are the task of the individual soul and are carried forward under soul supervision and not under the supervision of a Master. What, therefore, is the contribution and work of the disciple?

The group of every Master is distinguished by its thought content, contributed by the disciples and used by the Master in His work for humanity. Therefore, the thought life of every disciple must be conditioned by three factors:

1. *By its power.* This is dependent upon right spiritual instinct, right understanding and interpretation of ideas and correct formulation of these ideas.
2. *By its purity.* This grows naturally out of a growing capacity for unlimited, non-separative love, clear vision and the unimpeded flow of soul force.
3. *By its correct precipitation.* This precipitation of thought is due to clearly directed intent, to comprehension of the purpose for which a group of disciples exists, and an increasingly intelligent participation in the Master's creative activity.

The group of a Master is a focus of power, built up by the Master in three ways:

1. By the potency of His Own thought life, evoked by His response to the united hierarchical purpose and a growing ability to respond to Shamballa.
2. By His ability to integrate the centre of power (His group for which He has made Himself responsible) into the immediate activity of the Hierarchy.
3. By His wisdom in His choice of collaborators. His group of disciples will be effective in world service and useful to His Superiors just in so far as He employs judgment in gathering together the men and women whom He is preparing for initiation.

I use the word “initiation” here because I want all disciples who read my words to realise that initiation is not something which they undergo as a result of any training which they may receive from a Master or because they have reached a certain *[685]* stage of advanced evolution. It is a process of continuing integration into centres of force, i.e., into a Master’s group, into the Hierarchy as a whole and consciously, and—as disciples attain adeptship—into Shamballa. You can see, therefore, that a Master can be greatly hindered or aided in His work for humanity by His choice of disciples. They should ponder on this fact because in so doing the process of decentralisation will proceed more rapidly and their love and service will consequently increase with a paralleling certainty and surety.

I would have all disciples grasp this clearly and so get into their consciousness the idea of *contribution* , watching their thought life with care, so that there may be in it that which will increase the potency and purity of the ideal which at any time is dominating the group and which will be of such a quality that it will precipitate that “pool of thought” with which all disciples can be in rapport and entitled to use.

I would have you also remember that a Master’s group is a centre of energy into which the disciple is precipitated and that its effect upon him, as a personality, is eliminative and evocative. Those two words cover the life of every disciple. They are singularly descriptive of what is happening to humanity, as the process (so long foretold) of externalising the Hierarchy and restoring the Mysteries upon the outer plane, is slowly proceeding. *The Hierarchy is essentially the group of the Lord of the World; it is His Ashram.* In this statement lies the enunciation of a relatively new truth as far as human knowledge is concerned. Before the Hierarchy can work more openly and with fuller recognition by mankind, there must be the elimination of all hate and all sense of separateness and the evocation of good will and right human relations as the result of the activities of all disciples. The widespread recognition of the evil of the present war and of errors in every national policy make it possible eventually to produce a general attitude which will clear the way for the needed right adjustments. It

is the same process of awakening and of consequent strife which disciples experience in their individual lives and which prepare them for the stage of accepted disciple.

The vortex of force into which the disciple is plunged (by right of his own effort and the decision of his Master) gives him *[686]* a needed training in the handling of those energies which are the substance of all creation, thus enabling him to contribute to the creation of the new world. *There is always a new world in process of forming* ; the keynote of the work of every disciple can be summed up in the familiar words: “Behold, I make all things new.”

PART II

Two questions always arise the moment the stage of discipleship is discussed: the problem of occult obedience and the nature of the vision. I would like to deal with these right at the beginning of any help which I may be able to give you. What is this occult obedience which a Master is supposed to exact? Today, the Masters are dealing with the highly mental type of disciple who believes in the freedom of the human will and consciousness and who resents the imposition of any so-called authority. The intellectual man will not accept any infringement of his freedom, and in this he is basically right. He objects to having to obey. This is today axiomatic. Out of this fundamental question, lesser ones arise which I would like to cite. Has the disciple to obey the slightest hint which the Master may give? Must every request and suggestion be accepted? Must all that a Master says be accepted as true and infallibly correct? Is the disciple wrong when he refuses (if he does) to recognise the Master's point of view and the statements He may make? Will the fact of Accepted Discipleship limit his freedom of opinion or choice, coerce his judgment and make him simply a replica in thought of the Master's thought? These are questions of importance.

The obedience required is obedience to the Plan. It is not obedience to the Master, no matter what many old-style occult schools may say. The obedience which is asked of you is based on your growing recognition of the Plan for humanity, as it emerges in your consciousness through the processes of meditation and through definite service, based upon a growing love of your fellowmen.

The obedience demanded is that of the personality to the soul as soul knowledge, soul light and soul control become *[687]* increasingly potent in the mind and brain reactions of the disciple. This whole problem of occult obedience would not arise at all if the rapport between soul and personality or between the disciple and the Master was complete and soundly established. The entire question is based upon the blindness and lack of

knowledge of the disciple. As the rapport becomes more firmly established, no fundamental divergences of opinion can appear; the aims of the soul and the personality blend and fuse; the objectives before the disciple and the Master become identical, and the group life conditions the service rendered by both of them. It is, therefore, the limitations of the disciple which prompt the question and his fear that too much may be asked of him by the Master and his soul. Is this not true, my brother? It is the holding on to your personality interpretations, wishes and ideas which leads you to draw back from the word obedience. It is your liking for yourself and for your own point of view which—literally and factually—makes you afraid of a too prompt acquiescence in the known suggestions of the Masters. I would have you remember that *suggestion* is all that a Master ever makes to a disciple, even though He may make positive statements about human affairs. These statements may be entirely correct; the neophyte, however, is usually too blind or prejudiced by his own individual point of view to accept them. Obedience can only be rendered when there is a developed understanding and an inclusive vision; if that is lacking, the passing of time will adjust the matter.

This brings up the question of the vision, its nature and extension. Is this vision, which must exist before the disciple seeks admittance into a Master's group, a gradually unfolding process or an unconscious remembering of something once sensed and seen? Here lies the crux of the problem. Let me explain. *The vision is a symbolic way of experiencing revelation* . The gradual unfoldment of each of the five senses brought a steady emerging revelation of God's world and a constantly extending vision. The development of sight brought a synthetic aptitude to focus the results of all lesser visions brought to the point of revelation by the other four senses. Then comes a vision, revealed by the "common sense" of the mind. This *[688]* demonstrates in its most developed stage as world perception where human affairs are concerned, and frequently works out in the vast personality plans of the world leaders in the various fields of human living. But the vision with which you should be concerned is to

become aware of what the soul knows and what the soul sees, through the use of the key to soul vision—the *intuition* . That key can only be used intelligently and consciously when personality affairs are dropping below the threshold of consciousness.

I would ask you: How much of your present so-called vision is dependent upon what others have seen and how much you discovered for yourself by climbing arduously and earnestly the Mount of Vision and (from that eminence which you have arrived at alone) looking out over the horizon towards the next peak of attainment for humanity? A disciple becomes an Accepted Disciple when he starts climbing towards the vision, towards the mountain top; he can also register consciously what he has seen and then begins to do something constructive towards materialising it. This, many throughout the world are beginning to do. A man becomes a World Disciple in the technical sense when the vision is to him an important and determining fact in his consciousness and one to which all his daily efforts are subordinated. He needs no one to reveal the Plan to him. *He knows.* His sense of proportion is adjusted to the revelation and his life is dedicated to bringing the vision into factual existence—in collaboration with his group.

It is, therefore, a gradually unfolding process up to a certain stage. After that stage has been reached, it is no longer the vision which is the dominant factor but the field of experience, of service and of achievement. Ponder on this. Some day you will understand. There is both an unconscious deflection towards the vision and a conscious orientation towards it. There is one aspect of the vision which is oft forgotten by many disciples. That is the necessity—inherent in the right appreciation of the vision itself—for each who records it to become "bestowers of the vision." The moment that that takes place, the whole situation changes. Through the thoughts of all beginners runs the note of striving after the vision, of searching for it, of ability or inability to contact it and, frequently, *[689]* the distortion of the vision by defining it in terms of already imparted truths. The attitude of the neophyte is, therefore, based upon the need for vision, upon individual, personal need. But (upon the path of Accepted Discipleship) the disciple

must get away from this because it is the path of spontaneous unconscious self-forgetfulness. The vision, once seen, becomes so important, that how you feel about it and your adherence to it seemingly fades out. You become absorbed in the vision and this absorption takes place upon the physical plane. Both mind and brain are pre-occupied with what the soul knows and that is ever vision for the personality.

I referred above to the existence of disciples and of world disciples. A world disciple is a man or woman who has made real progress in the adjustment between the particular and the universal, between the specific and the general and between his own sphere of environal conditions and the outer world of needy souls. The problem with which such disciples are occupied is not the adjustment of relations between the inner spiritual man, the soul and its instrument, the personal lower self. Their major interest is how to fulfil the immediate personality obligation and, at the same time, produce an effect upon the environing world of men because of a strong inner compulsion and the need they feel to shoulder the service and the responsibility of their Master and His group. These men and women are always accepted disciples in the academic sense of the term and are able to render themselves receptive to spiritual impression; they do this, if they choose, at will. They are integrated people from the personality angle and susceptible at all times to soul contact. They are not yet perfect, for they are not yet Masters; the fourth initiation still lies ahead for them but their own imperfections are not their major point of soul attack or their major preoccupation; world need and world demand for spiritual and psychic aid rank paramount in their consciousness. They are clear-visioned as to people but they are basically non-critical; the recognition of imperfection is automatic with them but in no way negates loving understanding and readiness to assist on any level where the need appears to be of importance.

[690] World disciples think in terms of groups with a steadily developing measure of inclusiveness. Their own group, their own circle of co-workers and their own field of service are seen by them in right proportion because they are not divorced from the environing *All* . They are active focal points

for the Forces of Light in the three worlds of human endeavour and are to be found in every field and school of thought.

I am not going to define for you active discipleship as ordinarily understood. Every esoteric student knows its significance, its implications and its responsibilities. I seek to develop in you that sense of world need and that capable usefulness which will make each of you who read and understand my words a disciple in truth and in deed. The primary task of the Masters is to develop in Their disciples a world sense which will enable them to see the immediate situation against the background of the past, illumined by the light of knowledge of the Plan which always concerns the future—except for those rare spirits who think ever in terms of the whole. The blueprints for the immediate plan are in the hands of the world disciples; the working out of these plans under the inspiration and help of the world disciples is in the hands of all accepted disciples everywhere. Neither world disciples or accepted disciples are mystical visionaries or vague idealists but men and women who are intelligently and practically seeking to make the ideal plan a factual experiment and success on earth. Such is the task in which all of you have the opportunity to help. Your ability to become world disciples eventually is dependent upon your capacity to decentralise yourselves and to forget your personalities. This forgetting involves not only your own personalities but also the personalities of your fellow disciples and co-workers and of all you meet. It means, also, that in the future you go forward into a greater measure of service, impelled thereto by the fire of love in your hearts for your fellowmen.

One factor that should be touched upon here is that frequently disciples handicap themselves because, not having learnt to forget their personalities, they have an attitude of deep concern over demonstrated past failures and a consciousness of very real inadequacy. They become over pre-occupied *[691]* with the personnel of the group and not with the group soul. You, as disciples, are too pre-occupied with the inter-personality relationship and are not sufficiently focussed upon the group-soul and upon the Master, the

centre and the focal point of energy of the group. If you would reject all criticism, if you cultivate the joy of relationship and seek ever to participate together in whatever spiritual blessing may be outpoured for the helping of the world, if you seek to contact the Master as a group, if you are in a position to know your group, and if you tune out all anxiety as to success or non-success in the apportioned service, you would greatly aid in the task with which the Master of any group is confronted. The needed fusion can always take place among disciples when they meet on the level of the soul and when the service to be rendered is the dominant factor and not so much the *how* of rendering it; for this each disciple is independently responsible.

The Master does not train a group of men and women to be good and obedient disciples, carrying out His wishes and working out His purposes. He is training them eventually to take initiation and become Masters themselves and He never loses sight of this objective. You, as disciples, have, therefore, to learn to handle force and to draw energies into the destined area of service and this is a fact you must constantly have in mind. Disciples are chosen by the Master because, in spite of any or all personality limitations, they respond in their individual measure to the immediate vision of the united Hierarchy and to the methods which They propose to employ in materialising this vision. The hierarchical vision (as far as you can understand it) is the response of the Masters to the higher impression to which They are subjected and to which They accord Their assent according to ray and not according to point of development. The Master recognises those who recognise the Plan and are trying (with full or with qualified dedication) to help bring it about. He then stimulates them as a group, because they have identity of vision and dedication; this enables them, under that stimulation and inspiration, to become more effective in the chosen (self-chosen) line of service. I would have you, therefore, ponder carefully upon the following recognitions: *[692]*

1. The recognition of the vision.
2. The recognition of the Plan, for vision and Plan are not the same.

3. The recognition which the Master accords to a group of dedicated aspirants when He accepts them as His disciples.
4. Your recognition of the Master's ideas as goals to future endeavour.
5. Your recognition of each other as souls and servers.

When these recognitions are properly understood, there will then be eventual recognition, by the Hierarchy, of a group of disciples who can be used as a channel through which spiritual energy, light and love can be poured into a needy and agonising world. The group will then be endowed with power to serve but it will not be power given to it by the Master. It will be a potency which it has engendered itself. This power which disciples wield comes as a response to a life rightly lived and love fully given. There is a great law which can be embodied in the words "to those who give all, all is given." This is true of the individual disciple and of a Master's group. Most aspirants to discipleship today do not know or realise this law; they do not give freely and fully either to the work of the Hierarchy or to those who need. Until they do, they limit their effectiveness and shut the door on supply, not only for themselves but for the group with which they are affiliated in service. Herein lies responsibility. The clue to supply is personality harmlessness and the dedication of all individual resources to the service of the Great Ones, without restraint and spontaneously. When you, as a disciple, try to live harmlessly—in thought and word and deed—and when nothing is held back materially, emotionally or from the angle of time, when physical strength is so given and the gift of all resources is accompanied with happiness, then the disciple will have all that is needed to carry on his work and the same is true of all working groups of servers. Such is the law. Perfection is not yet possible, it is needless for me to say, but greater effort on your part to give and serve is possible.

The time will, therefore, surely come when you will, as individuals and as part of a Master's group, subordinate your *[693]* personal lives to the need of humanity and to the intention of the Master. You will *be* and not struggle so hard to be; you will give and not fight constantly the tendency not to give; you will forget your physical bodies and not give so much attention to

them (and the result will be better health); you will think and not live so deeply in the world of feeling; you will sanely and wisely and as a normal procedure put the work of the Master and of service first.

What is that work? To provide a working intelligent and consecrated group of servers through whom hierarchical plans can be carried forward and to demonstrate, upon the physical plane, a focal point of spiritual energy. This can then be employed by the Hierarchy to help humanity everywhere, particularly in this time of crisis. The plans of the Hierarchy, as they embody the will of Shamballa, can be and are carried out; the process, however, is either a conscious one or an unconscious mass response to impression. Among the disciples of the world, the response and subsequent activity is a conscious one and leads to intelligent undertakings.

The task of the Master is to evoke from His disciples such a depth of consecrated love and such a realisation of today's opportunity that the personality aspects of their lives will fade out in their consciousness and their main pre-occupation will be: What must be my service at this time? What are the non-essential things in my life to which I should pay no attention? What is the task to be done? Who are the people I can help? Which aspects of the Master's work should I endeavour to give the most help at this time? These questions must all meet with a balanced, intelligent and non-fanatical response and answer.

PART III

In considering this whole subject of discipleship there are certain things of which I would like to remind you. If you will reflect upon them you will find they may change somewhat your idea of what constitutes discipleship but they will also enrich your general concept anent this subject.

The first point which I would like to bring out is that accepted disciples are in training for initiation. If, when they *[694]* approach the Path of Discipleship they fail to grasp this fact and to give the fullest cooperation, they postpone the time of that initiation. Their grasp of the fact will be demonstrated in the intensity of their proffered service. Planned service is one of the modes of the training. Disciples in the early stages of their work are apt to be primarily interested in themselves and in their own reactions and attitudes to the Master. The fact that they are working in a Master's group seems to them the fact of paramount importance.

The second thing which I would like to point out is that there is a great difference between a Master's group and His Ashram. This is seldom realised. Many people can be found in a Master's group but the personnel of His Ashram is picked out of that of the group. In a group, the Master is in touch with and aware of the aspiring disciple and he has had a definite contact with Him, but this has involved a personality as well as a soul relation. But in an Ashram only that is to be found within the sphere of influence of an Ashram which is of the soul. Nothing of the personality is allowed to enter in—personality reactions, disabilities, limitations, personality thoughts and all that is material and connected with the lower nature, never reaches the Ashram at all. In the early stages, therefore, of a disciple's work, it is possible that there is little or nothing that the disciple will be able to contribute of any kind for a long time. Only those positively sensed intuitions and those definite soul impressions and impulses which the disciple may succeed in evoking (through meditation and growing purity of intention) can contribute anything to the life of the Ashram. There is consequently a law which protects the Ashram from your limitations. I

have been using the word “Ashram” quite definitely in my effort to lead you to discriminate between a group and an Ashram. An Ashram is basically formed of those who through their knowledge, devotion and service have worked their way out of a group into an inner centre where the Master’s energy, wisdom and effort is more easily available. In order to work their way from the group into the Ashram, disciples will need most carefully to discriminate between their high grade personality inclinations, their *[695]* responses to truth and ideals and their true soul reactions, spiritual wisdom and intuitive perception.

The third point which I would like to bring out is that disciples when they form part of an Ashram are subjecting themselves to a greatly increased pressure and are in a position to participate in much wider distribution of energy than heretofore. Today, as the Coming One nears the earth and draws closer to humanity, and as the inflow of spiritual energy from Shamballa into the hierarchical Centre becomes greater, there is a great keying up of human receptivity and a greatly augmented stimulation is taking place with varying effects. This involves an intensified aspiration and spiritual determination. It also signifies an opportunity of an unprecedented nature.

You have been told that when the Buddha came and worked on earth, many aspirants entered the ranks of accepted disciples and many disciples took one or other of the major initiations. There was, therefore, a definite shift of the personnel of the Hierarchy and a great expansion towards Shamballa and, at the same time, towards humanity. When the Christ made His appearance on earth, there was a similar and still greater climaxing effort which culminated in the inclusion of disciples in the Masters’ inner Ashrams. Hitherto, these Ashrams had been kept for those who had taken the first initiation. Before the time of Christ only those who had taken the first initiation and were initiate formed the Ashram. Owing, however, to the growing sensitivity of humanity, it was then decided that disciples could be admitted into the Ashrams and so be mentally and astrally en rapport with

the inner group and begin to form part of the Master's sphere of directed influence.

This is the opportunity which is held out today before the aspirants and probationary disciples. This effort might be termed an externalisation of the Ashram. You have been told that it is the intention of the Hierarchy to restore the Mysteries on earth. This is the first step towards that objective. If this embryonic externalisation succeeds in functioning and if those participating in this new effort manage to work with unity, love and understanding, and if this proves so strong as to withstand all disintegrating forces, then it may be possible later to increase the membership, power and size of any Ashram. *[696]* This lies entirely in the hands of the group. Every new person who is put in touch with the Ashram becomes a definite responsibility. The work of integration and of absorption lies with the Ashram and not with the individual. This is not easily apparent until disciples are accepted and integral parts of the Ashram. Such disciples constitute a definite problem.

The question now arises: How does a Master form and organise His Ashram or inner group of which the personnel is provided from the outer group of aspirants? It must surely be apparent to you that a Master, in forming His Ashram, proceeds as automatically as does the Creator. He meditates; He visualises; He speaks and that which He seeks to create and to materialise (in line with the hierarchical Plan) begins to take form. By the power of His focussed and directed thought, He attracts to Him those whose type of mind synchronises with His, because of ray, karmic relationships, point in evolution and love for humanity. In the words *focus* and *direction* lie the key to any technique or method of contributing to what I might here call the reservoir of thought which is an Ashram. It is a sustained focus, plus a dynamic direction which makes this reservoir of thought contributory to world service and creatively effective. The important thing for an accepted disciple to grasp is what the Master is seeking to accomplish through the medium of His group. This entails, finally, the enquiry, in the mind of the disciple, as to whether he thinks, focusses and works along lines similar to

that of the Master. How close is the disciple to the Master's thoughts? The Master is prevented by occult law from using any pressure or power in the effort to swing the minds of those whom He is influencing into unison with His. He may *not* impose His will upon the disciple; His desires, aspirations and wishes must not be the enforced directing agency in the lives of those with whom He is in touch. He may impress their minds with what He feels is needed in periods of world crisis. He can express to them what He feels should be done. But it remains for the disciple to decide and prove. Disciples are in a Master's group because of similarity of ideas, even though they sense and express those ideas far less clearly than He does and see the vision as through a glass darkly. But their innate convictions are *[697]* basically the same and their task is to discover the points of contact, the analogous idealism for the group effort and then to submerge their entire individual lives and activities in the recognised effort. Behind this effort stands the Master—an initiating and distributing centre of power.

Every Ashram or inner group is essentially a reservoir of thought and that reservoir has for its spring or source, the ideas, dreams, vision and aspiration of the Master. This is impulsed by His monadic potency, influenced by the One Who is His Master and developed and fed by His experience, unfolded as His wisdom grew and His capacity to further the hierarchical Plan had been dedicated, used and increased. Then it becomes a clear pool of thought, augmented and fed from the spring of many lives, from the pure vision and consecrated dreams of many disciples.

To this reservoir of pure thought, every pledged disciple is asked to make his contribution and, if he can do so, it will enable the Ashram to meet the need and help every aspirant to pass off the Probationary Path on to the Path of Accepted Discipleship. Every centre or focus of power has a definite sphere of influence and a true, active Ashram is a positive force within the centre which we call humanity.

The disciple now naturally and rightly questions how thought power and spiritual instinct are related, how they can work constructively and how their interdependence demonstrates. I wonder how I can make the idea clear

to you? Let me first call your attention to the fact that it is instinct which leads a disciple to respond to a Master's call or note, to His vibration and to His group. Instinct, in its early stages, is the name given to the response of the material mechanism to its environing material world—the three worlds of human evolution. Later, upon the evolutionary ladder, the mind appears as an interpreting agency and the nature of the mechanism and of the environment is slowly understood. The relationships become clarified. Spiritual instinct is the capacity of the soul to register contact with the Hierarchy of which the soul is inherently a part, just as in the body a man's mechanical, instinctual responses, reactions and reflexes are an integral part of the material mechanism. In the case of the spiritual instincts, *[698]* it is the intuition which interprets and illumines the mind. The power of thought as employed in the work of the Ashram is dependent upon the power of the disciple to focus and raise the conscious mind, to contact the soul and evoke the intuition. When that has been successfully done, then comes the unison of the three factors: mental illumination, soul impulse and intuitive perception. This triple combination will produce that type of thought which will be effective in activity, productive of the Plan, conducive to selflessness and motivated by love.

According to the ability of the group, as a whole, to function under the impetus of the spiritual instinct will be the success of the Master to carry out His plans through the medium of the group. Under divine law, He may not work alone; He cannot work alone. He can inspire, teach, ask for cooperation and give guidance as to the needed work. Beyond that, no Master may go. In this world cycle, the work of the Hierarchy is conditioned by the disciples, and they can well understand, therefore, why the last fetter cast off by a Master is irritation! No initiate can form a true Ashram until all capacity to misunderstand, to express irritation and to criticise has vanished. The power of thought of a Master, if misused, could be a potent destructive force. He must be able to trust Himself before His Ashram can run on right lines and with safety.

In this work of assembling the necessary thought power for constructive work, the etheric web is definitely involved. It leads then to a re-organisation of the web. Academic explanations do not help the student to understand this. When the mind (the instrument of thought) is the vehicle of soul life, soul light and soul love, and the etheric web is responsive to the inflow of energy from the mind, then the re-organisation of the individual etheric web takes place. The individual etheric body is only a part, an aspect, of the etheric web of humanity; the steady reorganisation of the many parts leads to a transformation of the whole, when enough time has elapsed.

The medium through which this takes place is the *Mind* . The mind creates or formulates those thoughtforms (or embodied energies) which express, upon the mental plane, the measure of the disciple's understanding of the Plan, and his *[699]* ability to convey the embodied mental energy to the etheric body—unimpeded by the emotional nature or by any lower upsurging desire.

The etheric body is a web of *light* energy, impulsed or motivated by the type or the quality of the energies to which it responds, from the angle of evolutionary development. It might be stated that:

1. Unevolved or savage man responds simply to prana or physical energy, vitalising the appetites of the lower nature, developing the instincts and thus laying the foundation of a physical vehicle as the outer garment of the soul. At this stage, intellect is embryonic; the physical appetites and the five senses are dominating factors. All this is due to the activity of prana as it pours through the etheric or vital body.
2. Average man is impulsed by desire which is an energy, emanating from world desire and which—developing or organising the astral body—generates desire-energy. It pours into the vital body and galvanises physical man into those activities which will lead to the satisfaction of desire. This is a parallel process to the work of prana, impelling the animal instinctive nature into activity. These necessarily

parallel and produce conflict—the first clash (*within* the man) of the pair of opposites. Gradually, the pranic energy becomes automatic in its activity; the shift of the consciousness is into the astral or desire body and the functioning of the instinctual nature drops below the threshold of the consciousness. Man then focusses his life in the astral vehicle and his etheric body becomes animated by the potent inflow of desire-energy.

3. The developed man, with an integrated personality, gradually brings the etheric body under the control of mental energy and his physical plane activity is not then so much implemented by instinct or desire as by thought energy, dedicated to and expressing the nature of the man's plan. This plan indicates increasingly his intelligent desire—selfish in the early stages, complex and dualistic in the intermediate stages but slowly responding to the world plan and to the divine intent for humanity. *[700]*
4. Finally, when the power of the Triangles (the spiritual name given in *The Secret Doctrine* to the soul) is being imposed upon the personality, then their energy supersedes the other energies and the personality—focussed now in the mind and responsive to soul impression—expresses upon the physical plane, through the medium of the physical brain and the body, the intent, potency and nature of the all-inclusive soul.

The individual etheric web galvanises the automatic physical body into activity. The energies, controlling the physical body through the medium of the etheric web, are the four mentioned above. The conflict in the brain consciousness of the evolving human unit begins to assume importance when the man starts to recognise these controlling energies, their source and their effects.

It is immediately obvious that the work of the disciple is, therefore, almost entirely within the realm of energy and forces. The study of occultism is the study of forces and of their origin and effects. An Ashram is a place wherein this study enters the laboratory or experimental stage. The disciple is

supposed to be in process of becoming aware of the forces and energies which condition him as an individual; these originate within himself and produce changes and specific effects in his life-expression upon the physical plane. When he knows himself to be the "Life and the lives" (as *The Secret Doctrine* puts it), a sum total of forces and a controlling energy, then he can be a world disciple and work significantly in an Ashram.

It will be apparent to you, therefore, that when a disciple enters into an Ashram and works in closer relation with his Master than heretofore, he begins to collaborate as far as is in him with his fellow disciples; then you have (in terms of occultism) a repetition of the relation between the *"Life"* of the group (in this case, the Master) and "the lives" (in this case, the disciples), of the central energy and the responding forces. From the Master's angle of the group problem, duality enters into the group expression. He, the central energy, must work through the forces. From the angle of the disciple, a force (which is himself) is brought into relation with other forces; *[701]* it must, at the same time, become responsive to an energy, that of the Master. This response comes through the recognition of identity of purpose, of origin and of nature, but not identity in the field of expression. You can see, therefore, that an Ashram is, indeed, a very vortex of forces, set in motion by the many types of energy within the ring-pass-not of the Ashram itself. The basic principles of dualism make themselves felt as the energy of spirit makes its impact upon soul force and personality force. Forget not that a Master expresses monadic energy, whilst disciples in His group are seeking to express soul energy and are doing so, in some measure, through their love and service. To this soul energy, they add personality force which arises from their being, as yet, focussed in the personality life, even whilst aspiring to soul consciousness. Herein lies their usefulness from the Master's point of view and herein lies their difficulty and—at times—their failure.

Disciples within the Master's group or the Master's Ashram have a potent effect upon each other, for everything in their nature is accentuated. The

Master has to watch carefully to see that He does not unduly stimulate the disciples' vehicles through the very fact of His relation to them.

The individual disciple has, therefore, to watch the effect of three groups of energies which all make an impact upon him:

1. Those within his own nature (physical, emotional and mental) and those which come to him from his own soul.
2. Those which make an impact upon him as they come to him from other members of the Ashram or group. This effect will be dependent upon his being detached where he himself is concerned and thus responsive to what comes from them. The occult law is that the more you love the more you can respond to and include the point of view, the nature and the force of your fellowmen. This is vitally true also of a group of disciples. What protects most disciples from too great a sensitivity is their pre-occupation with themselves and with their own development. *[702]*
3. Those transmuted forces which come to the disciple from the Master or are definitely transmitted to him by the Master.

The goal for all work done by disciples, either in group formation or in the Ashram, is the expression, within the group, of the causal creative process. This is summed up in the words which I have already quoted to you "the Life and the lives." You have the analogous idea and its sequence of effects in the realisation that the Master (spirit or Monad) reflects Himself in or inspires the disciple (soul) and the latter is thus enabled to demonstrate soul activity upon the physical plane.

I would like to consider in greater detail the nature of a Master's group, sometimes called an *Ashram* . It might be valuable if I endeavoured to define an Ashram to you and so leave you with a clear idea of the difference between a Master's particular group, and the many outer groups which, though working under His inspiration and upon the Plan, are not definitely and technically His Ashram.

An Ashram is a subjective fusion of individuals and not of personalities, gathered together for service purposes. It is a blending of individual activity into one whole—a whole which is united on objective and vision but which may (and frequently does) have differing methods and techniques. The work of the Ashram is essentially the presentation to the world of those service purposes which are carried forward as seems best to the individual disciple, under the "impression of the Master" and with the cooperation of His group. A group of disciples is not pledged to do the same type of work in the same way and at the same time. They are pledged to work under the inspiration of their soul, as their souls may direct and dictate, strengthened by contact with the Master and with each other. They are related to each other through identity of vision and of vibration, plus mutual respect and complete freedom—particularly the latter.

As you ponder on this, I would ask you to realise that an Ashram is not a group of people, working under the tutelage of some Master. This is an important point to remember. It is—as said earlier—a magnetic point of tension, a fusion of *[703]* energies, directed towards a common centre and involving two magnetic factors:

1. *A united urge towards group formation upon the mental plane.* This is the higher correspondence to the herd instinct of the animal world and of the world of men, but is of a spiritual nature and quite differently motivated. The lower herd instinct is motivated largely by the instinct of self-preservation; the higher by the recognition of the immortal nature of the soul, and by the instinct to serve even with the sacrifice of oneself. The law of "death unto life" controls. When the magnetic pull of the group is adequately strong, then comes the death of the personality life. Until, therefore, the group of disciples in all its parts expresses this outgoing sacrificial urge, it is not an Ashram.
2. *The magnetic pull of the positive centre at the very heart of the group* ; that means the magnetic pull of the Master. As you well know, theoretically at least, at the centre of the Ashram stands ever the Master, or else an initiate or a world disciple. His task is to blend and

> fuse the energies, tendered and proffered by the group (under the urge to serve) and to indicate the field of service. The mode of this instinctual activity is called occult obedience and this is voluntarily rendered and unitedly followed. When any group—working in this way under a Master—is moved by one spiritual impulse and functions through one firm organisation (like electrons around the positive nucleus in an atom), the potency of the group will become immediately effective and not before.

I would at this point indicate to you that the so-called inner Ashram is to the outer group what the soul and its vision is to the individual disciple, working in his personality vehicles. *It is the place of interior resort.* Disciples can, therefore, grasp their growth towards fusion as an Ashram (in process of physical exteriorisation) by the development of their spiritual recognition of the inner group potency and their facility to contact the Master—both as individuals or in group formation.

One of the things which a Master has to do is to teach His disciples to study and register truthfully their usual point of *[704]* daily focus. This constitutes the true introspective training, and when followed sanely and wisely leads to the realisation of the true, persistent, inner level of consciousness; it fosters also a recognition of the need to overcome limitation (frequently not the limitations usually registered) and the necessity for breaking the barriers imposed by the personality. This whole process might be summed up in the following words: The purpose of the Ashram and the training which it gives is to enable the disciple to live truly on every plane which he has succeeded in opening up to his consciousness. It is important to remember that no one is integrated into an Ashram until he has pierced beyond the confines of the purely personal levels of awareness; until he is sensitive to the ray and quality of the Master of the Ashram, and until he is normally soul conscious. The achievement of this involves great responsibility, and it is the shouldering of this responsibility which brings about the first indications of what I might call “ashramic consciousness”—a

consciousness devoid of self-interest and always pre-occupied with the essentials of spiritual living.

The primary pre-occupation of chelas at the beginning of their technical training is of a very varied nature and the Ashram life is usually merely an interesting background for daily experience and not the factor of importance which it should be, and not the main interest in the foreground of the consciousness. The necessities of daily living, the many and diverse family contacts, the resentments against life and its impacts, a dislike of criticism and of being misunderstood, the many problems of character, the pressures of psychic unfoldment and the pettinesses of circumstance frequently loom so large that awareness of the Ashram and its life is only an occasional inspiration instead of a fixed habit of life. The ability to make comparisons to the detriment of others (particularly of one's own fellow disciples or of one's own circumstances), the fear to let go and throw all one is and has into the life of the Ashram, foreboding as to the future and a host of mental thoughtforms, plus undue attention to the cyclic life of the physical body, present the Master with an appalling picture of the liabilities with which He is confronted. The factor of the attitude of the Master is one which disciples are very *[705]* apt to forget because they are so basically interested in themselves and in their reactions and problems.

It might here be noted that *disciples in an Ashram are primarily occupied with world affairs.* As a group they are pledged to world work; as individuals, they are learning so to work. Would-be disciples need to distinguish between the effect (magnetic and dynamic) of the group and the conscious effort which the group may make, under united desire and the direction of the Master, to reach the minds of those directing world affairs and world happenings. The outer happenings are, to a certain point, predictable; they are the precipitated effects of hidden causes which lie deep in the subconsciousness of humanity. These can be noted and (up to a certain point) offset or stimulated by the group potency. This is one of the major tasks of the Hierarchy. The Masters work in the light and in the realm of causes. Disciples are as yet necessarily involved in the world of effects

and, therefore, of illusion. To work dominantly with the focal points of spiritual energy upon the outer plane immediately involves certain factors:

1. A deep unerring love which "sees" in the light. Love is truly the revealer.
2. The power to withdraw completely, as individuals and as a group, from the world of physical reactions, emotional biases, and to work purely on mental levels. There the disciple is focussed in his lower mind, but consciously oriented towards the soul and is becoming increasingly sensitive to the intuition and towards the vision and the Plan, as well as towards the group soul and to the Master—all in this order of response.
3. Next follows the power, as a group, to formulate the desired thought-effect in such a manner that it will reach the mind or the soul of those you seek to contact, to project the thoughtform, built in such a way that it will be of the type and quality needed to evoke response, and so meet the need of those the disciple is seeking to help and strengthen. The projected thoughtform will embody the light and love, as well as the *idea* of the group in conformity with group vision.

[706] For how many is this kind of work possible? Not many, as yet. Disciples are usually more pre-occupied with their desire to help than with the scientific techniques of helping. They need to take the desire for granted and then forget about it. I would ask all disciples at this time to make it their major effort to see the vision clear; to recognise, and know for what they are, those who are in high position, guiding humanity and whose responsibility it is to lead humanity out of slavery into freedom. Aid them with love because they are where they are through their individual destiny and the guidance of their souls. Life must be seen truly and faced as it is—not realistically from the world standpoint but realistically from the standpoint of the soul, whose vision is long and inclusive and who sees life as it is.

The acceptance of facts is one of the first duties of a disciple. In the task of aiding humanity, as a part of the Master's group or Ashram, the fact that there are men and women placed in positions of power to carry out the divine plan is one of the first to be faced. This must be done uncritically, avoiding constant recognition of their limitations, with an understanding of their problem, with realisation of the call of their souls to yours and the pouring upon them of a constant stream of "loving understanding." They are more advanced disciples than you are—little as this may be realised. They are—consciously or unconsciously—under the "impression" of the Masters; there is little that the average disciple can do for them in moulding their thought or in shaping their decisions. I refer of course to the leaders of the Forces of Light upon the outer physical plane. But disciples and aspirants can surround them with a guarding wall of light and love; they can refrain from handicapping them with thoughts of criticism which can swell the tide of criticism which the worldly minded pour out upon them. As to attempting to reach and influence the leaders of the forces of materialism, I would ask you to refrain. It can more easily be done because the personality of the disciple will provide an open door of approach. But they are far stronger than the average disciple and the task would, therefore, be one of extreme danger.

[707] In the Aquarian Age (which is now so near, relatively speaking), there will be an externalisation of the inner Ashram upon the outer plane. Disciples, initiates and world disciples will meet for the first time in human history as *disciples* , recognising each other and recognising the Master of their group. The inner Ashram is a focus of souls, free and unlimited; the outer Ashram—under the future Aquarian experiment—will be composed of a focus of personalities and souls. Limitation will, therefore, exist; responsibility will require conscious recognition and there will be a necessary slowing down of both action and perception in the outer space-time world.

The true Ashram (of which the coming outer Ashrams will be but reflections) is not for lower concrete mind discussion. *It is a focal point of*

receptivity; it embraces the effort to establish mutual contact through an united recognition of the vision, of the esoteric basis of life and the laws governing action. It is not a place, however, for long and silent meditation processes, for it is a point of tension where, together, the Ageless Wisdom in its more esoteric aspects is discussed, where the nature of soul relationship is recognised and where the fusion of auras and the inter-blending of the "Triangles" goes forward *consciously* . An Ashram is the state of mind of a spiritual group. It is a point of united thought; it is a centre for the clarification of the vision and not of physical plane methods of work. As disciples learn to integrate themselves into a Master's Ashram, they discover that the first thing they have to do is to establish a basic harmony between themselves and their fellow disciples and to reinforce the contact between their own souls, the ashramic group and the Master. Then they learn to comprehend—through discussion and experiment—the nature of the energies which are seeking world expression, and the nature of the forces which must be reduced to powerlessness, if these new incoming energies are to prove effective in bringing about the desired changes under the Plan.

They learn also that there is no weakness and no strength in themselves, as individuals, which may not be submitted to the group "gaze"; thus they arrive at the stripping away of all the "veils" which prevent the clear light of the soul from shining *[708]* forth. The goal of all work done in the Ashram of any of the Masters is *Truth* —on all levels and at all times. As disciples learn thus to work from the point or centre of light, understanding and truth into which they are being steadily integrated, their exoteric usefulness and effective service will be greatly increased; they will—as a group—know what has to be done and find eventually that it is done.

The major task of the Master in the early stages of training His disciple is to bring to an end the period of the disciple's intense pre-occupation with himself, with his service, with his reaction to the Master or the promise of future contact with the Master, with his own ideas anent discipleship and his personal interpretations of truth. The Master takes a group of people

with fixed ideas (which they are entirely sure are correct, being the best and highest they have been able to grasp to date) and with the conviction that they have reached a point where they have registered certain spiritual values and concepts, where they have evolved their own formulations of truth and where they are eagerly demanding the next step. The first thing, therefore, which He has to do is (using a strong and perhaps a strange phrase) to blast them wide open, give them a deep sense of insecurity as to the formulas and symbols of the lower concrete mind and so prepare them for the reception of newer and higher approaches to truth. This is frequently brought about by forcing them to question all the conclusions of the past.

We have all—disciples and initiates of all degrees—to enter the secret place of initiation with a sense of blindness (or loss of direction) and with a feeling of complete destitution. The disciple needs to bear in mind that he has to become "a moving point and hence a line"; he ascends towards the Hierarchy and assumes the correct spiritual attitude but, at the same time, he descends into what he erroneously regards as the depth of human difficulty and iniquity (if necessary), preserving always his spiritual integrity but learning three important lessons:

1. The recognition that he shares all human tendencies, good and bad, and hence is able to serve.
2. The discovery that the thing which he most despises and fears is the thing which exists most strongly in him, but *[709]* which is as yet unrecognised. He discovers also that he has to explore and know these despised and feared areas of consciousness so that they become eventually an asset, instead of something to be avoided. He learns to fear nothing; he is all things; he is a human being but he is also a mystic, an occultist, a psychic and a disciple. And—because of all these acquired states of consciousness—he becomes eventually a Master. He has "mastered" all stages and states of awareness.
3. The uselessness of past attitudes and dogmatic ways of looking at life and people (based usually on tradition and circumstance) when they separate him from his fellowmen.

When he has really learnt these three things, he is initiate.

PART IV

As we study the various stages in discipleship through which all must pass, we shall discover that one of the things which happens is the irradiation of the daily life. This irradiation emanates from the world of meaning in which the disciple is learning to live consciously and always. One of the problems with which the Master is engaged in relation to His group of disciples is to teach them the deep significance of the familiar and also the importance of the truths which underlie all platitudes. This is perhaps the most difficult task of all because of the habitual reaction to the familiar and the need to do two things: Prove that the familiar veils an important reality and that by penetrating to the "world of meaning," the disciple discovers that he can enter into the first stage of the period of preparation for accepted discipleship.

The first stage which we must study is that of "Little Chelaship." In dealing with this stage, as with them all, I would remind you that I am approaching the subject from the angle of what the Master has to do, and not from the angle of the disciple's work. There has been so much written on that subject from the angle of the disciple and so many books put out on the subject that familiarity with the theme militates against true apprehension. The effort to understand has been focussed upon the disciple and his problems of character and personality.

[710] It will not be possible for me to indicate the work in detail. I intend only to show you as far as is possible how a Master prepares the probationer to step from off the Probationary Path on to the Path of Discipleship. At this point, I would like to point out that I shall be dealing with a period covering the stages of discipleship from the first stage to that of adept. At the fourth stage, the disciple emerges out of his Master's group and becomes what is esoterically called "a fixed aspect of the Hierarchy." This is a phrase which is necessarily quite meaningless to you. He comes then under the influence of Shamballa and the mode of preparing people for association with that first major centre is very different to that of preparing

them for participation in the work of the centre which we call the Hierarchy. The one involves the development of love and of group consciousness; the other involves the unfoldment of the will and the attainment of the stage to which Patanjali gives the name of "isolated unity." This is a phrase which is quite meaningless to any one below the degree of the third initiation. In this discussion, I shall not be dealing with preparation for the various initiations and their specific differences. I shall be dealing with the growth of what is called "ashramic intimacy," with the approach of the disciple to the world of souls and to the unfoldment of his consciousness in relation to the Hierarchy. I shall be concerned with his growth in sensitivity and his subsequent and consequent growth in creativity—not the creativity of form as much as the creativity of vibration, its impact upon the world of men and the consequent later appearance of *responsive organisms* , in contra-distinction to created forms. I would ask you to reflect upon this thought.

This growth in sensitivity is difficult to understand. The members of a Master's group and of His Ashram have to become increasingly sensitive—sensitive to the Master and to His pledged workers. You cannot be made sensitive or be rendered sensitive by some type of process or ordered training. Men and women *are* sensitive, only they do not know it, being so pre-occupied with outer matters, with form life and objective things. Let me put it this way: What you say to yourself and to others—through your spoken words or your life—is so noisy that it is not easy to be what you are and to be recognised as a *[711]* spiritual being. The Master is guided by what He knows of you in your quiet moments of aspiration, by what you have demonstrated for years to be your fixed life tendency and by the manner in which you react at moments of crisis or tension. The task of the Master is to stimulate the disciple to be at all times what He knows him to be at his highest times. That is a simple and almost childish way of putting it but it serves to express the general idea. A Master does this because the need of the world for decentralised, forward-looking, loving and intelligent workers is so great, particularly at this time. Many have reached the point where they may become sensitive if the loud assertions of personality are

dimmed and the light of the soul is permitted to pour through. Then the Master can be known and contacted. When you can get away from yourselves and your personal reactions, your own interpretations, and your personal demands, you will discover for yourselves how and in what manner the Master is seeking to impress you and the group with which you may be affiliated. You will become sensitive to that impression. You can then facilitate (as it is called) the activity of the Master by a profound and deep interest in the esoteric life to the exclusion of your own and also of the Master's individuality. There are many ways which can then be revealed which will aid the interplay between you, the disciple, and the Master.

As all the rays are the subrays of the second ray, we shall be primarily concerned with the second ray modes of working with disciples; they form the basis of all the other techniques. The differences which may appear lie in the application of processes according to ray type and the *utilisation of emphasis* upon certain centres. Again, I would ask you to ponder on this phrase because it contains much information for those who can bring the light of the intuition to bear upon it. I shall be dealing with the relation of a Master and His group to the individual disciple and not so much with the attitudes and procedures of the disciple. This, you will note is a somewhat new slant.

Basically and essentially, the disciple's attitude is not really of much importance in comparison with the effect of the Hierarchy and its techniques upon him. The results are *[712]* inevitable, because they are dependent upon two important factors:

1. The first factor is that directed, hierarchical impression is not imposed until the man has fitted himself through self-discipline to respond to it and is, therefore, nearing the end of the Path.
2. The second is the factor of group response. This means response in two directions:
   a. To sensed human need, leading consequently to a pledged life of service.

b. To soul impression, leading to spiritual sensitivity.

When these two factors are established—even if unknown to the disciple in his waking consciousness—the grip of the soul upon the personality becomes irrevocable. Then, and only then, the Master can begin to work and the response will be effective, real and lasting.

Now let me enumerate for you again the stages with which we shall be dealing:

1. The stage wherein the disciple is contacted by the Master through some chela upon the physical plane. This is the stage of *Little Chelaship.*
2. The stage wherein a higher disciple directs the chela from egoic or soul levels. This is the stage called a *Chela in the Light* .
3. The stage wherein, according to necessity, the Master contacts the chela through:
   a. A vivid dream experience.
   b. A symbolic teaching.
   c. The using of a thoughtform of some Master.
   d. A contact with the Master in meditation.
   e. A definite, remembered interview with the Master in His Ashram.

   This is definitely the stage of *Accepted Discipleship* .
4. The stage wherein, having shown his wisdom in work and his appreciation of the Master's problem, the disciple is taught how (in an emergency) to attract the Master's attention and thus draw upon His strength and knowledge and advice. This is an instantaneous happening *[713]* and practically takes none of the Master's time. This has the peculiar name of the *Chela on the Thread* , or Sutratma.
5. The stage wherein the disciple is permitted to know the method whereby he may set up a vibration or a call which will entitle him to an interview with the Master. This is only permitted to those trusted chelas who can be depended upon not to use their knowledge for

anything except the need of the work. No personality reason or distress would prompt them to use it. At this stage, the disciple is called a *Chela within the aura* .

6. The stage wherein the disciple can get his Master's ear at any time. He is in close touch always. This is the stage wherein a chela is being definitely and consciously prepared for immediate initiation, or—having taken initiation—is being given specialised work to do in collaboration with his.... At this stage, he is described as the *Chela within the Master's heart.*
7. There is a later stage of still closer identification, where there is a complete blending of the Lights, but there is no adequate paraphrase of the terms used to convey this name.

I would have you note that the six stages above mentioned have been translated and paraphrased for occidental understanding and must in no way be considered as translations of the ancient terms.

Stage I. Little Chelaship .

This stage is so definitely exoteric that many people have left it far behind. The first indication that a man has reached that stage (from the angle of the Master) comes when the "light flashes out" in some one life; thereby the attention of the Master is attracted to the person. It might be said that the preface to the Master's interest falls into four parts and it is only when all four are found present together and simultaneously that this happens:

1. The aspirational intent of the man upon the physical plane suddenly succeeds in enabling him to make a soul *[714]* contact. The moment that that takes place the light in the head is momentarily intensified.
2. The karmic agitation of the man's life becomes greatly increased and —apart from his own individual karma—he, for the first time, consciously takes part in and shoulders a part of the karma of his group. This dual karmic undertaking sets up a veritable vortex of force in the group aura. This attracts hierarchical attention.

3. The next point is not so easy to explain or grasp. You have been told that the soul is in deep meditation for the greater part of the cycle of lives of any one individual, and that it is only when a fair measure of personality integration is set up that the soul's attention is drawn away from its own interior considerations and egoic affairs to those of its shadow. When this happens, the egoic group is definitely affected and the Master (upon the same ray as that of the soul concerned) becomes aware of what is esoterically called "a downward gazing soul." On the Path of Discipleship, the ego is all the time consciously aware of the striving personality and there comes a stage when (towards the end of the Path of Evolution) the soul recapitulates the evolutionary processes of involution and evolution. Soul energy descends and personality force ascends and this takes place through a process of conscious descents and ascents. I refer here to the process which is undertaken by the soul under hierarchical impulse, and not to that in which the personality invokes the soul under the desperate need brought about in the lower consciousness by the gradual cessation of desire.
4. Gradually the antahkarana is built and in this way the "greater Light and the lesser light" are consciously related. A path of light and energy is established or created between these two divine aspects. As time goes on, there appears in the egoic group what is technically known as the "linking light" or the "bridging radiance." This is the Path referred to in *The Old Testament* as "the path of the just is as a shining light which shineth more and more until the day be with us." In the esoteric *[715]* books it is referred to in the following terms: "Before a man can tread the path, he must become that path himself."

These four stages have been described in *The Old Commentary* in the following terms:

"The point of light shines forth. It waxes and it wanes. The point becomes a line through the starting of a vortex and from the centre of the whirling force, there comes a voice—invocative and clear.

The One Who sits in silent work, alone and unafraid (because the part is not alone and the group is unafraid) looks down, catches the light, reflects the whirling force and hears the voice.

Then from the silent point of power, a Word goes forth: Be still. Be silent. Know that I am God. The needed work will now begin.

Between the Great One and the little striving one, communion is established; the interplay begins; the mind assumes its rightful place. The Path is surely laid."

When the four aspects of inter-related activity are present, then what might be called "spiritual habits" begin to form and are steadily established. Their united effect serves eventually to attract the attention of the Master. The contact is still too feeble and the grip of the soul upon the personality is still too weak to warrant the Master Himself doing anything directly with the aspirant. The stage is one of pure mysticism and of selfish spiritual purpose. The recognition of group relationship is missing; the knowledge of group inclination is not present; there is no true, unselfish desire to serve. There is only a vague desire for personal liberation, for personal integrity and for personal lasting happiness. This has to be changed into group emancipation, group cohesion and group joy.

The first stage, therefore, in the training of such an aspirant is to relate him to a more advanced disciple who will lead him gradually onward and give him the help he needs. The reason for this is that the disciple is closer to the aspirant, far from perfection himself and is also learning to serve. This stage of development covers the period of occult enquiry and esoteric *[716]* investigation and usually is spread over several lives. The aspirant at this stage runs from one teacher to another, according to inclination, opportunity and necessity. He is an example of instability but is carefully watched by the disciple who has transcended this particular stage of volatility; his task is to see that the aspirant escapes from this "network of futility," as it is sometimes called, and that he gradually settles down to the later stage of interior investigation.

During all this period, the Master pays no attention whatsoever to the aspirant. It will be a long time before the aspirant will be admitted into His presence and make a personal contact. The chela who is supervising this interim stage reports to the Master at rare and widely separated intervals; it is only when the aspirant has reached the point where he "can enter into the light of the Angel," that the Master begins to take over his training. The disciple is now, irrevocably and finally, ready. This takes place at the third stage, that of Accepted Discipleship.

These stages are all of them related to one or other of the initiations. This one, called Little Chelaship, is related to the first initiation. This initiation is connected with the physical plane and, for a very large number of people (as I have several times pointed out) lies far behind. All true aspirants have taken the first initiation. This fact is indicated by their intensive struggle to grow into the spiritual life, to follow the way of determined orientation to the things of the spirit and to live by the light of that spirit. I believe that many who read my words will recognise these determinations as the basic motivation of their lives. This stage is a correspondence to the process of individualisation in Lemurian times and the stage of Little Chelaship is sometimes referred to as the "period of the Lemurian consciousness" leading, through the Atlantean stage of a Chela in the Light, to the Aryan stage of Accepted Discipleship. At this stage, the third and real preparation for initiation is consciously undertaken, because by then integration has been stabilised and the man is full grown and mature in his consciousness and is ready to subject himself to hierarchical impression without reservation.

There is no need further to enlarge upon this preliminary phase, upon the weary, though inspiring path of discipleship. *[717]* Much has been given out to the world anent this matter with almost undue emphasis upon purification, service and devotion. The reason that I say this is that they should be assumed to constitute part of the *exoteric* life expression of all true aspirants. They are not esoteric causes but exoteric effects of inner attitudes.

As we continue our studies on the Stages of Discipleship, I would point out anew that for the majority of the aspirants in the world and for highly advanced people with a humanitarian consciousness, the first stage lies far behind. Many people today are "accepted disciples" and that is, as you well know, the third stage, and behind them, therefore, lie three experiences:

1. The stage of "Little Chelaship"—elementary, testing and disturbing. It is sometimes spoken of as the "stage wherein the roots of the man-plant are shaken; the stage in which they (up till now embedded) are loosened and air and light disturb the peace of ages. This is the peace of death, the age of stone, the tomb of life."
2. The stage of "Chela in the Light." About this stage I am now going to speak.
3. The first initiation. This initiation ever precedes the stage of accepted discipleship. No Master accepts a disciple and takes him into His ashram in whom the birth of the Christ has not taken place. Saul must become Paul, as the Christian phraseology puts it. The babe within the womb of time emerges into the world of men and, from the standpoint of complete identification with matter (the mother), he becomes himself and seeks consciously to tread the ways of life and to become what he is. This is an esoteric repetition of the physical process of becoming a separate individual. Between the stages of "isolated individuality" and "isolated unity" lies one to which the name of "isolated identity" is given. It is with this stage we are concerned and its esoteric implications. Isolated unity describes the stage which the Master has reached; isolated individuality is that of the disciple; isolated identity (with the soul) is that of the disciple up to and including the third initiation.
    a. Isolated unity is the consummation of the Aryan *[718]* consciousness. Isolated identity is related to the Atlantean consciousness, from the angle of the higher correspondence.
    b. Isolated unity is connected with the mental plane, is governed by the fifth Ray of Concrete Knowledge or Science, and is a reflection

> of the will-to-know. Isolated identity is connected with the astral plane, is governed by the sixth Ray of Devotion or Idealistic Sensitivity and is a reflection—distorted and unstable—of the will-to-love. Isolated individuality is connected with expression upon the physical plane, is governed by the third Ray of Active Intelligence, and is a reflection—again distorted and unsure—of the will-to-be.

On the buddhic plane, the plane of the divine intuition, these lower three expressions and their higher prototypes are harmonised and the expansive work of the three initiations (second, third and fourth) produces an absorption, a fusion and a blending process between the disciple and the soul (and eventually between humanity and the Hierarchy) which prepares for a major contact between man and the Monad. When this takes place, the soul, creator of reflection and shadow, is discarded because that point of consciousness has served its purpose. The shattering of the causal body takes place and nought is then left but fully conscious form and spirit. Until, however, man has taken the higher initiations, he cannot comprehend the significance of the above comments.

In connection with this, I would remind you that though I am seeking to train many at this time for further expansions of consciousness, I am writing primarily for the future and for those disciples who, in years to come, will read my words and find their way into the Ashrams of the Masters. The Hierarchy builds for the future; it is not occupied with the present. All that it does is done with the intent to open the way into a wider and more expansive world. Humanity is pre-occupied with the things of the present; the Hierarchy is working and laying plans for the future; Shamballa is engrossed with the Eternal Now and with the dynamic life which has created the past, which controls the present (the centre of illusion) and *[719]* with the future. You may perhaps gain some idea or picture of the conditioning life of Shamballa if you will study the present era of human living. In it, people with the Lemurian consciousness, focussed on the past and concerned with the physical plane, are present; people with the

Atlantean consciousness, emotional in content and focussed on the present, are everywhere to be found; and people who are definitely Aryan in their state of awareness, mentally focussed and occupied with the future, are likewise found. The three constitute one race of men and embody the whole of mankind.

PART V

Stage II. The Chela in the Light.

This stage is definitely one in which the consciousness of the probationer is occupied with the overcoming of glamour and the curing of the distorted, myopic vision of the man who has been immersed in the life of matter or form. He is now attempting to see the new vision, to control the world of emotional reactions and to work in a new medium, that of Light.

The Masters do not work upon the astral plane. Certain schools of occultism teach that They do, but such is not the case. For Them (having overcome glamour and illusion) the astral plane is non-existent; it is but an illusory concept of the kama-manasic type of mind—the mind of the average aspirant. The chela is, therefore, at this stage guarded and guided by someone who is still subject to glamour, but is, at the same time, aware of the ephemeral nature of the astral plane.

This stage involves so many aspirants in the world today that (before I proceed with other matters) I would like to touch upon the nature of the work which the Masters are seeking to do with Their groups of disciples in this hour of world crisis. This is a matter of paramount importance to the world from the angle of the Masters Themselves. Never forget that in all our discussions and in all your effort to understand, I am endeavouring to decentralise you by giving you, as far as I can, the point of view of the Hierarchy, stepping it down until it can come within the range of comprehension of the average aspirant.

[720] As far as these aspirants are concerned, the one thing which the Masters are endeavouring to bring about is *the stimulation of the flame of the spirit in them* so that they may set the world on fire. The fires of judgment and of substance, of karma and its vehicle, matter, are raging in the world at this time. Fire must be countered by fire, as well you know, and to stop the raging inferno of fire which is today devastating the world, the fire of spirit must be opposed, distributed and effectively used by the

disciples of the Masters. The task of Shamballa, in relation to the Hierarchy, is similar in nature but expresses itself upon a higher level. They dispense the ultimate fire of the *Will* . The fire which must, in the final analysis, be used by the disciples in the world is the fire of the will-to-love.

This fire is not what you think it is. The will-to-love means the love of the greater *Whole* and the ability to do that which is needed for the good of the group in the right way and with the needed skill in action. It involves capacity for firm action where need arises, because the disciple has a long range vision and is not misled by the immediate perspective. He works and prepares for the future. It is, in other words, the loving intention to fire the entire world with the new idea of the "spirit of relationship," beginning with the disciple's own self, his family and immediate group. This is the will-to-fire. It would be well to reflect deeply on these ideas. To bring about and render effective this fiery stimulation, the disciple must apply the fire to himself and in the ensuing blaze see himself as he truly is. The fire of the material aspect (the fire of the personality) is still too prevalent and too powerful in the lives of aspirants. It renders them harmful. I would remind you that the fire of the mental plane (that is, of the mind) is the reflection (and the distorted reflection) of the fire of spirit. Some disciples use only the fire of the mind; in their highest and best moments, they attempt to use the fire of love to offset the fires of the critical mind but at the best it is no spontaneous flow but a laborious effort to be nice, to refrain (through drastic disciplining of themselves) from uttering the things which their critical minds say or to act upon the opinions they may have formed through the use of the fire of mind. This fire is always directed at a brother and the effort to refrain from *[721]* the use of this fire inevitably creates a gap or barrier. Among the majority of aspirants, there is no true love in action but only much personality effort to be non-critical. Their concentration is upon the recognised and basic need to be non-critical because it is right so to be, and there is a reward for those who achieve it, but the concentration is not based upon the effects upon others when the fire of the mind is let loose with its destroying, burning and damaging effects.

The Masters are, therefore, anxious to "burn up the disciple in the fire of the will-to-love so that he is set free and the barriers to the inflow of the avataric force may be dissolved." Why is this? Because it is the disciples in the world and *not* the mass of men who today hinder the Coming of the Avatar and render useless His intention. He dare not come until the disciples and aspirants in the world bring about the needed changes in themselves, for the reason that there would not be "enough of the will-to-love with the fiery essence." Where that will is present two things can take place:

1. There can be the needed stepping-down of the inflowing energy which the Avatar would bring with Him so that it can be rendered effective in humanity.
2. The Avatar and Those Who are working with Him and under His influence can be provided with a group which can:
   a. Respond intelligently to that influence, recognising it and absorbing it.
   b. Distribute the inflowing energy.
   c. Interpret to humanity the new impelling forces which are occupied with the precipitation of the new vision, the new world order and the New Age ideals.

There will then be very many *chelas in the Light* and on the other graded steps of discipleship.

The vision which many have of the influence and work of the Avatar is that of a Great Appearance which will end all strife, inaugurate the new era of peace and goodwill, soothe the hearts of the people and lead mankind into realms of beauty and of happiness. He will be the consummation of the *[722]* wishful thinking of countless minds down the ages. He will be the solace of distressed humanity. He will sweetly love and quietly deal with His Own people and will sweep the evil doer out of the Earth and prevent him from again molesting the peace of the world.

I tell you that such a picture does not enter into the vision of reality at all. It is based on theological interpretations and human selfishness; it is founded on the misery of mankind and on the failure of disciples and aspirants everywhere to grasp the true nature of love and the real vision of the hierarchical Plan.

It is the *Fire of Love* which He will bring; it is the message of the purificatory fire which He will sound; He will not teach anent the waters of purification, as has hitherto been the symbolic imparted truth; He will impart the fire which burns and destroys all barriers in man's nature, all separating walls between individuals, between groups and between nations. Are you prepared as individuals, as disciples and aspirants to submit yourselves to this fire?

When a man becomes a chela in the Light, certain developments take place which enable him to see the vision more clearly and to know what he must do, for the Light ever reveals. These are:

1. The aspirant makes a transition in consciousness from the astral plane to the mental and, in effecting this, the senior helping chela gives definite aid and guidance.
2. The aspirant learns to distinguish, eventually infallibly, between the pairs of opposites.
3. The aspirant becomes aware of glamour as something from which he must eventually free himself and aid in freeing the world.

These three stages have been dealt with in a *Book of Rules* for disciples on the probationary path. The rule can be roughly translated into modern English as follows:

"The one upon the Way leaps forward, leaving the world of fluid life. He makes the great transition and leaves the watery way behind. He walks upon the water and is *[723]* not submerged therein. A chela with a light leads him by the hand from light into a greater Light.

"This is a *Transition* upon the lesser way, preparing for a higher.

"The one upon the Way becomes aware of this and that. The poles appear. The two attract his daily life, first one and then the other; betwixt the two he moves. A transformation must be wrought; the two become as one. A step towards unity takes place. Between the two he forward steps. A chela in the Light throws light on either side and thus the little one can walk.

"This is a *Transformation* upon the dual way, leading into the Way.

"The one upon the Way gazes around and sees life as through a haze. The fogs and mists of glamour rest upon the valleys and the hills of life and these he must dispel. He must transmute them through the burning rays of radiant light. A chela in the light directs the burning, fiery light which dissipates the enervating fog.

"This is the *Transmutation.* These fires release the hidden light and blend it with the greater."

It is, therefore, under the guidance of a chela who is far more advanced than the chela in the Light (though not yet adept) that the first lessons in these three processes are learned. Whilst this is going on, the aspirant remains unaware of the Master's interest in him. The Master is receiving regular reports (based on certain charts) from the senior disciple who has the neophyte in charge. It is in this way that many hierarchical relationships are established. When they are once established—through work in the Ashram of a Master and not focussed upon the physical plane—they are persistent and constitute one of the factors which produce:

1. Hierarchical integrity.
2. Eventual close relationship between humanity and the Hierarchy.

At this time, there is a great increase in the number of people who are being thus related and the senior disciples of all the Masters Who take chelas are exceedingly busy with the training *[724]* of aspirants, as well as with the work entailed by the gravity of the world crisis. The aspirants thus trained are in reality the nucleus of the future world servers, and are consequently of real importance. The task of those thus engaged falls into three

categories; as the senior disciples and initiates are thus occupied, they are themselves learning much. These three categories of work are:

1. The establishing of magnetic influence.
2. The setting-up of telepathic rapport.
3. The making of basic karmic readjustments.

The first task which confronts disciples is to arrive at an understanding of the nature of the aspirants for whom they have made themselves responsible and also to establish a zone or path of influence, so that they can be definitely useful and able to communicate with the aspirant. It might be pointed out that, in the past, such relationships were between soul and soul, and consequently required a long period of "bringing through" to adequate recognition in the mind and brain of the aspirant. Today, this method still persists in the majority of cases but many of these helping disciples are experimenting (under direction of their Master) in working *directly* with the aspirant upon the physical plane, thus involving personality as well as soul relation. This constitutes a far more difficult relationship but is a part of the new process of externalising the hierarchical effort of which all outer Ashrams (which are now slowly forming) are a part. By means of this, the chela in the Light is trained to recognise members of the Hierarchy by first becoming aware of disciples more advanced than himself and by learning to give due weight to their words and suggestions. You can see, therefore, how a great effort is being made to bring the two centres—Humanity and the Hierarchy—into a much closer rapport and relationship, both objectively and subjectively.

All who have, in this life, transitted from the stage of chela in the Light to that of accepted disciple have established two recognitions:

1. A recognition of the senior disciple whom they have discovered "in the Light." *[725]*
2. A recognition of the Master. This whole question of recognising the Master will be dealt with by me later.

The consequent developing process of telepathic interplay is one which should be most carefully studied. All groups of disciples, working in or out of an Ashram, should be in close telepathic rapport and thus provide a training ground for the development of this type of sensitivity. The first thing that has to be established in a group of disciples is love and trust, for without that there can be no true transference of thought. Where love and trust do not exist, they must be definitely and consciously developed.

A second rule governs this telepathic relationship and this is that all "crises of criticism" must be most carefully avoided by all disciples if they want to bring about the needed rhythm. In any group of disciples, there are those who do not put "first things first"; they put many things and people before their duty and spiritual responsibilities; this necessarily gives their fellow disciples just grounds (apparently just) for criticism. There are times when criticism is unquestionably a recognition of fact. This means that a criticising disciple has reached the point where his judgment is so based on love that it produces no *personality* effect in his own life or that of his fellow disciple. It is simply a loving recognition of limitation and only becomes wrong when these undoubted facts are used to arouse criticism in the unqualified and provide points for discussion. The disciple or aspirant who has glaring faults and who fails to make the required changes himself creates a barrier which he must in time destroy by removing all causes for criticism. These barriers prevent free telepathic communication.

An interesting question can he asked at this point and one which should unquestionably arise: Is the group of working disciples to be keyed to the note of the more advanced disciples in the group or is it to be stepped down to a generally lower average to suit the least advanced? Let us put it in another form: Are the least evolved in a group of disciples and aspirants to pull down to their level of work and understanding the more developed? Will they make a supreme effort to measure up to the higher vision and attain to the attitudes and points of view of the more advanced? These questions prove a fundamental *[726]* problem in all Ashrams and only the chelas themselves can provide the answer.

In the mastering of the task of karmic adjustment, the guiding disciple is governed by certain requirements. He must ascertain just what karma must be worked out by the aspirant in his charge, during this incarnation. He must then induce him to add to this established karma, what I might call "freeing karma." This is a part of the forcing process to which those who choose the more difficult way of initiation *must* subject themselves, voluntarily and by free choice. The disciple seeks to do certain things in this connection, referring here to the chela in the Light:

1. He works off unavoidable karma as intelligently and consciously as possible.
2. He takes on some karma which ordinarily would be precipitated in some later life.
3. He begins to shoulder some of the general karma of humanity, thus increasing his own load of karma.
4. He begins to work with and to comprehend something of planetary karma, though as yet he undertakes no responsibility in this connection. Only after the third initiation does he consciously and as an individual cooperate with the karmic responsibility of the planetary Logos.

I would here like to point out that I am referring to good karma as well as bad. It is the task of the helping disciple to guide the chela in the Light so that he does adjust his karma. This the senior disciple does by thought impression. All karma, when consciously faced, is precipitated by the power of thought; this is perhaps the major lesson which the senior disciple has to teach the neophyte. In this way the latter is aided to see "in the light" which falls upon his way, and the disciple who is preparing him for the stage of accepted discipleship is in constant touch with the Master. Thus a triangular relationship is set up which is of occult value.

If the chela in the Light is truly in earnest and is consciously developing the higher sensitivity, this stage can be relatively short. Two lives sometimes are sufficient to cover *[727]* this period. The chela in the Light is one who

treads the way of what is called "the lesser revelation"—lesser because it is concerned with the revelation of that which must be done in the personality life; it is not the way of the higher revelation of divinity and its nature. It is the revelation of that which is already manifested and not of what must be manifested. Ponder on this. The searchlight of the soul reveals faults in character, limitations in expression and inadequacies in conduct. These must be intelligently corrected. In the symbolic charts which the guiding disciple presents to the Master twice a year, the effort made along these lines is indicated, not the results; *it is effort which counts.* The results will be inevitable and commensurate with the effort. When these charts (three in number) are geometrically related and superimposed one upon the other, they indicate a definite ray pattern. Then the Master can gauge the rate and type of development and can determine the time for authorising the senior disciple to recommend the stage of accepted discipleship. When the demand of the aspirant, the guiding disciple's recommendation, the karmic condition and the note which the Master registers coincide in time, then the third stage is reached.

I would here again remind you that all these stages are related to work in the Ashram and to the life and vitality of the inner group. This group is composed, as you know, of old and experienced disciples and initiates and also of neophytes in various stages of development and also of disciples, passing through the many different stages of the Path. It is these widely different types of active disciples which bring about the inter-relation between the outer and the inner Ashrams, between the objective group upon the outer plane and the very much larger inner group. This brings me to a question which may quite normally arise in the minds of those working in the outer group and loosely related to the inner group: Is the level of the consciousness of the outer Ashram determined by the personnel of that group or by its relation to the whole Ashram of which it forms a relatively small part? When this question is posited by a member of an Ashram, it indicates a definite pre-occupation with the personnel of the group and not with the group as an aspect of some Master's Ashram. Disciples need

to remember that an Ashram is not confined to a few who may know each other and who may even meet together as Ashram members. An Ashram is an international group; it is composed of souls in incarnation and out of incarnation; it is a synthesis of initiates of various degrees and of accepted disciples. The Masters do not regard those who have taken the first initiation as initiates. This is a point which needs re-emphasis.

Disciples who have taken the second initiation are regarded as "probationary initiates," and only when they have taken the third initiation are they truly initiate from the standpoint of the Hierarchy. The first initiation is sometimes spoken of as the "Lemurian Initiation" and the second as the "Atlantean Initiation," but the third initiation—that of our Aryan race—is technically regarded by Them as the first initiation. This is a new angle upon which I would ask you to think. The term, therefore, of *Accepted Disciple* covers the stages of the first and second initiations; when a disciple has taken the third initiation, he is no longer technically an accepted disciple, even though he still remains in a Master's group until he has taken the fourth initiation. I am pointing out these technicalities so that there may be clarity and proportion in your thinking.

An Ashram is, therefore, representative of all stages of unfoldment, from the most advanced to beginners, such as those who read these instructions. The point of importance to each disciple in an Ashram is whether he can step up his consciousness and his conscious response to the ashramic vibration so that he does not hinder the planned activities of the Ashram. Must the senior and the more advanced initiate-disciples halt, or wait and step down their activities so as to give the less advanced the time and opportunity to measure up to *them* ? The question therefore is: Do the senior disciples wait or do the junior disciples hinder?

I would assure you that the standard of measurement is not a dead level and I would assure beginners that they cannot hinder the advanced members of an Ashram, but that they can throw themselves out of the sphere of activity, though not out of the group. It is the unready and the untrained who do the waiting, not the ready and the truly dedicated.

[729] The task of the Master is to stimulate as many as possible in His group to work consistently on levels of spiritual activity, wherein the fire of the will-to-love may animate and dominate. Frequently, a part of the Ashram is still struggling with the first stages in the task of understanding the fires of the mind; these must be first comprehended and their fiery essence quenched before the fire of the will-to-love can flow through the disciple.

The point to be grasped is that the work of the Ashram goes on and disciples and initiates *(whose hearts are aflame)* continue to work unimpeded. This covers the individual reaction to the Ashram personnel. But where *all* the group are aflame with love and are living as souls, then the Ashram becomes a vital centre or vortex of force and dynamically effective. The effort of the Masters Who work through the method of forming Ashrams is to bring about as rapidly as possible this unity of love and intention (will). It is only the beginner who is pre-occupied with his individual effect in an Ashram. The trained, released disciples are more concerned with the task to be carried on and with the work to be done. An individual disciple may suffer in his personality as a result of the failure of his group brothers to understand or to arrest the fire of their minds, but he goes on steadily with the work and his personal effectiveness, as a serving unit, remains unaffected. He knows that some day they will be liberated from themselves. In the meantime, he labours to offset their influence and to this extent his task *is* harder, but he knows that they are on the way to understanding; he knows too that at present they cannot help but see in him and even in their Master the very qualities which are dominating them. For, my brother, we see in others what is in us, even when it is not there at all or to the same extent. Disciples need to learn the distinction between true analytical insight and so-called criticism. A Master does not criticise the members of His Ashram. He seeks to analyse for them the points wherein they may hinder the usefulness of the service of the Ashram. There is a basic distinction between this constructive aid and the criticism which is based on a sense of personal superiority and a love of fault finding.

[730] Each Master has reached the point where the vision is clear to Him; this is part of the reward accorded to the initiate. He identifies Himself with it, colouring it necessarily, richly and helpfully with His ray "apprehension," and interpreting it in terms of His contribution to the whole. Therein lies the secret of the inevitable and the unhinderable (is there such a word, brother of mine?) success of the vision as it is materialised through the combined efforts of the Hierarchy, conditioned in time and space by some Master or group of Masters, working on some one ray or rays. In the early days of the present cycle of hierarchical effort (between 1925 and 1936), the ray at work upon humanity was the first ray. The activity of this ray culminated in the declaration of war by Great Britain in 1939, when the destructive force of that ray—misapplied and misdirected—led Germany to invade Poland. In 1932, the influence of the second ray began to assert itself and will continue to do so until 1945 when the seventh ray will swing slowly into activity. You will then have three rays producing simultaneous effects upon mankind:

1. The first Ray of Will or Power, expending its force.
2. The second Ray of Love-wisdom, reaching its meridian and holding the centre of the stage until 1957.
3. The seventh Ray of Ceremonial Order, coming into activity in combination with the other two—the will-to-love and the will-to-order—producing beauty out of the present chaos.

The disciples, therefore, of the Master Morya, of the Master Koot Hoomi and of the Master Rakoczi are reaching out towards a period of the intensest activity. The destiny of the world lies in the hands of Their three groups of initiated disciples; with Them, the accepted disciples of the three groups are asked to cooperate and this offers opportunity to many everywhere. As they seek to vision the Plan, to cooperate with the three Masters and Their initiate groups, their opportunity will emerge. This triangle of energy is held responsible by the great Leaders in Shamballa for the regularising of world affairs. More than this it is not necessary for humanity to know.

Forget not, an Ashram is a vortex of force and a centre of energy—a centre through which both force and energy flow in *[731]* order that the vision may be materialised. This force and energy is, in the last analysis, directed by a Master, by a group of three senior initiates and by another group of lesser initiates, thus representing (in each Ashram) a miniature of the planetary government. These step down the inflowing energy so that accepted disciples can handle it safely and act as distributing agents. The energy with which the Masters work comes from Shamballa; the forces with which They work are provided from within the Hierarchy itself, and just in so far as the accepted disciples react to the combined forces will it be possible for them to be used in service. In other words: the initiated disciples in a Master's group focus the inflowing energies; the accepted disciples, through the medium of their souls, focus the force which the Master directs outward into the world of men in conformity with the Plan of the Hierarchy, working in accordance with the revelation, coming from Shamballa.

Initiated disciples have no interest in anything but the vision, the Plan and its direction and materialising upon earth. *Accepted disciples* are learning this and in the meantime have to react to the vision in what I might call a second hand manner; they are occupied with the Plan and with the distribution of the forces which will materialise it. Thus the entire activity of the Ashram is coordinated. Newly accepted disciples (who are only learning to cooperate) are valuable as "agents for experiment." According to their reaction to the imparted truths and Plan, according to their ability to sense the need and to bring the need and the medium of release into relation and according to their capacity to work with the world disciples (who are definitely responsible to the Master of the Ashram for some aspect of the Plan) will be the success of the effort in the outer world.

Thus again the concept of the "Hierarchy of Relationship" is brought to your attention. In these days of world strife, it is this bringing about of right relations which presents the key to the immediate aspect of the vision which

must be precipitated upon our planet. *Therefore, an Ashram is a centre wherein relationship is tried out.*

One simple question arises here: How can right relations he established upon earth if the accepted disciples in a Master's *[732]* group are themselves unable to react to the idea and to preserve, among themselves, right relations, correctly, unanimously and unerringly? What hope is there for the outer world if the inner circle of workers (pledged disciples) are unable to establish and hold among themselves these right relations. At this time, the problem is threefold. These right relations must be fostered between:

1. Accepted disciples, initiate disciples and the Master.
2. Between the members of an Ashram and other Ashrams.
3. Between these Ashrams and the outer world.

The Master of an Ashram and the senior initiates in His group are responsible for the relation between Shamballa and the Hierarchy. Accepted disciples and the lesser initiates are responsible for the relation between the Hierarchy and Humanity. Thus the great chain of the Hierarchy of Being is preserved inviolate.

PART VI

Stage III. Accepted Discipleship.

It is not my intention in this short series of Instructions to deal with the Stage of Accepted Discipleship. Much has been written about this stage. I have covered every practical angle in my many books and there is nothing to be gained by duplication. The books on discipleship put out by the Theosophical Society adequately cover the Probationary Path; I have dealt in detail with the Path of Discipleship.

The angle of the contacts which become possible upon the Path of Accepted Discipleship are well known but cannot be described in too much detail. They vary according to person, and ray. I would only ask you to have these modes of approach in mind, remembering that they *do* occur and occur in varying degrees of clarity and at various stages upon the Path. They are as you know:

1. A dream experience.
2. A symbolic teaching.
3. The thoughtform of a Master.
4. A direct contact with the Master in meditation.
5. An interview in a Master's Ashram.

[733] The first three are more usually the experience of the probationary disciple. The last two are undergone by the accepted disciple. They have their astral or lower psychic counterparts. They are, in this case, *not* all glamour and illusion and are not basically reprehensible, for they are—in reality—the seed or guarantee of future inevitable experiences upon the Way. People do see thoughtforms of the Masters, for those thoughtforms exist; they do receive symbolic teachings upon the astral plane or in the dream states. Beginners and the inexperienced are then apt to do one of two things: over-estimate the experience and believe it to indicate a high spiritual development; they begin to lean upon the experience and to substitute this astral happening for the future reality or they dismiss it as

undesirable lower psychism, forgetting that so-called lower psychism is only so when the interpretation and the use of the experience is at fault. It is the task of the accepted disciple to aid in the interpreting, to indicate direction and to point out the significance of the experience to the neophyte. Workers in the spiritual field should bear this carefully in mind and remember that—as a result of the war, of tension and of aspiration towards the New Age—these dreams and visions, these episodes of symbolic teaching, these contacts with thoughtforms will steadily increase and *are* indicative of growth and of expansion. Undirected, unexplained and misinterpreted or laughed down and ridiculed, they can greatly hinder and can be forced to descend into the category of true lower psychism; rightly interpreted and explained, they can constitute a series of graded revelations upon the Way to light; they exist then as guarantees of future knowledge and as signposts of a relative achievement. But they are not the reality when astrally focussed.

Disciples need to bear in mind always that they grow by the answering of their own questions; the task of the Master is not to answer questions which, given a little time or thought, the disciple could answer himself, but to suggest or throw into the disciple's mind the type of question which warrants his thought and then to stimulate his abstract mind so that he can successfully find the answer.

You can see, therefore, how important this entire problem of questions can be and how, in a Master's Ashram or group, *[734]* the responsiveness of the membership to the questions, registered either by the individual disciple or by the group as a whole, and the answering of these questions has a conditioning effect upon the group. It is here the Master's particular work comes in—the arousing of the Ashram to the asking of those questions which will lead to revelation. A Master has always two things to bear in mind: the group condition which is dependent upon the aggregated vibration or note of all the members of the Ashram, insofar as they work together, and, secondly, the period in which the group is functioning. To this must be added the total responsiveness of the entire Ashram. One of the

difficulties confronting all ashrams (viewing them as wholes) is to absorb new members and disciples, either singly or in groups. One question that necessarily arises is: How can a group within an Ashram (constituted of relatively new disciples and beginners on the Path of Accepted Discipleship) become increasingly sensitive to the vibration of the Ashram as a whole and to the Master of the Ashram?

This question in reality embodies the major problem existent between the personality and the soul, between the Master and the disciple and between humanity and the Hierarchy. It is basically a question of registering essential unity and the cessation of separativeness. Disciples in their consciousness have to learn to avoid differentiating between aspects of the Ashram, inner and outer, and between the few Ashram members whom they may know and recognise, and the vast number who remain unknown to them. An Ashram is one group or band of disciples, initiates of various degrees, world disciples and neophytes at the very beginning of the Way of discipleship. Disciples must not think in terms of different Ashrams but in terms of the Ashram as a whole.

The key to this realisation, little as you may think it, is *Intensity* . Intensity, or working from a point of tension, brings in the flood-tide of revelation, and it is then possible for a disciple to learn in one short day what might otherwise take months and even years to learn. *Tension, when focussed rightly, is the great releasing power* . So many disciples focus tension wrongly and release energy in the wrong direction and (if I might so inadequately express it) from the wrong location. *[735]* Right tension is brought about first by correct orientation; this necessitates a true sense of values and freedom from those minor pre-occupations which produce extension instead of tension. If you are (to give a very usual illustration) pre-occupied with your physical condition, you will not experience the tension which will make you a magnetic centre of power and love; if you are pre-occupied with the failures of other people or with their ideas about you, you will again fail to experience the tension which releases. You would find it of value to discover where your “extensions” are and then retreat

inward to the point of tension from which you can consciously and effectively direct soul energy.

This is the true esoteric work. The majority of disciples are not even 60 per cent effective because their points of tension are scattered all over the personality and are not focussed where the point of individual tension should be. Each has to discover that point of spiritual tension for himself. The reason that disciples are not sensitive to the Master, to the life of the Ashram and to each other is that they are extended and not tense; they are working and living on the periphery of consciousness and not at the centre. Their service, therefore, is partial; their consecration is weak and they are overwhelmed by inertia, by lack of interest in others and by many pre-occupations with the form side of life.

One more question might here be considered, dealing with a phrase which I have deliberately used several times in these talks: What is the distinction between love and the will to-love? It is one which constantly is asked in the early stages of the path of discipleship. It is a most revealing question and is based on a sense of individual need and also on group need. It indicates also a penetrating analysis which has carried the questioner to the point where he knows the difference between theory, plus effort, and a spontaneous demonstration of that which *is* .

The will-to-love involves the recognition of limitation, of desire, of the forcing of an issue and of the intense aspiration really to love. It does not indicate the inflow of Shamballa energy through the medium of the soul whose intrinsic nature is spontaneous love. Where there is a determination to be *[736]* loving, certain attitudes—either natural and belonging to a developed personality or forced through attention to soul behest—emerge. The disciple knows that he lacks love, because he is constantly finding himself isolated from and not identified with others; he is irritated by others: he is critical of his brothers, either feeling superior to them or looking at them and saying: “Here they are wrong and I am right; here they do not understand and I do; I know them but they don’t know me; I must be patient with them,” etc., etc. Throughout this phase, the attitude is definitely

that of the will-to-love, coupled to a deep realisation of the handicaps to the expression of love presented by those others and presented also by one's own habits of thought. This is all a form of self-centredness. The true way to love is to reflect and meditate deeply and constantly upon the significance and the meaning of love, its origin, its expression through the soul, its qualities, goals and objectives. Most of the reflection carried on by the aspirant is based upon his innate realisation that he does not really love in the spontaneous, free way of the spirit. The disciple is, therefore, thrown back on a self-centred position in which he feels: "Now I am loving; *now* I am not loving; *now* I must try and love." Yet all the time none of these attitudes is really true love nor is their result a loving expression because the disciple is identified with himself and focussed in the personality. Love is never worked up, if I might put it so, in the lower nature; it is a free unimpeded inflow from the higher.

Love is spontaneous and carries ever the free spirit of Christ. I would suggest that there has never been a better description of the nature of love than that given by the initiate Paul, even though the translation of his words is faulty at times. Study those passages in the *New Testament* in which he defines love. Give up emphasising the will-to-love and emphasise in your own consciousness the need of others for understanding, compassion, interest and help. The usual loneliness of all disciples is frequently incidental to the fact of the self-centredness of all those whom they contact and the intense pre-occupation of the neophyte with his own growth. The cry of the neophyte is: "Tell me. Tell me. Then I will change. I will accept anything that is said but tell me." The cry of the disciple is: "Aid *[737]* the work. Forget yourself. The world needs you." So many disciples are still shut up within themselves, hidden behind the wall of the personal self and little true out-going love is present. Until they break through and truly love, their usefulness is impaired.

We have considered briefly the stage of *Little Chelaship* and that of *Chela in the Light* . These stages lie behind quite a large number of human beings today. It is necessary, however, to revive the effect of these two experiences

and the need to do so lies behind much of the work being done by disciples and teachers at this time. Many other people are today passing through the stage of *Accepted Discipleship* . The keynote of that stage is, as you know, the establishing of contact with the Master; it is primarily and technically the task of the Master to evoke the direct response and the conscious reaction of the disciple. Along with these reactions, the Master looks for an effort on the part of the disciple to be impersonal in his dealings, both with Him and with his co-disciples; impersonality is the first step upon the road to spiritual love and understanding. The effort of most sincere disciples is usually concentrated upon loving each other and in this (to use an old simile) they put the "cart before the horse." Their effort should be to achieve, first of all, impersonality in their dealings for, when that has been achieved, criticism dies out and love can pour in.

The Master also looks for an effort upon the part of His disciples to work on a larger and more generous scale in connection with His work in the world of men; He leaves them free to work as they may choose but He most certainly looks for the effort to take place along the lines of the specific activities which constitute His intention. To achieve this vital and strenuous effort, there must be the ability to focus upon the work and its needs and to develop the power to cooperate with those also engaged in similar work. This, again, involves impersonality and right focus. The Master is today looking for dedication to the needs of humanity in these days of human agony; this involves a sensitivity to world pain as it demonstrates from day to day in world affairs; it requires also a "divine indifference" to outer events in the life of the little self and a sense of proportion which enables the disciple to see his little personal *[738]* affairs—physical, emotional and mental—in terms of the whole. So again we arrive at *impersonality* —this time impersonality to a man's own reactions.

The Master has, therefore, necessarily to ask Himself whether the expenditure of time and energy which He gives to the members of His group or Ashram is rightly warranted and whether, as a result, the group has "quickened" for increased service, and is more closely knit together in the

bonds of the ashramic fellowship and is decentralised and less a group of dedicated personalities and more a group of living souls.

Impersonality has also to be developed in connection with the Master Himself. He is not occupied with making His group of disciples satisfied with themselves, their status or their service. He frequently lays the emphasis (in His few and rare contacts with His disciples) upon their failures and limitations. He does not only give them a steady flow of teaching and increased opportunity to serve. His work is primarily to help them detach themselves from the form aspect of life and fit them to undergo certain great expansions of consciousness. He assumes the factual nature of their dedication and desire to serve. This he has shown by receiving them into His group of disciples. When He did that, He assumed also the responsibility of preparing them for initiation. It is no part of the Master's duties to pat disciples upon the back or to congratulate them upon work done and progress made. He has instead the task of watching closely their note or vibration and of indicating where changes must be made in attitude and expression, where intensification of the spiritual life is in order and where personality adjustments could lead to greater freedom and, therefore, to more effective service. If this process, when applied by Him evokes resentment and disappointment upon their part, then the indication is that they are still steeped in personal reactions.

Another thing which disciples are apt to forget is that the Master has to protect the larger Ashram *as a whole* from the reaction of those who are learning to work in smaller supervised groups and in cooperation with their more experienced brothers. Sometimes disciples become discouraged—from a natural morbidness, self-centredness, lethargy and sometimes *[739]* good intentions—and endeavour to resign from the Ashram or group. This they can only do exoterically, for the esoteric link always persists, though it may be temporarily negated in the need of the larger group to protect itself from some unit in its midst. The members of an Ashram and accepted disciples are always engaged in world work and effectively so. Newcomers

and beginners have to be trained to participate in that work and ample scope is always provided to this end.

Certain periods come when disciples have to be faced with clear and definite questions, in the answering of which they discover themselves and the scope and fruitfulness of their demanded service. Some of these questions might be expressed as follows:

How effective is my work in relation to my sphere of activity?

How effective is my thinking and planning in relation to what may lie ahead in the immediate future? We have an instance of this today, in connection with the plans for a post-war world and the need for intelligent and spiritual reconstruction activity.

What results can I recognise as the fruit of my work?

Do I feel that my work has been satisfactory from the standpoint of my soul and, incidentally, of my Master?

Have I worked with impersonality in relation to my fellow disciples and co-workers, no matter what their status?

Have I preserved the needed spirit of loving cooperation?

Do I recognise truthfully my own and my co-disciples' limitations and do I then move forward with those who are serving alongside of me without criticism and with silence?

Do I realise exactly where I stand? Whom I can help? And to whom I must look for example, aid and understanding?

One of the first lessons a disciple has to learn is to recognise what is occultly called "hierarchical progression." This enables the disciple to place himself *consciously* at the point to which evolution and spiritual unfoldment have brought him and, therefore, recognise those whom he can assist from the standpoint *[740]* of his greater experience and those to whom he must look for like aid.

This is a hard first lesson. The neophyte is always more consciously conceited than is the experienced disciple. It was the need for the

understanding of this fact of hierarchical progression which prompted me to choose the six stages of discipleship as our study theme. To be a disciple does not mean that all within the Ashram are upon the same rung of the ladder of evolution. It is not so. An Ashram is composed of all degrees, ranging from that of a disciple who is taking his first steps upon the arduous path of training, up to that of a disciple who is a Master of the Wisdom. This hierarchical progression is something warranting careful consideration. I would remind you of the Law which states that "we grow through the medium of our recognitions." *A recognition, when it is seen as an aspect or fractional part of a greater whole, is the seed of a major expansion of consciousness. A stabilised expansion of consciousness connotes initiation.* This is an occult statement of major importance.

It is essential that disciples cultivate the attitude of spiritual recognition and they will find their lives greatly enriched when they do so. Contact with disciples, initiates and Masters is ever evocative in the result. The power they normally and unconsciously wield has a dual effect. It draws out the best and evokes the worst whilst presenting situations with which the disciple must deal. Every disciple is a focal point of power to some degree. The more advanced the disciple, the greater the force or energy which will radiate from him; this necessarily presents situations which the lesser disciple has to handle. The true disciple never does this with intention. The theory (so prevalent among occult groups) that the leader or some senior working disciple must stage situations in order to develop the pupil is contrary to occult law. The moment, however, you step into the range of the radiation of a Master or of any disciple senior to you, then things are bound to happen in your life. The radiation is effective when rightly received, registered and consciously used to bring about the sensed and needed changes. Eventually when the disciple's vibration is constant and responsive to the higher one, the two can then be synchronised. *[741]* It is this synchronisation which characterises all grades of initiates and which indicates to an initiate of a higher degree that an initiate or disciple of a

lower grade can be admitted into the higher ranks. *Synchronisation is the key to initiation.*

PART VII

Stage IV. The Chela on the Thread.

With these preliminary remarks, let us pass on to another of the Stages on the Path of Discipleship. The fourth stage is described as follows:

> "The stage wherein the disciple is taught how (in emergencies) to attract the Master's attention. This has the peculiar name of the Chela on the Thread."

The whole question of psychic sensitivity of the higher kind is involved at this stage. I have taught in my writings most clearly and definitely the undesirability of the lower psychic experiences. This has been done as the need to warn aspirants anent this matter is great. The difficulty is enhanced by the fact that lower psychics are not easily reached and warned as they are ever determined that their clairvoyant and clairaudient powers are indicative of the advanced type of high spiritual unfoldment. Their minds are closed to all warnings and they function often behind a barrier of smug self-satisfaction. They forget that the aboriginal races and animals are all psychic and register that which the more mental types fail to record. The rank and file of the people are inherently astral in their activities, their interpretations of phenomena and their attitudes and focus. It is necessary, then, to enforce the warnings and awaken the average psychic to the undesirability of his astral life.

Disciples, however, put no aspect of the divine manifestation outside their range of experience. They know that psychism in its lowest phases is a part of the divine expression and is of an essentially higher nature than the purely physical processes of living in the body. A disciple cannot say that now because he is a disciple, he will not be subject to this, that or the other experience. He has to be prepared for all experiences *[742]* and to face the fact that eventually all disciples have to become psychics, both higher and lower, as was the Christ. The only safeguard for which he works is to prevent the lower powers demonstrating until the higher psychic faculties

are functioning; then the lower are controlled and operated (if I might so express it) from the level of the higher consciousness. There is, to the mind of the disciple, only life and form and he is learning to handle the life processes through the medium of the form so as to produce a divine manifestation.

The world today is entering a phase of extreme sensitivity. Disciples must train themselves to help. The shift of the consciousness of ordinary and mediocre individuals will be on to levels of conscious astralism and the veil between the seen and the unseen will rapidly disappear. How can disciples be of service in that difficult period if they have no experience in the distinction and interpretation which must exist between aspects of phenomena? How can they rescue and safeguard others if they fear to enter into realms of life where the lower psychism rules? I am not asking you to cultivate psychic powers, but I do ask you to hold yourselves in *guarded readiness* to see and hear on all levels of service, and to know what you see and hear, interpreting it correctly, unblinded by prejudice and fear. The Path of Discipleship is not an easy one but its compensations are adequate. Psychic sensitivity is involved in the understanding of this phase of discipleship.

In your thoughts as you endeavour very briefly to study this stage, there must exist a correlation between the chela, the Ashram in which he is working and the Master. This correlation and the growth of this triangular relationship is always brought about through a *realisation of tension.* There has been much given to students upon the theme of the thread, the sutratma and the antahkarana. This thread leads from the Hierarchy and a point of tension in that Hierarchy (such as the Master at the centre of any Ashram) to distant places, to many planes and into many hearts. This thread enables the disciple (if he has been permitted to learn how to use it) to return instantaneously to his centre of work and to reach at any desired moment the “Master of his life.” This triangular relation might be depicted thus:

An extension of this idea lies behind much that I have taught anent the Wesak Festival and should be in your minds when you prepare to participate in it.

The entire subject of the chela on the thread and the techniques involved in this state of consciousness are all related to the capacity of the human being, under soul control, to be magnetic and to "emit the vibratory call which can penetrate to the ear of the One Who holds the thread." This is quoted from a very ancient manuscript in the Archives of the Hierarchy, dealing with this stage of discipleship. I am for the first time making this information available in a brief and necessarily veiled and inadequate form to the disciples, assembling this cycle at the call of the Hierarchy. Only those who are at this stage of discipleship will really comprehend what I say and profit by the hints.

This fourth stage is only possible to a disciple who has been an accepted disciple for more than one life and who has demonstrated his ability to work

with selflessness and pertinacity. The requirements can be stated as follows:

1. The disciple has succeeded in decentralising himself and is no longer the point of dramatic interest on his own little stage. He is no longer pre-occupied with his feeling *[744]* nature and the excessive self-interest, evidenced by so many, no longer controls his thoughts and aspiration.
2. The disciple can now work with impersonality, no matter how his own personal nature may be reacting. This means that his own feelings, thoughts, likes, dislikes and desires are no longer the controlling factors; he is conditioned in his daily activities and relationships only by those intentions and activities which are for the good of the group. He will not sacrifice any individual to the group good until after due effort to help that individual understand and demonstrate right relationship; but he will not hesitate to take firm action as need and opportunity arise.
3. The disciple has developed a sense of proportion as to the work and the relative value of his contribution to the Master's work and the Ashram life. He is engrossed in the task and the opportunity and not with the Master and with his individual position in the Master's thoughts. Most disciples in the early stages of their novitiate never forget that they are disciples. This is what the Master Morya has called the "smug recollection of the self-engrossed mind." It is a form of veiled pride which beginners find it difficult to avoid. Never for a minute do they forget the fact of their discipleship and the fact of the Master, no matter how active their service; yet—if they were truly working from a point of tension—they would forget His very existence in the work to be done for their fellowmen.
4. The chela on the thread has reached a point where the higher correspondence to the so-called "split personality" is to be found, or (to word it otherwise) where that state of consciousness, of which the split personality is the shadow and the distortion, makes its

appearance. The disciple is conscious simultaneously of two states of awareness or two points of concentrated activity:

a. The point of spiritual tension wherein he is focussed and which he endeavours to preserve inviolate and constant. *[745]*

b. The focussed sphere of activity in the three worlds, through the medium of which he carries out his work and service as a disciple.

These two related points are not in reality two separated activities, except as they emerge in the consciousness of the disciple upon the physical plane and express his objective and his subjective life. They are incident to his having to work in time and space and through the medium of a physical brain. *The second point of focus should be in reality an externalisation of the inner point of tension.* In these words, you have the key to the true science of discipleship, to the developing relation of the human centre and the hierarchical. It concerns also the work of the Buddha and the Christ, as They represent the point of tension at Shamballa and in the Hierarchy.

Most disciples are *not* working from a point of spiritual tension, but from a point of personality focus—a step forward indeed from that of the average unthinking person but one to which they cling unduly long. As long as a man is focussed in his personality, the point of spiritual tension will evade him. He will be driven by personality aspiration and not by ashramic force and this focus in form will lead to trouble both to the individual aspirant and to his group. Spiritual tension, as a result of complete dedication of the personality to the service of humanity, stimulates and empowers but does not evoke the lower life of the personal self.

These are the requirements which the disciple must meet before he is taught to reach the Master at will and when an emergency arises.

I would like here to call your attention to the attitude of the Master at this stage of His chela's progress. As the name implies, the disciple at this point is permitted to call the attention of the Master; this is permissible only when the chela can be trusted to use the privilege solely for purposes of group service and never for himself or his own benefiting. This signifies that the

disciple is capable of handling his life and problems himself and is not likely, therefore, to intrude his personal crises into the life of the Ashram. It implies also a chela of such devotion and essential basic selflessness that the Ashram needs no protection from his vibratory activity; he *[746]* never exacts from the Master any of the potency which rebuffs, as it is esoterically called. The Master knows that if a call comes from the chela on the thread, it will not be a waste of His time to respond, because the call will always be launched on behalf of group need and for the establishing of group purpose.

No matter what the Master is doing or what His pre-occupation, He *must* respond to that call, for it is the endowed right of the trusted disciple to send it out when emergency demands it. You might ask how the chela knows that he can "get through" to the Master, using here a colloquialism. I can assure you that a complete inhibition rests upon him when the call may not be sounded—an inhibition, arising on his side of the relationship and not imposed by the Master—and he neither wants nor attempts to sound the call when there is a question in his mind. It is a matter of clear intuitive perception, the recognition of an unimpeded channel and an act of spiritual will. It is in reality a process of invocation and evocation. This whole concept of the chela on the thread lies behind the distorted teaching about the prerogatives and privileges of the priesthood and the relation of the Pope, for instance, to God or of the "elect" to the Deity. This latent and unfulfilled ideal is that of the chela on the thread and the Master and His Ashram, interpreted by the ecclesiastical consciousness as the Church. When the coming world religion is built around the work and the activity of the world disciples and knowers, then we shall see these symbols, called the "rights and prerogatives of the priesthood," correctly interpreted and truly expressed. The same symbolic inferences are also to be seen in the Brahmin caste in India.

This responsive relationship and interplay is only attained after a long cycle of the outer relation of the accepted disciple upon the periphery and finally within the Ashram. It does not come about as the result of any effort to fit oneself for this position of power and of influence in service. It is simply

the silent and almost unconsciously achieved result of that self-effacement and self-forgetfulness which distinguishes the accepted disciple; he is decentralised and engrossed in the fulfilment of the divine Plan to the best of his ability. It is the reward, if I might so express it, of the worker who knows what *[747]* he has come into incarnation to do and who is endeavouring with dedication to do it. The driving urge of his life is the need of humanity and his expanding awareness of the immediate next step that man must take.

The major tasks of the Master when a disciple first enters His Ashram is to make him *think* along the lines of decentralisation. This involves the shift of the disciple's consciousness from himself to the work to be done and, incidentally, the answering of the questions:

1. Do you, in reality, know what your life task is?
2. Have you tried to carry this out in your current life processes?
3. Is your main objective the building of character and the development of purity? If this is so, do you not think that you should be on the Path of Probation and not deluding yourself with the idea that you are on the Path of Discipleship?
4. Are you pre-occupied with human need or are you engrossed with your own position as a disciple, with your own spiritual problems, and with the delusion of the terrific difficulties in your personal life?

As long as you believe that your life is one of all engrossing interest and also one of exceeding hard places, you are only in the very early stages of accepted discipleship and have not yet cast off ancient habits of thought. These questions have eventually to be answered before the student has what I might call "the full freedom of the Ashram."

The Ashram, you must remember, is externalised only in so far as it provides a point of spiritual tension. From that Ashram, disciples go out to work in the world. The outer group, working in the world, or the exoteric Ashram, is externalised by reflecting the radiance of the inner Ashram and by establishing a magnetic field of spiritual power. This is done just in so

far as the members of the Ashram who are found on its outer periphery relate themselves to the inner Ashram and therefore react to the note and quality of the inner group, gathered around the Master.

An Ashram is not a group of people seeking spiritual realisation. It is a centre of group activity, swept by energies which *[748]* (when given full and proper sway) enable the group to carry out the Master's plan and meet human need. You may wonder perhaps why I so constantly emphasise this need. I do it because that need is the main and urgent principle of invocation; it can and will evoke hierarchical response and thus put two centres—that of Humanity and the Hierarchy—en rapport. This is a group correspondence to the invocation of the soul by the personality and its subsequent evocation upon the plane of every day living, thus leading to a consequent fusion. An Ashram or Master's group is, therefore, a centre of invocation and when the individual disciple becomes a chela on the thread, it is as the reward of selfless service—carried forward at any personal cost. Then the Ashram can be a centre of unique world potency.

Chelas on the thread employ a peculiar technique, according to their ray; they work always through the head centre. By means of this centre, they sound out the call (an inaudible call, from the physical plane angle) which (vibrating along the thread) reaches the Master. These techniques are, however, taught directly to the disciple by the Master when He recognises His chela's right to the privilege. I cannot give these techniques direct to you. When you are "on the thread," you will inevitably have the information given to you.

This thread is *not* the antahkarana but a linking thread of living light. This the Master projects as the disciple's service evokes a response from Him. This evocation, however, increases its potency as the disciple builds the antahkarana between the personality and the Spiritual Triad. The chela on the thread eventually has the life thread (one aspect of the antahkarana) connected with this ashramic thread and hence the establishment of monadic control of the individual which (in its group form) signifies the

control of the Hierarchy by Shamballa. The lesser and the greater relationship must ever be borne in mind.

To the average aspirant, the implications of this stage of discipleship are valuable from the angle of emphasising what has not been achieved. The implications are, therefore, negative. This is frequently desirable where accepted disciples are concerned whose attitude should be positive and intelligent. *[749]* The Law of Positive and Negative Relationships underlies all these stages. That which is higher is, at first, always negative to that which is lower; then interim changes take place which make the higher positive to the lower and lead, therefore, to the steady ascending of the Way of Life and the Ladder of Spiritual Ascent.

PART VIII

Stage V. The Chela within the Aura.

The definition, as given earlier by me, runs as follows:

> "The stage wherein he is permitted to know the method whereby he may set up ... a call which will entitle him to an interview with the Master. At this stage, the disciple is called a chela within the aura."

It is a stage of discipleship which is far in advance of that attained by most disciples, because it connotes almost complete at-one-ment between the disciple and the Master's group. He has already been accorded the privilege of invoking the attention of the Master in times of emergency and is sure of His response. He has advanced from the point when he was being trained to become an integrated and useful unit in the Ashram to where he is a trusted agent. His orientation is now fixed and though he is subjected to many tests and difficulties, these are increasingly concerned with the group life and condition and not with himself. I refer not here to the difficulties of any ashramic group or to those connected with any group affiliation the disciple may rightly hold upon the physical plane, but to his responsiveness to the group need of humanity. Where this responsiveness exists, it means that the whole is of greater importance to him than the part. This in no way negates his ability to work with individuals or to give understanding love and compassion to those in his path of life who need it. But he has arrived at a sense of right proportion and of correct organisation of his life processes, trends and activities in time and space. He can then be depended upon always to substitute the good of the whole for individual good, as the personality might see it.

[750] The Master knows that in the chela who has reached this stage He has a dependable instrument and one who can be regarded as no longer a drag on the life of the group. I have pointed out to you before this how difficult is the process of absorbing a new disciple into an Ashram; he has to be taught to advance gradually from the periphery of the group consciousness

towards the centre. Each step forward necessitates care on the part of the Master in order to see that the Ashram is preserved from all disruptive activity. It is only when the chela has achieved "occult serenity" that he can be permitted to focus himself permanently within the group aura. This happens when he becomes conscious of the peculiar and specific vibration of the Master's aura. Hence, as you can well see, the need for serenity.

I would point out that serenity and peace are not identical. Peace must ever be temporary and refers to the world of feeling and to conditions susceptible of disturbance. It is essential to progress and an inevitable happening that every step forward is marked by disturbances, by points of crisis and chaos, replaced later (when successfully handled) by periods of peace. But this peace is not serenity and a chela is only permitted to dwell within the Master's aura when *serenity has been substituted for peace.* Serenity signifies that deep calm, devoid of emotional disturbance which distinguishes the disciple who is focussed in a "mind held steady in the light." The surface of his life may be (from the worldly angle) in a state of violent flux. All that he cherishes and holds dear in the three worlds may be crashing around him. But in spite of all, he stands firm, poised in soul consciousness and the depths of his life remain undisturbed. This is not insensitivity or a forced auto-suggestion, neither is it a capacity to exteriorise the consciousness in such a manner that individual events and happenings are ignored. *It is intensity of feeling transmuted into focussed understanding.* When this has been attained, the chela has the right to live within the aura of the Master. There is nothing now in him which will require the Master to sidetrack His attention from vital efforts to the unimportant task of helping a disciple.

[751] An accepted disciple, therefore, advances—if I may so express it—through the medium of three vibratory realisations:

1. He reacts to the vibration, the note or the quality of an Ashram, according to his ray type. The periphery of a Master's sphere of group control is contacted by him and he becomes an accepted disciple in full *waking* consciousness. The Master is aware of his presence upon the outer fringe of

His consciousness; his fellow disciples are also aware of another point of light within the Ashram, largely because of the effort they have to make to *offset* the new chela's personality reactions to the new mode of life, to the effects wrought into his consciousness by his penetration into the world of meaning and to the out-surging of his devotion to the Master. It becomes the task of more advanced chelas to protect the Master from the violent reactions of the new chela and to stand between Him and the neophyte. Some initiate-chela takes him in hand and acts as intermediary. The chela (as I have earlier pointed out) is in touch with the Master when, and only when, the Master so desires and it would be good and helpful to the entire group.

2. He realises increasingly the nature and note of his Ashram and advances from the periphery into the sphere of influence of the Master and His group; he then begins to participate more and more in the group life and is less and less interested in himself. He becomes, consequently, a more valuable asset in the Ashram and is entrusted with specific duties and tasks for which he is individually responsible to the initiate-chela in charge of him. The Master begins to contact him with greater frequency and—because he is becoming decentralised and his own growth and development are of less and less importance to him than service for others—he is permitted to attract the Master's attention when help is needed for the group, and thus becomes a chela on the thread. The antahkarana is being rapidly built and the inflow of life from the Spiritual Triad increases slowly and regularly. He has reached a point where, upon the outer plane, he is gathering around him a sphere of influence as a result of his soul radiation, via the personality. It might be stated that no disciple becomes a chela on the thread until he has many people in the outer world who (on a lower turn of the spiral) are to him what he is to the Master—chelas *[752]* on the thread. In a distorted and frequently unsatisfactory fashion, he is engaged in forming his own group and today this is very often the case. The world is full of struggling disciples, intensely pre-occupied with forming organisations, with gathering around them those whom they can help, thus striking a particular note and

learning the rudiments (the *rudiments* , I repeat, my brother) of group work as the Hierarchy seeks to see it carried out.

3. He responds powerfully and (from his point of view) quite unexpectedly to the realised vibration of the Master as He functions at the very centre of His group. He has known the Master's vibratory call; he has become aware of the quality of the Ashram which is evoked by the Master. Now he is admitted to the secret place to be found at the very heart of the Ashram and becomes a chela within the aura.

The aura of any form of life can be defined as the quality of a sphere of radiatory activity. Very little is as yet known about auras, and a great deal of nonsense has been written anent the matter. The aura is usually spoken of in terms of colour and of light, due to the nature of the vision of the one who sees and the apparatus of response which is in use. Two words only describe an aura from the point of view of occult knowledge and they are "quality" and "sphere of influence." What the clairvoyant really contacts is an *impression* which the mind rapidly translates into the symbology of colour, whereas there is no colour present. Seeing an aura, as it is called, is in reality a state of awareness. That the seer may in all sincerity believe that he has registered a colour, a series of colours, or light, is entirely true in many cases, but what he has really recorded is the quality of a sphere of radiatory activity; this he does when his own individual sphere of radiatory activity is of the same nature and quality as that contacted. Most seers register the astral range of vibrations of a person or a group and this through the medium of their own astral body. The impact of a truth or of a mental concept and its recognition is an expression of a similar contact, carried forward this time into the realm of the mind.

This explains the truth lying behind all so-called "expansions of consciousness" to which the mind of man can respond; *[753]* he registers a constant succession of vibratory impacts, emanating from spheres of activity; these range all the way from the early stage of increasing awareness through the development of the five senses and the three vehicles of contact in the three worlds of human experience to those recognitions

which lead a man into the sphere of influence of a Master and later enable him to take what is termed one of the major initiations.

These spheres of radiatory activity are ever present even when unregistered and unrecognised. The evolutionary process is one of developing a response apparatus with which to register them; having done so, the next step is to react intelligently to such contacts, thus producing an ever increasing range of awareness which finally constitutes the sum total of consciousness.

I cannot here enlarge upon this theme as it proceeds under the impelling force of evolution. I am only here concerned with the fact of a Master's sphere of radiatory activity and its peculiar quality and ray colouring (occultly understood).

The factor lying behind and thus making possible each of the six stages of discipleship is the existence in the disciple of qualities, radiatory activities and emanatory impulses which correspond to those emanating from some particular Ashram. These, when they have evoked a response and drawn the disciple to the periphery of the sphere of activity of such an Ashram, gradually intensify their magnetic, attractive quality; they awaken to still greater potency the same qualities in the disciple, occultly pulling him closer to the central point, which is the focus of all the trained ability and the high-powered spiritual life of the Master at the very heart of the Ashram.

It is at this point that the disciple awakens to the realisation that his three bodies or vehicles—etheric, astral and mental—are only the reflections of the three aspects of the Spiritual Triad and that they can give him the key to his own being and also the capacity to respond to the threefold vibration of the Master, as expressed through His aura.

The teaching that the personality must be destroyed is a distortion of the truth; his focus of consciousness has to be shifted from the threefold lower nature into that of the Triad and this with the aid of the threefold soul nature. The mode of this progressive shifting is response to an ever higher rate of *[754]* vibratory activity. Just as soon as there exists, in the

consciousness of the disciple, the ability to respond to the quality and the radiation, emanating from an Ashram, he moves forward into that sphere of influence. That in his own aura which is akin to the quality of the Master's aura is trained, intensified and purified. His own radiatory activity is enhanced as the ashramic life plays upon his vehicles until in time he becomes the chela within the aura. In a faint way, his vibration and that of the Master tend to synchronise.

I would point out that in this way, the disciple begins to make a significant contribution to the life of the Ashram. Each disciple who penetrates into the aura of the Master through similarity of quality and vibratory activity enriches and intensifies the group with which he is thus affiliated. As time elapses, the Ashram of a Master becomes increasingly potent, magnetic and radiant. Within that aura the initiate-disciple carries forward his work, standing at the radiant centre of the group life and working from thence outwards in service. He is ever careful to protect that centre from any quality of his own aura which is not in harmony with the quality of the Master and to keep (as far as may be) outside his own consciousness any thoughts or desires which might disturb the group aura. When he is admitted to this stage of discipleship that is his responsibility, and such a privilege is never accorded to him unless he is able so to guard himself and the sphere of influence of which he is now a part.

You can see, therefore, that the Hierarchy itself is only a great Ashram with a triangle at the centre, composed of the Christ, the Mahachohan and the Manu. Symbolically speaking, this triangle constitutes one radiant centre, for the radiatory activity of each of these Great Lords is such that They are swept into each other's auras in such a way that there is a complete blending and fusing. Every Ashram radiates some one major quality according to the ray of the Master at the centre; in the same way the Hierarchy radiates the quality of the second divine aspect, just as the all-inclusive Ashram (to which we give the name Shamballa) has the outstanding characteristic of the first aspect, life itself. This is not a quality, but that of which quality is an emanation.

[755] The Master's aura (which determines the aura of the entire Ashram) has three outstanding radiations as far as the responsiveness of the disciple is concerned:

1. The radiation which comes from the higher levels of the mental plane, or from the lowest aspect of the Spiritual Triad. The potency of this radiation and the extent of the sphere of influence will be determined by the extent to which the Master is spiritually in touch with the Mind of God. I do not use the word "consciously" in this connection and when dealing with conditions above egoic levels. It is this particular radiation which evokes a response from the embryonic abstract mind of the disciple when the antahkarana is being built and is the first kind of contact to which the neophyte responds in the later stages of the Probationary Path. A direct line of influential approach is made between the Master and the awakening disciple as follows:
   a. The manasic permanent atom of the disciple.
   b. The knowledge petals of the egoic lotus.
   c. The lower concrete mind "held steady in the light."
   d. The throat centre.
   e. The brain of the disciple upon the physical plane.

This is all of it necessarily relative but the moment that the disciple has established this line of approach to the Spiritual Triad (even in a small measure) he makes his first response to the aura of the Master. The distinction between the aura of the Master and the aura of the Ashram is that the Master's aura is *dynamic* and the group aura is *influential,* yet the two together constitute the group aura. When this initial response is made it results eventually in the disciple becoming the chela within the aura.

2. The radiation which comes from the plane of buddhi or of the spiritual intuition. This is an expression of the love nature of the Master and is that which enables Him to be in touch with the Heart of God. It might be noted here that these three radiations emanating from a Master and enhanced by the similar, though much less powerful, radiations of the

inner members of the Ashram are the *[756]* factors which put the Master and the Ashram in contact with that which is occultly spoken of as the physical Sun, the heart of the Sun and the Central Spiritual Sun.

The line along which this vibratory activity of the Master reaches the disciple and draws him finally within the aura is:

a. The buddhic permanent atom, or the intuitional vehicle of the advanced disciple.

b. The love petals of the egoic lotus.

c. The astral body in its highest aspect.

d. The heart centre.

3. The radiation which comes from the atmic level or the will aspect of the Spiritual Triad. This is the emanatory expression of the capacity of the Master to enter into the Council at Shamballa, to register the purpose of God and to work with the Plan, which is the expression, in any given cycle, of the working out of the divine *Will.* This aspect of the Master's radiatory activity is of so high a nature that only the advanced initiate-chela can register it. It is transmitted into the physical consciousness of the disciple along the following lines:

a. The atmic permanent atom or the focus of the spiritual will, the first aspect of the Spiritual Triad.

b. The sacrifice petals of the egoic lotus.

c. The etheric vehicle in its highest aspects.

d. The head centre.

e. The centre at the base of the spine, which is aroused into activity in response to the vibratory radiation of the other four points of transmission.

You will note from a study of the above how abstruse and difficult it is to put into words the nature of the vibratory activity of the Master. All I can do —in default of your intuitive understanding—is to put into technical and

academic terms (thereby crystallising the truth and somewhat distorting it) that which cannot be expressed.

This threefold radiation of the Master, as it expresses His planned activity and sphere of "influential emanation" is that which draws the disciple into His aura—not in this instance *[757]* the aura of the Ashram but of that which makes the ashramic aura possible—the *Life* of the Master.

One interesting fact might here be given. The moment when an initiate-chela has intensified his vibration so that it is identical with that of the Master and can hold that rate of vibration as his normal radiatory quality, then he himself becomes a Master. In every Ashram, there is always at a given moment some one disciple who is being trained to take the Master's place eventually, thereby releasing Him for higher and more important work. As you know, I was the senior disciple of the Master K.H. and when I became a Master, I released Him for higher work and my place in His group was taken by another disciple on the second ray; two disciples are needed to bring about the complete liberation of a Master from all ashramic work and I was the first of the two chosen to do this. The other has not yet made the grade. When this process of identification takes place, a moving forward of every member in the entire Ashram becomes possible, e'en though it seldom happens. Symbolically speaking, it might be described as a potent expanding impulse which widens the circle of the Ashram so that higher levels can be touched and lower spheres of influence can be included.

Some day, it will be all "realised Hierarchy" for the Hierarchy is but a state of consciousness with the life aspect, Shamballa, at the centre, and the circle of humanity constituting the emanating factor, the radiatory influence or the aura, whereby the other kingdoms in nature are evoked into responsive activity.

This is a broad and general picture of this stage of discipleship as I have attempted to convey its individual implications and its more esoteric group results. More I may not say, nor can I enlarge upon the process whereby a chela within the aura can at will and for the meeting of some urgent need

confer with the Master in the Ashram. One thing only can I tell you. The Master always has three disciples who are His closest cooperators and intermediaries. They have emerged "into His consciousness," as it is called, in response to the radiatory activity of His threefold spiritual nature. They work very closely with Him and watch over the other disciples in the group *[758]* according to their need, their ray and their point of development. You will remember in this connection how even the Christ had three disciples who were closer to Him than the other nine. This is ever true. In the Biblical story anent the Christ, you have—among other things—conveyed a picture of an Ashram as technically constituted and of the Hierarchy as it essentially exists. There were the three disciples, beloved and close; then the nine, who completed the inner Ashram. Next came the seventy who were symbolic of the Ashram as a whole and, finally, the five hundred who typified those upon the Probationary Path who were under supervision by the Master, but not by the three, the nine and the seventy until the time comes to admit them to the Path of Accepted Discipleship. In the greatest Ashram of all, Sanat Kumara has the same sequence of relationships among the great Beings Who form His group of active workers. Bear in mind, however, that these figures are symbolic and not factual. The number of disciples in an Ashram varies constantly, but always there are the three who are responsible to the Master for all ashramic activity, who are in His closest councils and who carry out His plans. The chain of Hierarchy is great and immutable and the sequences unalterable.

In considering the theme of the chela within the Master's aura, we have seen that the true pledged disciple who has reached the stage of being an accepted disciple passes from point to point within the circumference of a Master's sphere of influence until he reaches a period wherein he consciously *"knows"* his Master's aura. Now that, my brothers, is a perfectly meaningless phrase, but it is technically and esoterically correct. I will paraphrase its significance for you in an endeavour to give you some of the vital implications.

1. He is aware not only of the Master, but of what is in the Master's mind. That means that he is telepathically en rapport with his Master.
2. He is consciously past all inward discussion of what the Master wants him to do. He knows the part which he has to play.
3. He responds sensitively to the Master's aura not only upon the inner planes of life and in the Ashram proper, *[759]* but also with his physical brain. He moves within the aura in his daily physical plane life. This process necessarily falls into five stages:
   a. He is telepathically en rapport. His mind and his brain respond to the Master's mind.
   b. He is, therefore, mentally aware of the content of the Master's mind. This affects his life and service and his mind constantly formulates the telepathic impressions into organised formulas which are then available for directive processes.
   c. Being, at this stage, relatively free from glamour, he is able to respond from the angle of sensitivity and feeling and consequently able to bring through the Master's plans (his share of them) on to the astral plane.
   d. Etherically, he can begin to work with and use the ashramic force which his Master and his soul can make available to him to use upon the physical plane. He becomes what is called a "projector of force" and can then produce results upon the physical plane.
   e. His brain becomes consciously aware of the simultaneity of the above four processes so that he passes into a new phase of conscious discipleship. Through his own soul and the Master's sphere of influence the Plan lies open before him. I would point out that this is not only a higher stage of discipleship but presupposes initiate understanding.

The neophyte knows that the goal of the occultist is to work with forces. He fails, however, to recognise that this may not be consciously done until—

1. He has for a long time been simply a channel. I would have you reflect on that thought. The attainment of the capacity to be a pure channel and an unimpeded distributor is the first goal and it takes a long time. The force usually dispensed by a disciple, until the channel stage is automatic and established, is normally coloured by personality distinctiveness (even if a high grade personality). *[760]* The time has to come when the disciple can, at will, distribute the ashramic and group-soul energy in their pure state.
2. He has, therefore, to distribute energy and not force. There is much confusion in the minds of many disciples upon this matter. Until a man is an initiate of high degree, he seldom dispenses energy. He works with forces and they concern the three worlds. It has been said (esoterically) that "when the disciple can distribute the four forces and make their seven notes heard, each note of the seven having a fourfold expression, he is not able to work with energy. When he works with energy, he works with seven and not with twenty-eight." Reflect upon this. I would add that the twenty-eight belong to the seven and when the disciple works with seven, he normally and automatically releases the twenty-eight, working under the impression of the seven ray qualities.
3. He has to learn the uses of distinction and of synthesis. Herein lies a potent occult hint of special use to workers.
4. He is aware of the dangers incident to the untrained neophyte endeavouring to distribute forces, to direct so-called energies in a specific and particular direction. He realises his goal is to be a channel for a long time through purity of life, correct orientation, and non-criticism. This correct orientation involves a paradox with which all disciples must wrestle, i.e., to be oriented to the soul, and, consequently, to the Ashram and to be oriented at the same time to humanity. Only disciples close to the Master's heart (technically understood) and, therefore, consciously aware of His aura have the right—I had almost said privilege—to direct force in specific

directions. When their status is not that, their task is to act as channels for the distribution of energy in a general and universal but not in a specific manner.

A Master and, to a far higher extent, the Christ, suffers far more from those in His Own household than from those in the outer world; His work is more impeded by the advanced aspirants than by the intelligent thinkers. Bear this in mind at this time. It was not the cruelty of the outer world of men which *[761]* caused the depths of sorrow to the Christ when on earth; it was His Own disciples, plus the massed sorrow—spread over the entire cycle of life, past, present and future—of humanity.

Disciples gravitate into world groups and many of them are doing far more efficient work than those gathered together into esoteric groups. The advanced accepted disciple has always his own group which he gathers around him for active and creative work. I would remind you of this. The gauge of a disciple's capacity lies in his influence—through pen, word of mouth, and personal influence—upon other people.

Under the Law of Correspondence, there is ever a numerical relation with established numerical entities. The six stages of discipleship are naturally related to the six schools of Indian philosophy which were in reality the six "seed schools" for all philosophical surmise and work. There are not six types of Ashrams corresponding to the six stages of discipleship because there are seven Ashrams (one for each ray type) and all the six stages of discipleship are related to all the Ashrams and all the seven ray types express (at some stage of their unfoldment upon the Path of Discipleship) these six steps towards the centre.

The centres, as used by the disciple in his unfolding progress, are dependent upon the ray type to a great extent but it is not my intention to take up this subject of the centres in this series of instructions. I shall be dealing with the subject at some length in the final part of *A Treatise on the Seven Rays.*

I would like, however, to make clear at this point that the Master never uses a disciple's centres as distributing agencies for force. In the last analysis,

the centres are (when functioning correctly) reservoirs of force and distributors of energy, coloured by specific quality and of a certain note, vibration, and strength. On the final stages of the Path of Discipleship, they are entirely controlled by the soul, via the head centre, but it should be borne in mind that after the fourth initiation and the disappearance of the causal body, there is *no form* aspect or vehicle which can hold the disciple a prisoner or any way limited. After the third initiation, the lower centres have no control whatsoever over the outer mechanism of response; from *[762]* the standpoint of the highest occult training and when the disciple is in the Ashram itself, the centres are viewed as simply channels for energy. Until the time of the third initiation, they assume temporary importance in the training process because it is through them that the disciple learns the nature of energy, its distinction from force and the methods of distribution —the latter being one of the last stages in the training process.

The constitution of the ego, or Soul, is the factor of paramount importance to the Master in the task of training the disciple for hierarchical work. This necessarily involves the three higher centres (head, heart and throat). It is with the so-called egoic lotus that He is concerned and this is a point which the disciple is very apt to forget. The soul is pre-occupied with its own life; the details of the personality life (its inadequate expression or shadow in the three worlds) simply make no impact whatsoever upon the soul consciousness. As the violence of the personality life grows, the soul which has been increasingly the recipient of the best the aspiring personality has to offer and which has been slowly turning its attention towards the mind of the personality, becomes also aware of an opposing factor to true soul expression upon the outer periphery of life. Then the battle of the higher pairs of opposites begins—the battle between soul and personality, *consciously waged on both sides.* That is the point to have in mind. This conflict culminates, prior to each of the first three initiations, in the confronting of the two opponents; the Dweller on the Threshold (of initiation, my brother) and the Angel of the Presence stand face to face. But with that battle, we are not here concerned. We are occupied with the theme

of the response to hierarchical energy as embodied in the Master's aura and from thence transmitted to the disciple. The channel or channels of direction (there are three of them) might be expressed thus:

I. The Hierarchy.

1. The Master.
2. The Ashram.
3. The soul of the disciple.

II. Humanity.

1. The disciple. *[763]*
2. The antahkarana.
3. The three higher centres.

This is the broad and general process, reaching from the universal (as far as the individual disciple is concerned), to the particular, i.e., the disciple in a physical body.

The detail of the descent of energy or of the process of spiritual inspiration (both these phrases pictorially present the concept of response to the Master's aura) might be put as follows:

1. The Master's aura.
2. The egoic lotus or soul body.
3. The inflow of ashramic energy, via
   a. The sacrifice petals or the will aspect.
   b. The love petals or the love-wisdom aspect.
   c. The knowledge petals or the mind aspect.
   This process will be affected by the ray type of the disciple.
4. The response from the disciple upon the physical plane and the receptivity of his centres to the activity engendered by the soul, under impression by the Master would be as follows:
   a. The sacrifice petals would transmit energy to the head centre, via the sacrifice petals (three of them) to be found in the ring of petals

immediately around the “Jewel in the Lotus”; from thence to the sacrifice petal in the three love petals and in the three knowledge petals. You, therefore, have five transmitting points of will-energy.

b. The love petals similarly transmit love-energy to the heart centre, via the love petals, again five in all.

c. The knowledge petals transmit energy, the energy of intelligent activity, to the throat centre, again in the same manner, via the five knowledge petals.

This process going on in the egoic vehicle and registered by the disciple upon the physical plane, produces eventually what could be called a “potent centre of invocation.” This *[764]* invoking centre evokes response from the Spiritual Triad so that eventually you have:

I. The Spiritual Triad, the custodian of monadic energy.

The atmic permanent atom.

The sacrifice petals.

The antahkarana.

The physical permanent atom within the egoic lotus.

The head centre.

II. The Spiritual Triad.

The buddhic permanent atom.

The love petals.

The antahkarana.

The astral permanent atom within the egoic lotus.

The heart centre.

III. The Spiritual Triad.

The manasic permanent atom.

The knowledge petals.

The antahkarana.

The mental unit.

The throat centre.

These details, brother of mine, are of technical interest, are purely academic and constitute simply *word symbols* of an inevitable evolutionary process. They describe the divine inspiration to which all human beings are subjected as an integral part of the life of God Himself and one which is consciously registered when a man reaches the stages of discipleship and initiation. They demonstrate, when rightly understood, the nature of the Science of the Breath. That Breath is all and in the method of invocation and evocation which underlies the entire process, you have a hint as to the structure and activity of the Heart of the Sun, the organ of this second ray solar system, and the diastole and systole system of evolution which is found in the universal life process.

PART IX

Each time we consider the various stages of discipleship, it becomes more difficult to give the neophyte a true picture of the state of consciousness and the inner situation and relationships. *[765]* This is also due to the fact that I am attempting to deal (in these more advanced stages) with awarenesses which have no parallel or correspondence in the experience of even the advanced aspirant. When we are considering the last three stages, we are definitely dealing with that which might be called the initiate-consciousness at a high stage of expansion and with knowledge for which we have no terminology.

Is it not apparent to you that the initiate of high degree lives in a world of reactions and of subtle phenomena which are totally unimaginable to the average disciple? He is, therefore, when functioning on the physical plane or in the three worlds, only bringing the lowest aspect of his consciousness into play and action. I have for years taught you, and your interest has been profound. Many of the technicalities of the occult sciences are yours and you know much theoretically. This is evidenced by the interest shown and in the questions submitted. These dealt with the permanent atoms, their functioning and vitalisation.

From the standpoint of the initiate such questions are of no moment; to be interested in the permanent atoms is on a par with being interested in the nature of the gastric juices which make the process of living on the physical plane a continuous rebuilding. The analogy is closer than you think. Occultly speaking, a constant consideration of the digestive system or of any other of the bodily functions leads to difficulty. Chronic invalids are frequently so (though not in every case) because of their physical pre-occupation with the form nature on the outer plane over a long period of years. It is possible (and I say this with deliberation) to have serious physical disability and yet to be so full of vitality and so uninterested in the physical mechanism that chronic invalidism (as usually understood) is not possible. This is not the same thing as the triumph of mind over matter or

the theory of perfect health; it is a question of a *surmounting energy-emphasis which negates the imposition of force effects upon the consciousness.* Ponder on this last sentence because it holds the key to the right handling of the health problem in the future.

In the same way, a constant consideration of the permanent atoms and of the spirillae would lead to an intensification of *[766]* the form life and to the tyranny of force as it flows through them. There are undoubtedly analogies and correspondences that could be worked out in connection with the spirillae in the microcosmic life and the planes and subplanes of the macrocosm with a possible subsequent relation of both to the seven centres, microcosmically understood, and the seven planetary schemes, macrocosmically understood. But the goal for the majority of aspirants is not to limit their consciousness by a concentration upon the minutiae, such as the permanent atoms and the details connected with the individual form nature. The objective of each aspirant is to expand his consciousness to include that which lies beyond himself, to attain to the more elevated states of consciousness in the life of the group and of humanity, and to integrate himself consciously into the Hierarchy, eventually into Shamballa, and occultly to *"know"* God in His many phases of all-inclusive extension and perfection.

A close concentration upon and study of the spirillae and atoms would be scientifically and technically interesting and possible, but would not lead to increased spiritual development but to personality emphasis and, therefore, to increased difficulty in the treading of the Path. The more advanced a disciple, the more dangerous such emphasis and pre-occupation would be, whereas the scientist or the aspirant upon the Probationary Path could study such matters with relative impunity because he would not bring in the energy which could galvanise these "points of force" into dangerous activity.

For this reason I am not dealing with the permanent atoms as there is no need for you to give time and consideration to them. If you are living as desired and if you are seeking to profit by my instructions, the training of

the lower nature and the development of the forces which function as form "divinely consecrated," will proceed normally and safely. I mentioned the permanent atoms to show the lines of energy distribution but not in order to indicate any need for a mental interest in these aspects of form life.

Stage VI. The Chela within the Master's Heart.

We arrive now at a consideration of the last of the six stages of discipleship. This was described by me in the following terms: *[767]*

> "The stage where the disciple is in close touch always; he is being definitely prepared for immediate initiation or having taken initiation—is given specialised work. At this stage he is described as a Chela within his Master's Heart."

One thing I would here emphasise as I seek to give some light upon this subject. Being within the Master's Heart in no way indicates a love-relationship between Master and disciple. The normal reaction is that at last the disciple has merited the right to be truly loved and, therefore, to be truly close to the Master. His life or lives of service have brought him at last the reward; he has now free access to the Master in the closest possible and mutual relationship of loving understanding. This stage of discipleship has absolutely no reference to this at all.

For another thing, brother of mine, when the disciple reaches this stage he is no longer what you understand by an accepted disciple. He is an initiate of high standing and of elevated degree and has passed out of the supervision and the safeguarding of a Master into a direct relation with the Master of all the Masters, the Christ, who is the central point in the Hierarchy, just as the Master is the central point in an ashram. The Master is the heart of His group and the Christ is the heart of the Hierarchy. The closer one gets to realisation, the clearer becomes the concept that the point at the centre and the periphery are one.

The significance of the word "heart" is the significance of life itself, as it beats eternally at the very heart of the universe. Within that life, the initiate

now *consciously* stands, realising himself not so much as being a recipient of life, but as a distributor of life. This is a very different thing and holds the key to this stage of discipleship.

The "Master's Heart" is a technical term, indicating the sources of life and many analogous interpretations. There is at this stage and after a certain major initiation, a direct line of energy or of life—sensed, recognised, active and utilised—between the conscious disciple and

1. The disciple's heart centre.
2. The heart centre in the head. *[768]*
3. The egoic lotus, which (until the fourth initiation) is the heart centre of the monadic life.
4. The Master at the centre of His group.
5. The Christ, the heart centre of the Hierarchy.
6. The life of the Monad which begins to make itself felt at the third initiation.
7. The Lord of Life Himself, the heart centre of Shamballa.

The line of relationship then extends from these onward and outward, and upward (spherically considered) to the *Life* at the very centre of our Earth's "alter ego," the planet Venus, to Jupiter and thence to the solar Lord Himself and on to a point in the Sun, Sirius. You can see, therefore, how different this stage is from what might be imagined. It is one which marks a new departure or beginning and a great transition. It is a stage which one enters through the open door of Nirvana, the beginning of the Path of the Higher Evolution. It is a stage which marks a specific location (if such an inappropriate word can be used) of the disciple upon that upward Way which is revealed by the lighted Way; it is the attainment of the innermost point of realisation, called esoterically "within the heart."

I spoke to you elsewhere about world disciples being "close to the Master's heart." This is not the same thing as being "within the Master's heart." One refers to the Master upon the disciple's ray; the other refers to the Christ,

the Synthesis within the Hierarchy of all the rays. The world today offers opportunity to all disciples to become world disciples, close to the Master's heart, and to pass rapidly through the earlier stages of discipleship. It offers opportunity to world disciples to begin their approach to the Heart of the Hierarchy, to Christ. It is with this first possibility that you should be concerned, for—as you come closer to your group—you can begin to get that training which will develop in you *world* usefulness. Are the majority of you too old to achieve this? That is for you to say. The soul knows no age and can use its instrument if it makes itself into a suitable and available instrument. Are you too set and too pre-occupied with yourselves to achieve the detachment needed for world service? That is for you to find out and to prove to yourselves. This group has had much opportunity *[769]* offered to it and much teaching. The output in devotion and service, demonstrated by this group, should be quite unusual and it should be a *group* demonstration. I would ask if this is so? Are you too depressed (which is a synonym for selfishness) and too sensitive to render service to humanity in a larger way than hitherto? That can be overcome *if you care enough.* Is your awareness a constant group-awareness? Or is it a constant self-awareness which comes consistently between you and your fellowmen? That is for you to discover. Have you the deep humility—based on a realisation of the Plan and the glory of the goal—and not a sense of self-depreciation over which you gloat and regard as an indication of spiritual humility? You need to re-interpret this theme of humility, as well as all your terms, in the light of the esoteric and spiritual values. Can you do this?

Earlier, I used a phrase in which I referred to "disciples assembling, in this cycle, at the call of the Hierarchy." This has a definite relation at this time to our theme of discipleship and its various stages. "The call of the Hierarchy" goes out to humanity as a whole; it is sent out through the medium of the groups and Ashrams which are presided over by many of the Masters. It is caught and heard by many different types of people and in their response much distortion of that call creeps in; only the advanced disciple either brings it through correctly or responds adequately. The others

respond to partial aspects of the call and their consequent activity is spasmodic, based upon erroneous interpretations, coloured by personality faults, delayed by inertia and often selfishly based. By the response of the disciples in His group or Ashram, the Master gauges the place and status of the disciple, though there are, of course, many other indicatory evidences.

Let us look at some of the types of people who respond to the call. Most of them do so unconsciously but react sympathetically, because something in them synchronises with the call, or because they are sensitive to certain vibratory influences.

1. There are the true lovers of humanity, who, though they may have absolutely no knowledge of esotericism, yet care enough to do what they can to help. Unconsciously, they can be used by the Hierarchy to do good and efficiently *[770]* selfless work. They are frequently more constructive than pledged or accepted disciples, because they are unconscious of status, of any responsibility in an Ashram and of their individual importance.
2. Psychics everywhere throughout the world and of all kinds. They respond to those upon the astral plane who are catching the higher impression or who telepathically get some aspect of the projected idea. In such cases there is always glamour, distortion and misrepresentation. This causes much trouble but is a force with which the leaders and teachers of humanity must reckon. It affects the least intelligent of the masses of men and does give them some general, even if distorted, idea of the Plan, but is apt to revolt the intellectual, and complicate the work of the trained disciple.
3. Probationary disciples who receive and respond to the impression more promptly and clearly than the above group. They usually receive it through the vision and teaching of a senior disciple. Their service to the Plan is frequently spoiled by their ignorance, their self-centredness and their misrepresentation of the imparted teaching. Their approach both to the truth and to the teacher is too personal.

4. Accepted disciples who get the Master's idea and plans in far greater completeness, but fail often to work them out as they should be in the world of daily living and of service because they are so pre-occupied with their own problems as disciples, with their own character training, and with their status in a Master's Ashram and His interest in them. If they would forget themselves, their difficulties and their individual interpretations of truth, and just love their fellowmen and each other, and if they would simply *obey to the point of crucifixion* the "order of Service," they would pass more rapidly through the various stages of discipleship.
5. Disciples close to the Master's heart, world disciples and those who are consciously in His aura, know His plan, which is the Plan of the Hierarchy as a whole, though emphasising some appropriate aspect. They usually play *[771]* their part successfully, and their success is largely due to their constant group awareness and to a deep humility and, naturally, to a well-developed intellect and controlled astral body.

There is little more that I can say to you all at this time anent the group work and relationships. There is an esoteric loyalty which is different to the ordinary world loyalty which I seek to see developed in the group. Some of you, particularly those who take quick refuge in self-defense, need to learn this silent loyalty which serves to integrate the group, as one. It is easy in self-defense to sacrifice one's brothers and one's fellow workers. It is not easy to heal the subjective rift thus made.

Clear thinking is needed along many lines as this group begins to cohere and work together. An acute discrimination is also required. These are days when the lines of demarcation between the Forces of Materialism and the Forces of Light must be clearly defined. When the contrast between the way of love and goodwill and the way of cruelty and hate is being clearly defined on earth, disciples must exercise an unprejudiced attitude. To this group comes the difficult task of standing firmly on the physical plane against that which is destructive and hateful (in the true sense of the word),

doing all that can be done to bring the destructive agencies to an end and to final powerlessness and, at the same time, preserving an inner attitude of complete harmlessness and loving understanding. For, my brothers, there are principles and ideals in the world at this time worth struggling for, but whilst the struggle is on it is necessary consciously to preserve and create that field of living, loving energy which will eventually bridge the gap between the two opposing factions and groups and so enable later contact to be made. Some of you are not thinking with sufficient clarity about the issues involved, being unduly engrossed with the outer signs of the struggle and so losing the long range picture. The dual life of active world participation in opposing that which is seeking to hold back and to destroy humanity and its highest ideals and—at the same time—to preserve a steady attitude of love, is not an easy one, particularly for some of you. Such is human integration today that it is not possible for any person or groups of people to isolate themselves away from *[772]* human activities and human welfare. Nor is a negative attitude adequate to the solution of the present world crisis. Those who refuse to share in the world karma and pain will find their entire progress inevitably slowed down, for they will have put themselves outside the great tide of spiritual force now sweeping in regenerating streams throughout the world of men. The present world conflict is analogous to the stern conflict which is going on within the hearts and lives of all the world aspirants and disciples and is inevitably a sign that they are setting their feet upon the Path of Conscious Discipleship. The higher Self and the personality meet face to face for the determination of that decision for which the soul (the Self) upon its own plane is waiting. This is what is also happening with the world aspirant, Humanity, at this time. Ponder with care upon this idea. It is not possible for members of the New Group of World Servers to divorce themselves from the acute situation now to be seen and felt. They cannot and must not escape into a cul-de-sac of personal training and individual interests. If that is your attitude, then there is little that I can do for you, for this would indicate to me an inability to differentiate in values, a desire to retreat in thought from the unhappy and

the unpleasant and to shift responsibility on to the shoulders of others, plus a failure to identify yourselves with humanity.

The call to world salvage has gone out and today disciples are assembling all over the world. It is not an assembling upon the physical plane but a profound subjective happening. Each of the Masters is sending out the call and many probationary disciples, even though placed upon the furthest point in the periphery of the Master's influence, are responding with eagerness; their motives are normally mixed and their response is frequently galvanised by a desire for personality progress and aggrandisement. They are, at this particular time, greatly complicating the call to service but their distortions are bringing about the fulfilment of the New Testament prophecy that (at the time of the end) there will be much distortion of the truth concerning the spread of the Christ consciousness and the return of the Christ, or the "Second Coming."

And so, from stage to stage the disciple passes, going from light to light, from perception to perception, from force to *[773]* energy, from personality focus to soul integration and, then, from soul to spirit, from form to life. He has explored all the avenues of knowledge; he has descended into the depths, into hell and into the valleys; he has climbed the mountain top of initiation and from there has swung out beyond space and time; he has lost all self-interest and is a focussed point of thought in the mind of God. Can I say more than this? I think not, my brothers. And so I bring to an end this series of instructions and my responsibility in this connection is ended. Yours now begins.

THE TIBETAN.

SECTION FOUR — SUMMARY OF THE TIBETAN'S WORK (1919-1943)

[777] In 1919, during the month of November, I made a contact with Alice A. Bailey and asked her to do some writing for me and also to undertake the publishing of certain books which— under the sequential giving out of truth —were due to appear. She refused immediately, having no sympathy with the flood of so-called occult literature being passed out to the public by the various occult groups, having no experience in writing for the public, and having also a profound dislike of every form of psychic writing and of psychic work. Later, she changed her mind when I explained to her that telepathic rapport was a proven thing and a matter of scientific interest, that she was neither clairaudient or clairvoyant and never would be and that (above all) the test of truth was the truth itself. I told her that if she would write for a period of a month, the material transcribed would prove to her whether it contained truth, whether it evoked intuitive understanding and recognition and whether it had in it that which might be of value in the new spiritual era which was impending. She, therefore, overcame her disgust of this type of work and of the many occult presentations of truth which were prevalent; she only stipulated that the writing should go out with no claims whatsoever and that the teachings should stand or fall on their own merits.

The first book published was *Initiation, Human and Solar* . This was the result of her first effort to do this kind of work; it laid the foundation of all the succeeding books. Since then she has written for me for nearly twenty-five years. The books have gone out in line with a deep, underlying purpose which it may interest you to know about and they have received a worldwide recognition.

Initiation, Human and Solar was intended to bring the *fact* of the Hierarchy to public attention. This had been done by H.P.B. by inference and statement but not in any sequential form. The Theosophical Society had taught the fact of the *[778]* Masters, though H.P. Blavatsky (in a

communication to the Esoteric Section) stated that she bitterly regretted so doing. This teaching was misinterpreted by later theosophical leaders and they made certain basic mistakes. The Masters Whom they portrayed were characterised by an impossible infallibility, because the Masters are Themselves evolving; the teaching given endorsed an engrossing interest in self-development and an intense focussing upon personal unfoldment and liberation; the people who were indicated as initiates and senior disciples were entirely mediocre with no influence outside the Theosophical Society itself; complete devotion to the Masters was also emphasised—devotion to Their personalities. These Masters were also shown as interfering with the organisation life of the various occult groups which claimed to be working under Their direction. They were made responsible for the mistakes of the leaders of the groups who took refuge under such statements as: The Master has instructed me to say, etc., the Master wants the following work to be done, or the Master wants the membership to do thus and so. Those who obeyed were regarded as good members; those who refused to be interested and obedient were looked upon as renegades. The freedom of the individual was constantly infringed and the weaknesses and ambitions of the leaders were provided with an alibi. Knowing all this well, A.A.B. refused to be a party to any such constantly recurring activity, for such is the history of practically all the known occult groups which attract the attention of the public. Even had I wanted to work in such a way (which no one affiliated with the Hierarchy ever does), I would have found no collaboration from her.

Letters on Occult Meditation followed next. These indicated a somewhat new approach to meditation, based not on devotion to the Masters but on a recognition of the soul in each person. This was succeeded by *A Treatise on Cosmic Fire.* This book was an expansion of the teaching given in *The Secret Doctrine* on the three fires—electric fire, solar fire and fire by friction—and it was an awaited sequence; it also presented the psychological key to *The Secret Doctrine* and is intended to offer study to

disciples and initiates at the close of this century and the beginning of the next century, up until 2025 A.D.

[779] Later A.A.B. felt that it would be of value to me and to the work if she demonstrated that she could write books (useful to students) apart from transcribing my writings and taking down my notes, rendering them into the thought-provoking English which together we have developed as a medium for transmission of the ideas which it is my dharma to make public. The average psychic and medium is not usually of a high-grade intelligence and A.A.B. desired to prove (for the aiding of the work of the future) that one could do definitely psychic work and be of a real intelligence. She has, therefore, written four books which are entirely her own production:

The Consciousness of the Atom.

The Soul and Its Mechanism.

From Intellect to Intuition.

From Bethlehem to Calvary.

She has also written one book in collaboration with me, entitled *The Light of the Soul* ; in it I give the translation of the Sanskrit Sutras of Patanjali and she contributes the commentary, referring to me occasionally for reassurance as to meaning.

Then followed *A Treatise on White Magic* . This was written years ago. As it was written it went out, chapter by chapter, to the senior students of the Arcane School as reading matter only. It is the first book ever given out upon the training and control of the astral or emotional body. Many occult books have been written upon the subject of the physical body and its purification and upon the etheric or vital body; most of them have been compilations of other books, both ancient or modern. This book of mine, however, is intended to train the modern aspirant in the control of his astral body, by the aid of the mind as that mind is, in its turn, illumined by the soul.

The next book undertaken was *A Treatise on the Seven Rays.* It is a long book, not yet completed. It is taking shape in four volumes, two of which are already published, one is ready for publication and the final volume is in process of writing. Volumes one and two deal with the seven rays and their seven psychological types and thus lay the foundation for the new psychology for which modern psychology, materialistic as it may be, has laid a sound basis. Volume three is entirely given over to the subject of esoteric astrology and forms a unit *[780]* in itself. It is intended to launch the new astrology which is founded on the soul and not on the personality. Orthodox astrology sets up a chart which gives the fate and destiny of the personality, and when that personality is little evolved or is only of an average development, it can be and often is amazingly correct. It is not so correct, however, in the case of highly developed people, aspirants, disciples and initiates who are beginning to control their stars and consequently their actions; the events and the happenings in their lives then become unpredictable. The new and future astrology endeavours to give the key to the horoscope of the soul, as it is conditioned by the soul ray and not by the personality ray; enough has been given by me to enable astrologers, who are interested and of the new inclination, to work out the future from the angle of this new approach. Astrology is a fundamental and most necessary science. A.A.B. is not well versed in astrology; she cannot set up a chart nor could she tell you the names of the planets with the houses which they rule. I am, therefore, entirely responsible for all that appears in this and all my books, except, as before explained, the one book, *The Light of the Soul.*

The fourth volume deals with the subject of healing, and with the bridging, by the antahkarana, of the gap which exists between the Monad and the personality; it also gives the Fourteen Rules which those in training for initiation have to master. Again, I would call your attention to this last theme, reminding you that the true initiate has never made the slightest claim, either privately or publicly, to be an initiate. It is against the occult law and too many people of no particular spiritual focus or intellectual

capacity make these claims and consequent harm has ensued, thus lowering the idea of the Hierarchy and the nature of adeptship in the eyes of the watching public. I am, therefore, entirely responsible for the Fourteen Rules and their elucidation and application. A.A.B. has never claimed to be more than a working disciple, occupied with world work (which no one can deny) and has re-iterated again and again that the word "disciple" is the legitimate and non-controversial word (as well as the truthful word) to be used for all grades of workers in the Hierarchy from the probationary disciple, *[781]* loosely affiliated with certain disciples in that Hierarchy, up to and including the Christ Himself, the Master of all the Masters and the Teacher alike of Angels and of men. She has steadily set herself, with my full approval, against the unwholesome curiosity as to status and title which is a blight on so many occult groups, leading to the full tide of competition, jealousy, criticism and claim-making which distinguishes the majority of the occult groups, which renders futile so many of their publications and which hinders the general public from receiving the teaching in its purity and simplicity. Status and title, place and position count for nothing. *It is the teaching that counts* —its truth and its intuitive appeal. This you must constantly bear in mind. The accepted disciples of a Master who arrive at recognition of Him from within themselves—a recognition which can then be corroborated by their fellow disciples and used by the Master Himself as a factual condition—know their Master, accept teaching from Him and *among themselves speak of Him as He is to them* but not to the outside world. The papers lately printed in The Beacon and inadequately censored were given by me, as a Master, to the members of a group within my Ashram. This group has preserved my anonymity for more than a decade, which was their correct and obvious duty.

The books, therefore, have been going out steadily for years. When *A Treatise on the Seven Rays* is completed, a short book on glamour ready for the press and this book on DISCIPLESHIP IN THE NEW AGE is in the hands of the public, then the work of A.A.B. for me will be over, she can

resume her work in the Ashram of her own Master—the work of His disciple.

The next phase of the work which I sought to see accomplished is now in working order. It was my wish (as it is the wish of many associated with the Hierarchy) to see an esoteric school started which would leave the membership free, which would bind them by no pledges or oaths and which would—whilst assigning meditation, study and giving esoteric teaching—leave people to make their own adjustments, to interpret the truth as best they could, to present to them the many points of view and at the same time communicate to them the deepest esoteric truths which they could recognise if there was that in *[782]* them which was awakened to the mysteries and which, even when read or heard, could do them no harm if they lacked the perception to recognise the truth for what it was. Such a school was started in 1923 by Alice A. Bailey with the aid of Foster Bailey and certain students of vision and spiritual understanding. She made it a condition that I should have nothing to do with the Arcane School, and that I should have no control over its policies and curriculum. Even my books were not used as textbooks and only during the past three years has one of them, *A Treatise on White Magic,* been adopted as a course of study and that at the very earnest request of many students. Also, some of the teaching upon the antahkarana (which will appear in the fifth volume of the *Treatise on the Seven Rays*) has been used for two years in one section of the fourth degree, entitled *Weavers in the Light* . The teaching on glamour has been given as some of the reading matter for another section.

No obedience is expected in the Arcane School, no emphasis is laid on "obeying the Master," for no Master is running the school. Emphasis is laid upon the one Master in the heart, the soul, the true spiritual man within each human being; no theology is taught; the student is under no compulsion to accept any interpretation or presentation of truth; he can accept or reject the fact of the Masters, of the Hierarchy, of reincarnation, or of the soul and still remain a member of the school in good standing. No loyalty is expected or asked, either to the school or to A.A.B. Students can work in

any of the occult, esoteric, metaphysical or orthodox groups and churches and still be members of the school. They are asked to look upon such activities as fields of service wherein they can express any spiritual help they may have gained through their work in the school. Leaders and senior workers in many occult groups are working in the Arcane School, but they feel perfectly free to give their time, loyalty and service to their own groups.

This school has been in existence for twenty years and is now entering into a new cycle of growth and usefulness—along with the whole of humanity—and for this due preparation is being made. The keynote of the school is *service* , based on love of humanity. The meditation work is balanced and paralleled by study and by the effort to teach the students to serve.

[783] Another phase of my work came into existence about ten years ago when I started to write certain pamphlets for the general public, calling attention to the world situation and to the New Group of World Servers. I thus endeavoured to anchor on earth (if I may use such a phrase) an externalisation or a symbol of the work of the Hierarchy. It was an effort to band together subjectively and (where possible) objectively all those people of spiritual purpose and deep love of humanity who were actively working in many countries, either in organisations or alone. Their name is legion. Some few are known to the workers in the school. Thousands are known to me but not to them; all are working under the inspiration of the Hierarchy and are, either consciously or unconsciously, fulfilling the duties of agents of the Masters. Together they form a band, closely knit on the inner side by spiritual intention and love. Some are occultists, working in the various occult groups; some are mystics, working with vision and love; others belong to the orthodox religions and some recognise no spiritual affiliations, so-called, at all. All are, however, animated by a sense of responsibility for human welfare and have interiorly pledged themselves to help their fellowmen. This great group constitutes the World Saviour at this time and will salvage the world and inaugurate the new era after the war. The pamphlets which I wrote (the first of which was called *The Next Three*

Years) indicated their plans and purposes, and made suggestions as to modes and methods of cooperation with this group of World Servers, already in existence and active in many fields.

Those whom the New Group of World Servers influence and with whom they seek to work and who can act as their agents, we call the men and women of goodwill. I made an effort to reach these people in 1936 when there was a faint possibility that the war even at that late hour might be averted. Many will remember that campaign and its relative success. Millions were reached by means of the spoken and written word and by the radio but there were not enough people, spiritually interested, to take the needed steps to stem the tide of hate, evil and aggression which threatened to engulf the world. The war broke out in 1939 in spite of all the efforts of the Hierarchy *[784]* and Their workers, and the goodwill work fell naturally into abeyance. That part of the work in which members of the Arcane School had sought to serve and which had resulted in the forming of nineteen centres for service in as many countries had temporarily to be dropped—but only temporarily, my brothers, for goodwill is the "saving force" and an expression of the will-to-good which animates the New Group of World Servers.

I would emphasise that this work of anchoring the New Group of World Servers and organising the goodwill work has nothing whatsoever to do with the school except in so far that members in the school were given the opportunity to help in the movement. They were left entirely free to do so or not as they chose; a very large percentage ignored the effort altogether, thus demonstrating the freedom which they felt and had been taught.

When the war broke and the entire world was hurled into the consequent chaos, horror, disaster, death and agony, many spiritually minded people were anxious to stay aloof from the struggle. They were not the majority but a powerful and noisy minority. They regarded any attitude of partisanship as an infringement of the law of brotherhood and were willing to sacrifice the good of the whole of humanity to a sentimental urge to love all men in a manner which necessitated their taking no action or decision of any kind.

Instead of "my country right or wrong," it was "humanity, right or wrong." When I wrote the pamphlet called *The Present World Crisis* and the succeeding papers on the world situation, I stated that the Hierarchy endorsed the attitude and aims of the United Nations, fighting for the freedom of the whole of humanity and for the release of the suffering people. This necessarily placed the Hierarchy in the position of not endorsing the Axis position in any way. Many in the goodwill work and some few in the school interpreted this as political in import, presumably believing that a position of complete neutrality, where both good and evil are concerned, was demanded of spiritually inclined people. Such people fail to think clearly and confuse an unwillingness to take sides with brotherly love, forgetting the words of the Christ that "he who is not with me is against me." *[785]* Let me repeat what I have oft said before. The Hierarchy and all its members, including myself, love humanity but they will not endorse evil, aggression, cruelty and the imprisoning of the human soul. They stand for liberty, for opportunity for all to move forward along the way of light, for human welfare without discrimination, for kindness and the right of every man to think for himself, to speak and to work. Necessarily they cannot, therefore, endorse the nations or the people in any nation who are against human freedom and happiness. In Their love and Their grasp of circumstance, They know that in a later life or lives the majority of those who are now the enemies of human freedom will themselves be free and tread the Lighted Way. In the meantime, the entire force of the Hierarchy is thrown on the side of the nations struggling to free humanity, and on the side of those in any nation who thus work. If being on the side of goodness and freedom is deemed detrimental to the spiritual issues, then the Hierarchy will work to change the attitude of people as to what is spiritual.

I have, therefore, been interested in three phases of the work: the books, the Arcane School, and the New Group of World Servers. The impact made upon the world by these three aspects of the work has been definitely effective and useful. The sum total of the useful work accomplished is what

counts and not the criticisms and the misunderstanding of those who, basically, belong to the old order, and to the Piscean Age. They are, therefore, unable to see the emergence of the new ways of life and the new approaches to truth.

I have stood all this time behind the scenes. The books and pamphlets have been my responsibility and carry the authority of truth—*if truth is there* — and not the authority of my name or of any status which I might claim, or which might be claimed for me by the curious, the inquisitive and the devotee. I have dictated none of the policies of the school or interfered in its curriculum; for them A.A.B. is responsible. My books and pamphlets have been made available to school students along with the rest of the general public.

I have sought to aid the goodwill work (for which Foster Bailey is responsible) by suggestion and by indicating what is the work that the New Group of World Servers are seeking to *[786]* do, but no authoritative requests have been made in my name, nor will they ever be made. The sum total of all these activities has been good; the misunderstandings have been few and have been inherent in the personal equipment and attitude of the critical. Criticism is wholesome so long as it is not permitted to become destructive.

Paralleling these major activities, I have, since the year 1931, been training a group of men and women, scattered all over the world, in the techniques of accepted discipleship, academically understood. Out of the many possible neophytes, I indicated a group of approximately 45 people—some known personally to A.A.B. and some quite unknown—who had demonstrated a willingness to be trained and who could be tried out for fitness for the group work of the new discipleship. These people received direct personal instructions from me and certain general instructions which embodied the newer approach to the Hierarchy and to the spiritual life, though based, of course, on the ancient rules. Some of these instructions are made available to the general public in this book, but no indication is given of the persons thus trained and no information will be made available;

names, dates and locations are changed, though the instructions remain as given.

Necessarily these people have, from their contact with me, ascertained my identity. They have known for years who I am. But they have preserved my anonymity with great care and under real difficulty, owing to the fact that hundreds of people in nearly every country in the world have speculated upon my identity and many of them have guessed it accurately. Therefore, today, in spite of all that A.A.B. and my disciples have been able to do, it is generally conceded that I am a Master and a name has been given to me. To my own group of specially picked aspirants I have acknowledged my name *when they themselves had interiorly arrived at it* . It was both foolish and false to do otherwise; in communicating with them or in writing instructions on the new discipleship, I necessarily took my rightful position and name. Some of these instructions have been deemed by me as useful and appropriate for more general use and were embodied in the series of papers upon the *Stages of Discipleship* issued under my name in The Beacon. They *[787]* were carefully edited, prior to publication, except in one paper when, some months ago under the pressure of very heavy work, A.A.B. omitted to delete one paragraph in which I do speak as a Master. This paragraph, much to her distress, appeared in the July 1943 *Beacon* . After many years of protecting my identity, she made this slip and it has, therefore, been publicly stated that I am a Master.

In this connection, there are three points to which I would like to call your attention.

Earlier—many years earlier—I stated in *A Treatise on White Magic* that I was an initiate of a certain standing but that my anonymity would be preserved. Years later, owing to this mistake, I am apparently in the position of contradicting or reversing myself, and so changing my policy. Actually I am not doing so. The spread of the teaching alters circumstances and the need of humanity demands at times a changed approach. There is nothing static in the evolution of truth. It has long been my intention to do all that

was necessary to bring the fact of the Hierarchy and its membership more definitely before the public and in a more arresting way.

Years ago, I definitely told A.A.B. (as did her own Master) that her major duty as a disciple was to familiarise the public with the true nature of the Masters of the Wisdom, and thus offset the erroneous impression which the public had received. This she has done to a certain degree but not to the full extent that was intended. She has shrunk from the task, owing to the disrepute into which the whole subject has fallen because of the false presentations given out by the various teachers and occult groups, plus the ridiculous claims put out by the ignorant about us. H.P.B., her predecessor, stated in certain instructions sent out to the Esoteric Section of the Theosophical Society that she bitterly regretted ever mentioning the Masters, Their names and functions. A.A.B. has been of the same opinion. The Masters, as portrayed in the Theosophical Society faintly resemble the reality; much good has been done by this testimony to Their existence, and much harm by the foolish detail at times imparted. They are *not* as pictured; They do *not* issue orders to Their followers (or rather devotees) to do thus and so, to form this or that organization, nor do They indicate *[788]* certain individuals as being of supreme importance and hierarchical status; They know full well that disciples, initiates and Masters are known by their works, their deeds and their words; they have to prove their status by the work they accomplish.

The Masters work through Their disciples in many organisations; They do *not* exact, through these disciples, the implicit obedience of the organisation members, nor do They exclude from the teaching those who disagree with the organisational policies or the interpretations of the leaders. They are not separative and antagonistic to the groups working under various disciples or other Masters, and any organisation in which the Masters are interested would be inclusive and not exclusive. They do not fight over personalities, endorsing this one or rejecting that one simply because the policies of an organisational leader are, or are not, upheld. They are not the spectacular and ill-bred people portrayed by the mediocre leaders of many groups, nor

do They choose (for Their pledged disciples and prominent workers) men and women who, even from a worldly point of view, are of a pronounced inferiority or who deal in claim-making and in the art of attracting attention to themselves. To be a probationary disciple, one can be a devotee; the emphasis can then be laid on purification and the acquiring of an intelligent understanding of brotherhood and human need; to be an accepted disciple, working directly under the Masters and active in world work (with a growing influence) requires a mental polarisation, a heart development and a sense of real values.

Knowing all the above, and having watched the ill effects of the usual teaching given anent the Masters, A.A.B. has gone to extremes in order to present the true nature of the Hierarchy, its goals and personnel; she has sought to lay the emphasis—as does the Hierarchy itself—on humanity and on world service, and not on a group of Teachers who, even if They have transcended the usual personality problems and experience in the three worlds, are still in process of training and are preparing Themselves (under the tuition of the Christ) to tread "the Way of the Higher Evolution," as it is called. The name given to us by some disciples in Tibet gives the clue to our point of attainment. They call the Hierarchy the "society of organised *[789]* and illumined Minds" —illumined by love and understanding, by deep compassion and inclusiveness, illumined by a knowledge of the plan and aiming to comprehend the purpose, sacrificing Their own immediate progress in order to help humanity. That is a Master.

The second point I would make is in the form of a question. What harm does it do if some one points the finger towards a Master and recognises Him as such, provided His record substantiates the statement and His influence is worldwide? If by this inadvertent slip, A.A.B. has thus indicated me as a Master, has any harm been done? My books, the carriers of my influence, have gone to the far corners of the earth and convey aid and help; the goodwill work which I suggested, and which F.B. is carrying out voluntarily, has reached literally millions of people by pamphlet and

radio, by the use of the great Invocations, by the work of the Triangles and by the words and example of the men and women of goodwill.

The third point I would bring to your attention is that in the new cycle which will come at the close of the war, *the fact of the Hierarchy and the work of the Masters—through Their disciples* —must and will be brought to public attention. Disciples everywhere will present increasingly the hierarchical plan of brotherhood, spiritual living and inclusiveness to the world; this will be done not in terms (so prevalent among the foolish) of "The Master has chosen me," or "the Master stands behind my effort" or "I am the representative of the Hierarchy" but by a life of service, by indicating that the Masters exist and are known to many men everywhere; that the plan is one of evolutionary development and educational progress towards an intelligent spiritual goal; that humanity is not alone but that the Hierarchy stands, that Christ is with His people, that the world is full of disciples unrecognised because silently working; that the New Group of World Servers exists; that the men and women of goodwill are everywhere; that the Masters are not the least interested in personalities but will use men and women of all attitudes, faiths, and nationalities, provided that love motivates them, that they are intelligent and have trained minds and that they have also magnetic and radiant influences which will attract people to truth and goodness but not to the individual—*[790]* be he a Master or a disciple. They care nothing for personal loyalties but are dedicated solely to the relief of distress and the promotion of the evolution of humanity and the indication of spiritual goals. They look not for recognition of Their work or the praise of Their contemporaries but only for the growth of the light within the world and the unfoldment of the human consciousness.

THE TIBETAN

* * *

The sons of men are one, and I am one with them.

I seek to love, not hate;

I seek to serve and not exact due service;

I seek to heal, not hurt.

~

Let pain bring due reward of light and love.
Let the soul control the outer form,
And life, and all events,
And bring to light the Love
That underlies the happenings of the time.

~

Let vision come and insight.
Let the future stand revealed.
Let inner union demonstrate and outer cleavages be gone.
Let love prevail.
Let all men love.

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